Awake!

1957

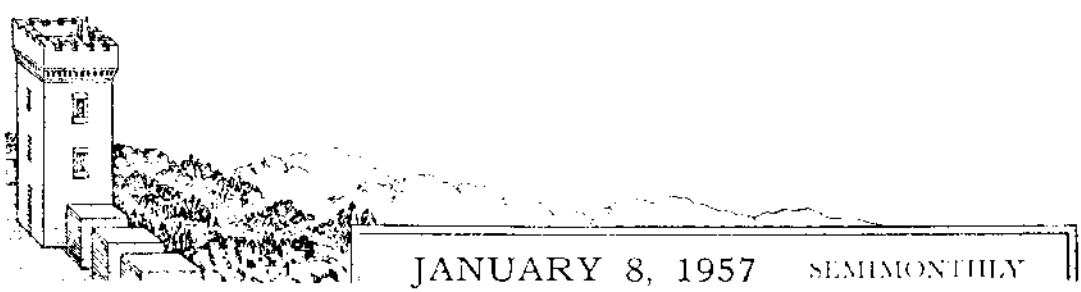
Awake!

EXPOSING THE WEAK RELIGIOUS GIANT

America Still Likes Ike!

Integration—How It Feels

The Divine Name Restored



JANUARY 8, 1957 SEMIMONTHLY

THE MISSION OF THIS JOURNAL

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ambitions or obligations; it is unhampered by advertisers whose toes must not be trodden on; it is unprejudiced by traditional creeds. This journal keeps itself free that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

"Awake!" uses the regular news channels, but is not dependent on them. Its own correspondents are on all continents, in scores of nations. From the four corners of the earth their uncensored, on-the-scenes reports come to you through these columns. This journal's viewpoint is not narrow, but is international. It is read in many nations, in many languages, by persons of all ages. Through its pages many fields of knowledge pass in review—government, commerce, religion, history, geography, science, social conditions, natural wonders—why, its coverage is as broad as the earth and as high as the heavens.

"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of a righteous New World.

Get acquainted with "Awake!" Keep awake by reading "Awake!"

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Awake!
"Now it is high time to awake."
—Romans 13:11
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Are you really awake?

SOME people look at the title of this magazine and indignantly reply: "I'm awake; why offer it to me?" But are they really awake? Are you? Many people are awake to the latest neighborhood gossip or to the newspapers' latest scandals, but are you awake to the urgency of our times and to the fulfillment of vital prophecies?

With so many sources of conflicting information today, it is difficult to keep from being misled. How can you keep from that? By having reliable facts backed up by the Supreme Creator, the Sovereign of the universe, Jehovah God. Because it accepts his Word this magazine can help you stay awake today.

It is true that there is more knowledge now than ever before, but Paul spoke of those who would be "always learning and yet never able to come to an accurate knowledge of truth." Certainly that describes much of the world today. Who can explain the reason for present difficulties? Who can show the way out? Only those who are willing to put aside their own learning and accept God's wisdom can do so. Are you willing to do it? Then *Awake!* will be pleased to help.—2 Timothy 3:7, *New World Trans.*

Why is this alertness so important now? Because we are living when Bible prophecies are being fulfilled. Few people really are awake to this fact. Yet the Scriptures foretold World War I, man's failure to bring peace, the failure of the League of Nations, its reappearance as the United Nations, and even its eventual end. They foretold the increasing persecution of true Christians, the falling away from right doctrine that is evident today, and the preaching of the good news of God's kingdom earth-wide. They said that in one generation this would happen. And, amazingly, it has happened in our generation!

Are you awake to these facts? They are recorded at Matthew 24, and the League of Nations is described under the symbol of a beast at Revelation 17:8. They are things that God has said. Your religious leaders never taught them to you? Then, indeed, it is time to wake up and find out why! In doing this you will also learn the happy fact that real peace is near, and how it will come.

It is surprising, but true, that not everyone likes what the Bible says for today. Some people do not like the way the Bible differs from much of what is taught in today's religion. And instead of correcting religion, they merely dislike the Bible's statements. But for people who want facts,

Awake! offers its services. Its articles are true. It faces facts. It puts reliability ahead of *popularity*. But, then, so did Jesus and his disciples! If you are like the first-century Christians, and want facts even when they hurt, then *Awake!* is for you.

It hopes to stir you to deeper thought, to personal investigation, to intelligent discussion, and, yes, to a more wide-awake view of the reasons for today's troubled conditions and of their outcome, as foretold in God's Word, the Bible.

SUPPOSE you had to walk alone at night along a dark street on which a number of pedestrians had recently been attacked. You, no doubt, would proceed with due caution, would you not? Of course, if you had at your side a giant nine feet three inches tall, as was the Russian giant exhibited in London back in 1905, you most likely would feel quite safe.

But would you truly have reason to feel safe? Not necessarily. Why not? Because giant in size does not always mean giant in strength. In fact, more often than not, physical giants do not have proportionate strength. We are also told that they are often mentally weak and lack courage; are easily led morally and have poor control over their members, being clumsy, irritable and moody. They also have a tendency to advertise themselves as being larger than they actually are.

All of this is in striking contrast with dwarfs and midgets, who seem to be compensated by exceptional mental and physical health. History records a curious assembly of giants and dwarfs that a certain seventeenth-century empress of Austria brought together from all parts of Germany. The caretakers had worried about the fate of the dwarfs among the giants, but instead of the giants' harming the dwarfs the dwarfs so annoyed the giants that the giants complained with tears in their eyes, and so sentinels had to be brought to protect the big creatures.

Why should this have been the case? Because giants, as a rule, are freaks suffering from a disease known as gigantism, caused by overactivity of the pituitary or growth gland, frequently induced by a tiny tumor. Because this exaggerated activity is not uniform the bones may grow very

large, but not the muscles. Usually the heart is not equal to the added strain and so the pulse is either very fast or extremely feeble and slow. Frequently giants are impotent, short-lived and succumb to diabetes.

Among the world's religious giants is the Roman Catholic organization, which claims to be the largest of them all. According to the Roman Catholic *Register* of Denver, Colorado, July 4, 1954, this giant has a membership of 472 million, or about one fifth of earth's population. Since he also claims to be the one true church Christ established, it would seem that those men of good will who have sought safety in the company of this giant are very wise. But are they? Not if that giant is not what he seems to be. What are the facts?

Size *Exaggerated*

The facts show that this religious giant has seven glaring weaknesses, being very much like the weak physical giants. And should anyone feel offended at the facts herein presented let him note that it would be far more logical to take offense at the ones responsible for the facts rather than at the ones bringing the facts to his attention.

As a first weakness we note that this giant has greatly exaggerated his size. Thus, according to the Allentown, Pennsylvania, *Evening Chronicle,* March 3, 1952, the much vaunted "thousand churches of Rome" are only 643, and of these 501 are in operation, the rest being closed. And inasmuch as this giant counts as members all infants as soon as they are "christened," instead of counting only those "confirmed," he exaggerates his size at least 15 percent.

Then again, according to the New York *Times,* June 19, 1955, the Roman Catholic Canon Code holds that anyone "christened" a Catholic remains one unless he is officially banned from his church by the proper ecclesiastical authorities. That this means still further exaggeration is apparent from the results of a poll made by a Catholic chaplain during World War II, as reported in the Catholic magazine *America,* January 29, 1944.

This chaplain found that of 164 Catholics that had entered his hospital sixteen had invalid marriages; eight nominally Catholic would have absolutely nothing to do with him; twenty-six had not been to mass for one and a half to eighteen years and four had not even made their first communion. This would indicate that of the grown male Catholic population in the United States, one third were not even Catholics nominally. This religious giant greatly exaggerates his size.

Weakness of Mind and Body

Can it also be said of this religious giant that, like most physical giants, he is mentally weak, easily led, and that he has more bone than muscle, in that his members are also weak? It can.

Proof of his mental weakness can be seen in his being an imitator rather than a leader. This is a very serious weakness, for it means that what he will do depends upon what others do. Thus, for example, *The Catholic Encyclopedia* states that it was because Europe was being flooded by Protestant Bibles in the common tongue that the Catholic Church found it necessary to produce the Douay Bible in 1610. It failed to grasp the people's need for God's Word.

The same is true today, 350 years later. Thus the *Christian Century,* October 26, 1955, quoted Chilean priest Muñoz as saying: "To defend ourselves from Protestantism . . . we should print around 500,000 Bibles to be sold at a very low price. This must be done soon." After four centuries this giant wakes up to the Chileans' urgent need for God's Word!

With the mind's giving such evidence of weakness, is it any wonder, then, that the body, the muscles, the members, are likewise found to be very weak? *Our Sunday Visitor,* April 11, 1954, tells of only 28 percent of Catholics having "ever done anything to win a convert to their religion." When a group of Mexicans in Texas, most of whom were theoretically Catholics, were asked if they had ever heard of the Gospel, ninety percent answered *No.* —*Time,* October 31, 1955.

Could we imagine Jesus and his apostles exaggerating the fruits of their labors? Or imitating their enemies? Or could we think that 90 percent of the early Christians had never heard of the good news of God's kingdom? Or that most of them had never seen any of the scrolls of the Hebrew Scriptures, when Luke tells us that the Beroeans searched the Scriptures daily? (Acts 17:11) Is not all this further proof of the weakness of this religious giant?

Lacking Courage a Third Weakness

Do the facts show that this religious giant is also lacking in courage? They do. Thus, when leading American Catholics petitioned the pope to excommunicate Hitler the pope ignored their petition even though Hitler was proceeding from one diabolical crime to another.

Instead of excommunicating murderous dictators, this giant made concordats with them, pledging them support in return for special favors. Thus by a concordat signed between the Vatican and Spain in August, 1953, the political chief has the final say as to who will be appointed a Catholic bishop in Spain. In return only the Catholic Church has full religious freedom.

Since their head is so ready to compromise, is it any wonder that the Catholic layman behind the Iron Curtain likewise readily compromises? It is therefore not surprising to note the words of a Catholic columnist, as published in a leading newspaper of Guatemala City, *Nuestro Diario,* February 16, 1956: "We Catholics lack integrity. The courage to face the enemy is totally lacking in us. We are not capable of defending our religion . . . because of a faint-hearted spirit."

Easily Led Morally

A fourth common weakness of giants, as we have noted, is that they are easily led morally. Does this also apply to the world's largest religious giant? It does. *The Catholic Encyclopedia* has the following to say regarding the respective popes: Pope John XII of the tenth century "was a coarse and immoral man, whose life was such that the Lateran was spoken of as a brothel and the moral corruption of Rome became the subject of general odium." Of Benedict IX of the eleventh century we read, again in *The Catholic Encyclopedia,* that he was "a disgrace to the Chair of St. Peter." And of Leo X, who lived when the Reformation began, it is said that he had an "insatiable love of pleasure" and that he "gave himself up unrestrainedly to amusements," even attending obscene plays.

And according to *A Complete History of the Popes of Rome,* by Catholic historian De Cormenin, Pope Hadrian VI, who followed Leo X, in a letter to the Diet of Nuremberg bemoaned "the corruption of the morals of the Roman Pontiffs," and said that the contagion had spread from the pontiffs to the prelates to the monks, "so that now it would be difficult to find a single priest who was exempt from simony, robbery, adultery and sodomy." In fact, down to the present century, the morals of the Roman clergy have been a scandal time and again in Latin-American lands.

Further, note the answer of the *Homiletic and Pastoral Review,* January, 1948, to a priest's question: "Would it be a vio-

lation of legal justice for a medical doctor not to include all his income in his tax returns?" "No, it would not be a violation of legal justice. Since income tax rates are high, some [Catholic] moralists teach that a person who conceals a third or a fourth of the real value of taxable property is not guilty of a legal injustice."

How different from all this was the sterling honesty preached and practiced by Jesus and his apostles! They were not influenced by the moral tenor of the times but were lights, showing men what was right and what was wrong. Surely in this respect the religious giant also shows himself extremely weak and not the church established by Christ.

Lacking in Control of Members

A fifth weakness of giants is their inability to exercise self-control; they are often clumsy, irritable and despondent. Would this also be true of the religious giant here being considered? Let us see. Archbishop Kenrick of St. Louis, one of the some 765 prelates in attendance at the Vatican Council of 1870, which declared the pope infallible, when he spoke *ex cathedra,* said regarding this council that it "was turned into a theological arena, the partisans of opposite opinions exchanging blows back and forth with the hot temper that is more common in theologians than in bishops though not becoming in either." And one third of those who had been called absented themselves from the final vote, the dogma being passed by a vote of 533 to 2.

And as for the laity, an Irish historian and biographer writing in *Life* magazine, March 16, 1953, reported that in Ireland only 25 percent of the men marry under thirty-four years, in spite of all the preaching by the church that the Irish should marry and raise large families. The population of Ireland keeps on growing smaller and smaller.

And the New York *Times,* October 11, 1954, told of 5,000 pilgrims from Holland, Austria, Switzerland and Germany flocking to a spurious shrine in Germany, in spite of the threat of excommunication. In New Orleans the local archbishop early in 1956 had ordered racial integration, only to postpone it at least a year because of the opposition by his flock.

Surely this lack of control of his members is another very serious weakness of the religious giant. To use another analogy, of what good is a large army if so many of its officers and soldiers refuse to obey orders?

Unable to Defend Self

We have seen that in one instance an assembly of giants begged for protection from dwarfs; and so, likewise, we find this world's largest religious giant unable to protect himself from his opponents, even though they be dwarfs.

Unable to protect himself, he enlists the arbitrary use of secular power. Thus, although Spain is 99.9-percent Catholic, it is necessary for the state to protect that 99.9 percent by discriminating against the .1 of one percent that are tiny dwarfs by comparison. And in Quebec, Canada, a Catholic premier not long ago had a law passed making the activity of Jehovah's witnesses illegal, although the Catholics outnumber the witnesses some 3,000 to one. A giant 3,000 times as large as the dwarf and yet seeking illegally to restrain the dwarf!

A further proof of the inability of this giant to protect himself is his resorting to such foul means as murder, mob action and boycott, even as a boxer would rain foul blows upon his opponent if lacking in skill or strength. Yes, by resorting to any and all such tactics this religious giant is

cravenly admitting his weakness: the weakness of being unable to combat ideas with ideas, logic with logic and Scripture with Scripture. Early Christians used only the "sword of the spirit," God's Word; no carnal weapons.

Spiritually Impotent

The seventh interesting parallel between the physical and religious giants relates to the impotence of the former, who are unable to have offspring. In this respect such giants may be said to be like certain religious leaders Jesus mentioned who traversed land and sea to make one convert, who, when made, was worse off than he had been before. Can this charge also be laid to the world's largest religious giant? It can.

A classic example is Mexico. Thus a Catholic writer of the times tells of the difference in the Mexican Indians that the coming of the Spaniards brought about. "If formerly the Indians committed wrong they did so secretly, but now they have learned not only to do it without shame but even boastingly. Formerly the Indians dared not to steal; now they have become bandits. Before the Spaniards came to the villages, the houses were without doors, nor was there any fear of losing anything though all should go away to church. Now, not even the doors and locks are sufficient protection."—Quoted in *Religious Aspects of the Conquest of Mexico,* Professor Braden, Northwestern University, Evanston, Illinois.

And coming close to the present day, the late American Catholic Bishop Noll once said: "Nearly all the evils of society prevail most where we Catholics live. . . . In areas where the population is 80 percent Protestant, the family life is most wholesome, and the divorce rate is low." And this is in keeping with other damaging facts, such as the prevalence of licensed prostitution in Roman Catholic lands and the high percentage of illegitimate births, accounting for 20 to 75 percent of all births in Central and South American lands, all of which are predominantly Roman Catholic. Surely, therefore, so far as Christian fruitage is concerned, this religious giant is lamentably weak, impotent in fact!

In view of all the foregoing it might well be asked, What accounts for this religious organization's being so large and yet so weak? Among the reasons that might be given is the stressing of quantity and size instead of quality and strength. Another reason is the appealing to and feeding of the emotions instead of appealing to and feeding the reasoning faculties. An especially vital factor is the stress on the fear of purgatory and hell as a motivating force instead of stressing love of God and love of one's fellow man. And, doubtless, most important of all reasons for this weakness is the failure to study and to teach God's Word and to practice its precepts.

From these seven weaknesses and their obvious causes it is very apparent that this religious giant could not be the church that Christ established and that it is foolish for men of good will to look to it for protection. So, men of good will, separate yourselves from this pitifully weak religious giantlike organization. Study God's Word with those who are following the example of the early Christians and who are bringing these facts to your attention. Learn of all the blessings Jehovah has in store for those who love him with their whole heart, mind, soul and strength and who love their neighbors as themselves: endless life in God's paradisaic new world. True, the numbers of this group of earnest Christian witnesses of Jehovah may seem small, even dwarflike, but you need not fear, for "if God is for us, who can be against us?"—Romans 8:31, *New World Trans.*, margin.

America Still Likes IKE!

How the U.S. presidential campaign progressed, why it went the way it did, and what it means for the future.

★★★★★★★★★★★★★★★★★★★★

ADLAI STEVENSON, the Democratic party's candidate for president of the United States, was limited in the attack he could make on the Republican candidate, Dwight D. Eisenhower. Adlai knew that the people liked Ike, yet his job was to convince them that Ike and his Republican administration should be replaced by a Democratic one.

This was not an easy job.

Stevenson had already been soundly defeated by President Eisenhower in the 1952 campaign. It was obvious that a personal attack on the popular president would not be successful. Also, the Republican "peace and prosperity" slogan looked good. How would Adlai go about trying to overcome these obstacles and win the election?

He had to make his attack on the vice-presidential candidate, on Ike's health and on the policies of Eisenhower's assistants and administration—but not on the integrity of the popular president himself.

The theme that Mr. Stevenson hit again and again was that Mr. Eisenhower had been "a part-time" president who "is not master in his own house." Stevenson bucked the Republicans' "peace and prosperity" slogan with the contention that peace was not so sure nor prosperity so evident as the Republicans claimed. Seeking a good peace issue, like Ike's I-will-go-to-Korea talk in 1952, Stevenson said the hydrogen bomb tests should be ended, and that the draft might "be ended at the earliest possible moment consistent with national safety."

The attack on the president's health seemed to lose much of its punch in view of Eisenhower's appearance of glowing good health during the campaign. The proposals regarding the hydrogen bomb generated considerable talk, but little real national enthusiasm, since most people seemed to think this was a matter for the experts and not one they could decide individually. The proposal regarding the draft left Stevenson open to the charge of advocating weaker national defense. The White House called it "loose talk . . . hurtful to America's security interests." None of these issues really seemed strong enough to remove the Republican president from his position of national leadership.

Peace and Civil Rights

When peace collapsed in the Middle East and in Hungary, Stevenson called on all Democratic candidates to join him in "hammering home the lessons of the Middle Eastern debacle," which he blamed on "the ill-considered and mistaken policies of the administration." But actually the worsening world

situation strengthened the president, not Mr. Stevenson. The administration's efforts for a cease-fire in Egypt dramatized Eisenhower's peacemaker role, and many voters seemed to think that if war did come the experienced general would be the best man to see the nation through.

Both the Democrats and the Republicans went lightly on the politically delicate civil rights question. On one occasion, though, in Little Rock, Arkansas, Stevenson came out squarely in support of the Supreme Court's school integration decision. There was a moment of tense silence, then strong applause. Yet the Republicans seem to have benefited most from the civil rights issue. The fact that the Supreme Court ruling on desegregation came during a Republican administration helped prompt a heavy Negro vote for Eisenhower, and therefore away from Stevenson and the Democrats.

Stevenson labored endlessly to perfect his speeches. He lowered his tone, campaigned harder and tried to get closer to the people than he had done in 1952.

Meanwhile, Stevenson's running mate, Senator Kefauver, was in a popularity contest of his own. He made the campaigningist campaign in all U.S. history! He traveled 54,000 miles, gave 450 speeches in 250 places and shook an estimated 100,000 hands! If that hand-shaking figure sounds astronomical, it is dwarfed by his associates' very questionable claim that they counted him shake 5,595 hands in one hour at a Flint, Michigan, factory gate!

Despite all the Democrats could do, Eisenhower was far ahead in the popularity campaign. Almost every public opinion poll put him in the lead. The *Saturday Evening Post* said: "It's never 'time for a change' unless what you've got is pretty bad and what you're likely to get from a change promises to be a lot better."

Apparently the people did not think that what they had was very bad or that the change would be much better.

The Windup

In the campaign's windup Stevenson said the crisis in world affairs had stemmed from President Eisenhower's "part-time conduct" in office. He asked whether the nation was prepared to accept Richard M. Nixon to guard the hydrogen bomb, to represent America before the world, and to serve as Commander in Chief of the armed forces. He said: "Every piece of scientific evidence we have, every lesson of history and experience, indicates that a Republican victory tomorrow would mean that Richard M. Nixon would probably be President of this country within the next four years."

The Republicans took a different tack. They ended their campaign with an hour-long election-eve television program on which Nixon said the people of the United States are "getting the kind of government they want," an honest government under which they can make a good living, which provides security and can keep the peace. He asked that Eisenhower be given the chance to finish what he had started.

The Landslide

Apparently the people agreed. They gave Dwight D. Eisenhower a resounding vote of confidence, cutting across party lines, voting habits and long-standing political traditions. Eisenhower took the entire northeast, captured Midwest farm lands, shattered Democratic hopes on the Pacific Coast and cracked the solid South even deeper than he had done in 1952. Even Louisiana, Democratic since 1876, and not given a second glance by political observers, voted for him!

Strongly Democratic Jersey City went Republican for the first time in thirty-six

years. Democratic Chicago, and even Montgomery, Alabama, the birthplace of the Confederacy, voted for him—the first time a Republican has won an election there since the reconstruction that followed the Civil War. The southern states of Kentucky, West Virginia, Virginia and even Kefauver's home state of Tennessee chose Ike. A total of forty-one of the forty-eight states voted to return him to the presidency for another four-year term.

Only in the Midwestern farm states did Eisenhower lag behind his 1952 victory, but he still won each of those states except Missouri. Despite the Democrats' strong appeal for the farm vote, many farm areas turned toward Eisenhower rather than away from him. Peace was the dominant theme, and in the glow of the Eisenhower personality most of the other issues melted.

Twenty-two minutes after the New York polls closed the New York *Daily Mirror* went to press with the headline: "IKE WINS!" When only a fifth of the vote had been counted the cautious New York *Times* proclaimed: "EISENHOWER WINS IN A SWEEP." An hour and a half after the first results came in Stevenson was working on his concession speech, though, typically, he polished and rewrote it until after midnight.

In all, Eisenhower received thirty-six million votes to Stevenson's twenty-six million, making the figure 58 percent for Eisenhower, 42 for Stevenson. The thirty-six million votes Eisenhower received gave him the greatest popular vote in United States' history and the second-greatest plurality as well.

Democrats Take Congress

But despite Eisenhower's personal victory, he failed to carry his party into power Since 1848 no president had failed to carry with him at least one house of Congress. But in 1956 the people chose a Republican president and a Democratic congress. Eisenhower, though one of the strongest political figures in United States' history, had not successfully convinced the people that he had made the party over into his own image. As a result, he must deal with a Congress organized by the opposition.

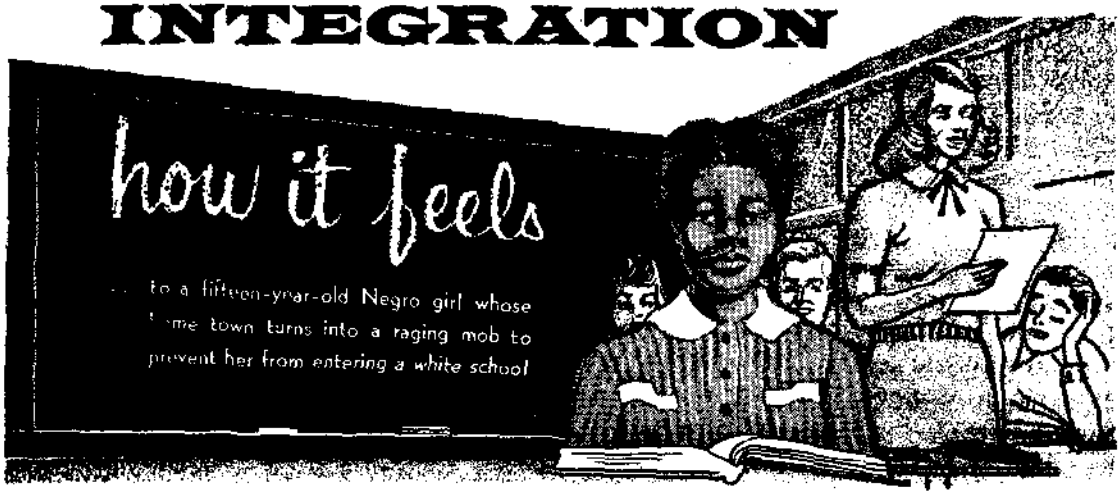
It is argued that a Democratic congress and a Republican president cannot live in peace. Under normal conditions this may be true, but this time it may not be as important as both parties have tried to make it seem. The differences between Eisenhower Republicanism and the moderate Democrats are narrow, and, generally speaking, Eisenhower had less trouble with the Democratic-controlled 84th Congress than with the Republican-controlled 83rd. Now that his prestige is at a new peak, he may be able to do even better with the 85th.

However, there is another difficulty. The President's own party is well aware of the fact that the Constitution forbids him from running for a third term. This being true, Republicans who aspire to succeed him may soon be expected to start exerting themselves. Some of these aspirants will be right-wing Republicans who disagree with many of Eisenhower's policies. Whether the president's desire to have considerable say in the nomination of his successor will keep these members of his party in line is doubtful, in view of their past opposition to his policies.

Thus, as the 1956 election fades into history, the politicians of both parties already are looking to 1960 and beyond. After the campaign was over Senator Kefauver was asked why he was shaking hands with American Airlines personnel. He replied: "I have to keep in practice."

A lot of practicing can be expected between now and 1960.

INTEGRATION


how it feels
... to a fifteen-year-old Negro girl whose home town turns into a raging mob to prevent her from entering a white school

After dressing I went to breakfast. For my little brother Timmy, who is three, it was just another day. For Cathy, who is twelve, it promised to be a day of fun. Cathy was entering her last year at the all-Negro grade school. But for me it was something new. Something to dread. The time had come when I, along with a few other boys and girls, was to enter an all-white school.

Integration.

I had only read about it when it happened in other Southern States. Now integration had come to our state. Our town. In other places where there was to be integration there had been violence.

Mother, at breakfast, was just as nervous as I was. "I don't want anything to happen to Peggy," Mother said.

"I don't want anything to happen to Peggy either," Father said. "I don't want anything to happen to any of the children. Why should anything happen? This is a peaceful town. We never had any trouble in this town. Never had a bit of trouble."

"But that man has been around," Mother could not forget. "He has called from door to door among the white people." Then, too, there was a booklet some people had.

"What a horrid booklet!" Cathy remembered. I remembered too. On the cover it showed three Negro men with their arms around two white girls. One of the Negroes was kissing one of the girls. "Mongrel" was the name of the booklet.

"Why should that man stir up any trouble?" Father did not believe he could stir up the people. "I pay taxes in this county. I'm a citizen. Why shouldn't my children go to the school nearest home? Why should they have to go a long way off?"

I said: "Margaret Steiner said that that man told her parents that if we Negroes went to the white school they'd better not let their children mix with us, or they might want to marry us."

Father scowled hard over the top of his coffee cup. "You are not going to school to get a husband. You are going to get an education."

Breakfast passed very quickly. Then it was time to go. Father and some other of the neighbor men drove us down to school. Mother rode along. Timmy came too. Timmy had heard us talk about the segregationist doing bad things. He wanted to see what the "bad man" would do.

The First Day

No one talked as we drove near the school. We could see white people standing around. Not all of them were students. They were waiting, just waiting. "I'm scared," I confessed. "I wish those people wouldn't look at us so hard."

The other students in our car were scared too. Mother hugged Timmy very tight. She tried not to look to the right or to the left. Father encouraged us to show that we had grits, as he said.

Father brought the car to a stop at the front entrance. There were white people standing all around. Alvina, my closest neighbor, who is fifteen, looked at me and I looked at her. "Now keep your chin up," Father encouraged. "Remember that none of you children were forced to do this. This is your own choosing. Just show them that you've got grits."

My knees felt shaky, but we got out of the car. We walked down the sidewalk a half-dozen steps. I got more nervous with each step. I could feel the tension mounting. Somebody shouted. Then it seemed that everybody was shouting. Several young boys, maybe ten or eleven years old, walked up and down the sidewalk shouting: "We don't want integrated schools. Go home, niggers. No niggers allowed. Go home, coons." Cars began to drive past the school with signs on them saying things like that—"Open season on coons," "Go back to Africa." I was in the lead. One of the small boys walked up and rudely put one of the signs in my face.

We began to walk up the steps. My best friend, Sue, who is sixteen, walked up beside me. We walked together. When we got about halfway up the steps, the people became suddenly quiet. They looked at us as if we were strange animals. I thought we would never reach the top of the steps. How I wanted to turn and run! How I wanted to run back to the car and go home!

But once inside the front door I felt a little better. We were all glad to get in. Ricky, who is fourteen, said: "Wow, I'm glad that's over!"

The students in here seemed friendlier. Some of them smiled at us. At least no one said any harsh words.

We walked up the hall and stopped near the office, hardly knowing what to do. I had my back turned toward the crowded hall. Suddenly someone was pulling my hair. I think it was a girl. Just then the bell rang and everybody tore away.

We could go to our first class now. Was I glad to sit down! And it was a very wonderful sight to see Tony, who is sixteen and a senior, going to class with me.

Tony and I sat in seats across from each other. We began to talk about how the people had acted. We wondered if they were going to do the same thing every day. The white students were coming into the room. Some of them came over to where we were sitting. They introduced themselves and asked us our names. They asked us how old we were, what grades we were in and what sort of things we were interested in, such as class subjects. One of the girls, named Betty, asked me how I thought I would like going to school here. I had to admit, "I don't know

yet." Betty said: "I'm sorry things have to be this way."

Then there were reporters in the room. When the teacher entered a film was made. We finally settled down and the teacher called the roll. After that she stood up and talked to us. She told us, meaning the white students mostly, to stay out of the crowd, because that made it look worse. She told Tony and me how sorry she was about the way the people were acting. She hoped that everything would change in a few days. I knew immediately that I was going to like her.

Except for a few smart words that I heard once in a while, the rest of the day went smoothly. In every class the teachers treated me without the least bit of prejudice. I kept meeting more and more nice students. But some of the students would not look at me, as if to say, "In a few days you won't be here."

But as the day wore to its end that fear I had felt returned to gnaw at my nerves. The three-thirty bell rang. I looked everywhere frantically for one of the other Negro students. But the halls were solid rivers of white faces. I would have to go out and face the crowd alone.

How I did it I'll never know. As soon as I stepped out the door they yelled: "Here they come!" I walked down the steps not looking at anyone. Our parents were waiting, but they had to wait all the way at the top of the hill.

Somehow we made it through the ugly, jeering faces. When we were all accounted for we started home. There was much talk now. Each student was trying to tell his parents what had happened. I told Father and Mother I didn't believe I could stand a second day of this. That was the way the other students felt.

The Second Day

I awoke the second morning feeling the same way I had the first, only worse. Now I knew what it was like for integration to come to our town. But I went on anyway. Almost all the other Negro students did too.

This day there were more people, more signs, and a new name. A new segregationist was in town. I had heard the name before. The Sunday before school started there had been talk of this man. He was really here now. He was going to do all he could to get us out of the school. I heard most of the rumors from the students in school. I guess I heard so much that day that I could write a whole book. In every classroom the students were talking about him. Their opinions were not very much in his favor. Some said they thought he was ignorant. Some wished he would go home and leave us alone. Some said they thought the people who were following him were just plain silly. Many were surprised to see their friends on the outside taking part in the activity. Everyone that wanted it to turn out all right had hoped the situation would get better. But now that the man with the soft but powerful voice was here, it was bound to grow worse.

The more they talked about it, the worse I felt. I had never known so much fear. Just to think of trying to go on with it made me shiver. There was no use trying to concentrate on my lessons. All I could think of was that angry mob outside, waiting and waiting for the three-thirty bell. It was strange. It was like some bad dream. All of a sudden these people, who had pretended to be our friends, were really in their hearts full of hatred and deceit.

The Third Day and Violence

The third day I shall never forget. It was the day the fire really started to burn. In the early morning we received a phone call. The police told us that there were a good many people standing around the school, but if we wanted to, to come to

school anyway. Our parents were really undecided. I didn't think I could stand another day of it, for sure. But finally we decided to go.

When we drove down to the school there were people everywhere. Never had I seen so many people in this small town. Not even when there was a parade. As soon as they saw our cars coming down the hill they shouted, "Here they come!" Some shouted to the reporters, "Get their pictures!" I was so scared I gripped my jaws as hard as I could to fight back the tears. I wanted to go home. I told my father and mother so.

Father circled the school. We saw one of the town officials. Father asked him whether or not he thought we should go in. Mr. Thomas assured us that we should go in, and not give up. He said we could enter a side door.

I liked that very much—I mean going in at the side door. Anything just to get away from those cruel and vicious-looking people.

Inside there was a great decrease in attendance, which was made up for by the big increase on the outside. There were girls picketing now. They were carrying signs against the principal, saying, "Out with the niggers or out with the principal." He, the principal, was going through an awful lot. He had been wonderful in everything. His kindness encouraged us a lot.

Nothing went right that day. Negro passers-by were attacked in the streets. A white man tripped a Negro woman, and then a white woman beat her with a bottle. It was not safe for any Negro to walk anywhere in town.

Coming back from lunch one of the Negro students was attacked by a white woman. When he tried to protect himself one of the young boys who should have been in school jumped in the fight and started a terrific one. Both boys were taken to jail. Later on a Negro girl was beaten in front of the school. There was another fight, and more confusion. Things were getting worse every minute. I was afraid even to walk down the hall. Newspapermen were everywhere. They were interviewing us, taking pictures, making television films, the whole school was crawling alive with them. Never had my mind been in such a whirl. My head ached. I felt weak and sick all the way through.

About an hour before school was out the clerk came around to all the rooms and told us Negro students that we were to be taken home. We were met by the sheriff. He said that the crowd was getting very angry. There was no telling what they might try to do. The sheriff herded us together and loaded us into squad cars. As we passed by the crowd shouted: "You'd better take the niggers home before we kill them." They would have really loved to kill us.

Hate and Fear

All my life I had been taught to love everyone, no matter what race he belonged to. Every man was created equal. I believed this as a teaching of the Bible. But I could see, in a way I shall never forget, that these people and the ones everywhere like them had other ideas. They still wanted to think of our race as slaves. They were trying to keep us that way. With a leader with as much force as the segregationist had to make them madder, they would surely win this battle.

As night neared on the third day, the town was filled with people. The segregationist was going to speak. The quiet of the night was suddenly broken by loud shouts and cheering. From where we lived above the town we knew the man was speaking. The noise went on until a late hour.

And the next day there were greater crowds than ever on the outside and fewer

students inside. Fear and more fear welled up in me. Everywhere I turned I could see them. Their faces were marked with hate. The police force was very small. How could it handle all these hating people? More fights and arrests. More reporters. More people. More fear.

After school that afternoon one of the cars that some of us rode in was showered with rocks. The young deputy sheriff that was driving us was really disgusted. He had been in the war against those who believed in keeping some people inferior. He had fought for his country and these people. This was what he came home to.

That night we rode through town to get a glimpse of another disgusting sight. A great mob had formed in the square. The segregationist was to make another speech. To see mothers bring their small children out in all of this confusion and teach them to hate was a sorrowful sight. Some of the children were not old enough to walk. Those that were were taking part in what was going on. Many of the children did not have shoes. Their hair was uncombed. Their clothes were dirty and ill-kept. I heard one of the citizens remark, "These poor people, they don't know what they're doing."

Then there was a minister praying. He was asking God to keep the race white. Other men were calling out "Amen!" and praying too, and drowning out each other as at a camp meeting. The preacher prayed for God to protect the segregationist. "Be lovely, be happy, be careful, and stay under the hand of Almighty God, and be at tonight's meeting," he prayed. How could anyone say such things?

The weekend came at last. But the mob kept growing in hate and in numbers. Any Negro would be attacked on sight. Men, women and teen-agers began to rock cars of Negroes who were passing through from other states. They broke car windows. They beat on cars. They tried to enter the cars and drag the occupants out. I couldn't believe it. It was all a dream. But it was happening, and happening fast. We did not know at what hour they might surround the hill we lived on and start burning all the Negro homes. A once peaceful and friendly town had turned into a horrible, living nightmare. Help would have to be sent for. Help was sent for, but it was hard to get.

Citizens, State Troopers, National Guard

The next night things came to a climax. All of a sudden a very surprising thing happened. A group of the townsmen, knowing that the law could not or would not do anything, made up their minds to restore order. They organized themselves. They stepped out before the angry mob. They were armed with guns and tear gas. They told the mob to break it up.

The mob stood still for a moment. Then someone shouted, "Let's get the nigger lovers!" The mob started toward the men. A tear gas bomb went off. This scattered them for a while. But it only brought them back shouting, "Kill the nigger lovers, Take their guns!" A very brave man gave the order and another bomb was let off. There was a terrible commotion and a great deal of shouting. Everyone knew that there was going to be bloodshed.

Then the shouting was drowned out by sirens. The State Troopers had finally arrived. What if they had been just a few minutes later?

The whole town square was surrounded. Finally all was peaceful again.

Early the next morning the National Guard rolled into our town. Big tanks, first-aid trucks, jeeps carrying dozens of men, big trucks carrying artillery, even a helicopter and a plane—all of this just because a few of us Negro girls and boys started to go to the white school.

Even this did not stop the segregationist, nor did his followers stop. On that night even more people came. Then the most vicious thing happened. A Negro soldier that had returned home recently from the service was attacked. I was no longer afraid but angry. Angry at those people who were letting their cruel and vicious thinking get the better of them. From now on I felt like fighting back instead of being afraid.

When the second week of school rolled around, I, along with my friends, walked into the school protected by guards who stood near the school with guns. There was still picketing, but before the day was over that was cut out. Once I saw two young boys who carried signs on the sidewalk picked up by policemen and carried off to jail. Things were beginning to change. The crisis of mob rule was passed. Our town lived under the awful sense of military rule. Our homes and the homes of white citizens who had been threatened were under guard. Young guards passed by in jeeps every day.

No more outsiders and curiosity seekers were allowed in town. Roadblocks were set up. You either had to have important business in town or be a resident before the guards would let you in. Young people were no longer permitted on the streets late at night.

In a few days the enrollment came up to normal, except for a few students who transferred to other schools. Almost all of us Negro students stayed. Things were finally coming around to what I suppose is normal.

The Scars of Integration

Although our town seems to be peaceful and quiet again, it is not the same. Once we had friendly white neighbors, but they are no longer friendly. Once our town was friendly, but it is not any more. The crisis has left a strained and sorrowful feeling. The memory stirs in everyone's mind of how one man can agitate quiet people until they turn into raging, shameless mobs. In our town men in uniform have had to flash bayonets and aim artillery at the people to restore order.

School moves peacefully along, now, but the campaign to get us out, in defiance of the law, is not stopped. It goes on and on. Crosses have been burned in the fields or open places outside of town. On weekends white men parade our street, itching to provoke us, making our lives a terror. There are questions I wonder about that no one seems to know the answer to.

If things had not started off like this maybe we would not feel this way. As it is, we cannot forget. Even Timmy will not forget.

Maybe if the school had been integrated a few years before, it would not be this way now. Maybe by the time Cathy is ready to go to high school it will be different for her. I hope so.

But for now you cannot help feeling this way. Not if you are a girl of fifteen, and eager for friendship, and have to live in such a strange, strained way, almost all to yourself in the midst of a sea of white faces. The teachers try very hard to be kind and understanding. But sometimes one of the teachers will ask a question in class and some of the white students will not know the answer, and finally the teacher will ask me, and if I happen to know the answer and give it, the white students will whisper to one another.

The other Negro students feel the same way. When there are school parties we have to stay to ourselves. We feel left out and not wanted. We don't feel at home. We don't have as much fun as we used to. We always wish we were somewhere else.

Is this the way, I wonder, that everyone feels when he must go through integration?

Women WERE MADE TO PLEASE

ALMOST all women desire to please, but many of them believe that making themselves attractive is what *will please men. But* dress alone will not do it. Not that men are hard to please, rather it is because men are more on the lookout for a companion than for a beauty queen. Shakespeare said: "Kindness in women, not their beauteous looks, shall win my love." And the fineness of woman is her manner.

Generally, publicized beauties are the very last choice that a man of taste would take for a wife. After the first year, married people rarely think of each other's features, whether they are beautiful or *otherwise. But they never* fail to be aware of each other's manner and temperament. It is with this thought in mind that the wise man says: "Grace is deceitful, and beauty is vain; but a woman that feareth Jehovah, she shall be praised. Give her of the fruit of her hands; and let her works praise her in the gates."—Proverbs 31:29-31, *Am. Stan. Ver.*

That women were created with a charm and the certainty to please can be seen in their qualities and willing desire to be agreeable and submissive to men. But not all women see that their happiness lies in giving out pleasure to all as a lamp does light and as fire does heat. It takes just a little female radiance to light up a whole house. A thing as simple as a woman's smile has been the making of many a man. A cheerful face can be as inspiring as a *beautiful day and warm the* house with happiness.

When choosing a mate men generally ask themselves, Is she a happy person? Is she openhearted, generous and unsophisticated? Is she friendly and good-tempered? Is she sympathetic, humble-minded, grateful, kind? Is she self-forgetful? The more a woman forgets herself the more she will please others. But very seldom, if ever, do men ask, What can she do? Rather they inquire, What can she be? Can she be friendly? Can she be happy? Can she be tidy, sympathetic, understanding, kind? A good part of why a man delights to be with a woman is the joy and constant pleasure she brings him. And how can a woman better make others happy than by being cheerful and happy herself? The happy are those who bestow happiness. And "a man that hath friends must shew himself friendly."—Proverbs 18:24.

Outward actions have a tendency to call for a corresponding emotion. A smile seems to beget a smile; a scowl, a scowl. Even a forced smile has a way of bringing brighter thoughts to the mind, thus cheer-

ing up the countenance. Canaries are kept in the house because they sing and appear happy. By their cheerfulness they cheer up their surroundings. So it is with husband and wife—a good laugh, a song, a cheery remark make all the difference in the world.

But how often do we try to be our best, wear our velvet, so to speak, among strangers? We appear bright and gay to outsiders, yet at home to those nearest and dearest to us we let down our guard and think that anything will do. This is a tragic mistake. Try wearing your velvet indoors at home. Give those nearest to you the chief benefit of your gentleness. Be your best to those whom you love and you will most likely not disappoint others.

An Intelligent Companion

Music and other accomplishments are learned as a means of pleasing, but it is doubtful if anything makes a woman more delightful than a well-cultivated mind. She should take an interest in the happenings of the day, be an earnest reader of good literature, and in every way fit herself for giving intellectual pleasure. Empty-headed men may become terrified at women whose brain has not been allowed to die for want of use, but these women have their reward in knowing that thoughtful, educated men enjoy their association and feel greatly relieved in not having to talk down to them.

An intelligent woman continues to be a bright, winsome companion in the family circle long after the beauty of youth has faded. A husband can count on her to give just observations, good opinions, sincere and gentle encouragement. This she can do because she is amiable and sensible. There are men who would give up the battle altogether and become utterly reckless at a strategic moment were it not for the wife's influence. Often when men doubt how to act in matters of importance they turn to a woman for discussion, because a wise woman has the understanding of the heart, which is oftentimes better than that of the head.

And too, some women have deeper and softer religious convictions than men, and it is an exceptional privilege for a Christian wife to make the life of her believing or unbelieving husband more spiritual, richer in deeds of love, than it was before she married him. Her husband will be indebted to her if she practices her Christianity as the apostles Peter and Paul advise:

"In like manner, you wives, be in subjection to your own husbands, in order that, if any are not obedient to the word, they may be won without a word through the conduct of their wives, because of having been eyewitnesses of your chaste conduct together with deep respect. And do not let your adornment be that of the external braiding of the hair and of the putting on of gold ornaments or the wearing of outer garments, but let it be the secret person of the heart in the incorruptible apparel of the quiet and mild spirit, which is of great value in the eyes of God." —1 Peter 3:1-4, *New World Trans.*

The sweet and modest influence for good that a wife should seek to exercise over her husband will never be reached by sharp, bitter words, or by fits of sullen pride, or by the assumption of masterful airs, or by dictatorial lecturing. Nothing is more distasteful and abhorrent to men than any of these things in a woman; nothing will snatch all power out of her hands so quickly as any of these things. Favor will be won by gracious looks, by tender acts of love, by soft persuasive words, by gentle kindness and deep understanding. The ornament of meekness, the jewels of faith, the veil of modesty, these are the things that win eternal dearness.

Women are especially capable of giving sympathy and affection. To express these takes time and energy, but when rightly performed they are the glory of womanhood. If milady is concerned with her face, let her remember that no cosmetic beautifies as much as an unselfish temper. Beauty and accomplishments, says Chesterfield, ought never to be depreciated, especially by those who have them not, but they cannot give as much pleasure as unselfishness, good temper, patience and sympathy.

The Ornament of Love

Woman's fairest ornament is love. This love will prevent her from being disagreeable in little things. It will help her to realize that they are *not* all-important. With her the kind greeting, the quick glance of sympathy, the show of courtesy, the display of love that is not jealous, does not brag, does not behave indecently, does not think evil, does not become provoked, does not keep account of the injury; that bears all things, believes all things, hopes all things, endures all things—these make a woman precious.—1 Corinthians 13:4-7.

As the corruption of the best often becomes the very worst, so a woman who by nature is lovingly adapted to please may become intensely disagreeable if she perverts her talents. If her dress is untidy, if she has no scrupulous regard for personal cleanliness, if her manner is brusque or her temper sulky, if she cannot read aloud distinctly, if her voice is loud and crude, and if she can talk of nothing but spiteful gossip or the delinquencies of others, if she is supercritical of others and unforgiving, if she is incapable of sympathizing with the serious pursuits of men, then such a woman will hardly please.

To please does not mean an unconditional surrender of oneself; rather it means giving the good of oneself to others. There is no greater gift that a woman can bestow than for her to use her energy to sway others to do good, to diffuse around her an atmosphere of cheerfulness, godliness, truthfulness and generosity. This is not simply for those who have great talent, nor is it entirely a matter of great energy; rather it is for all "women professing to reverence God." It is more a kindness than a gift.

So if a woman has learned the art of doing little kindnesses, this is great in the eyes of both God and man.

No Miracle Carburetors

¶ In an article about fuels the December 22 issue of this magazine quoted from the September issue of *Mechanix Illustrated* about a carburetor supposed to give mileages of from forty to fifty miles a gallon. Now the December issue of *Mechanix Illustrated* explains that this information was given as a joke and was meant as ridicule of the perennial claims about miracle carburetors, and continues: "Companies such as GM, Ford and Chrysler would like nothing better than to be able to advertise truthfully that their cars definitely give better gasoline mileage than the competition. If they could do this, sales would skyrocket—but the sad truth is, they can't. So let me point out that any guy with a $2 gadget to double your gas mileage isn't a dedicated genius but a pretty sharp peddler. Ford Engineering alone has almost 8,000 employees. Add this to GM's and Chrysler's engineers and you'd have enough people to populate a fair-sized city. Every possible avenue for better gas economy has been explored and they have tested every single gadget that makes claims for better mileage. The manufacturers don't give a d—— about the oil companies—they're in the automobile business. So rest assured that the carburetor you get on your new car is as good as these boys can put together, from an economic standpoint."

What NEW YEAR'S DAY do you keep?

FROM very ancient times New Year's Day has been celebrated with the usual mixture of Saturnalia and solemnity. The early Egyptians, the Chinese, the Romans, the Jews and the Mohammedans, although differing as to the time from which they reckoned the commencement of the year, all regarded New Year's Day as an occasion of special interest. The exact hour of the celebration, or lack of one, varied with the longitude. The mood of the celebrants also differed with custom and individual circumstance.

In Rome, New Year's Day was a holiday. Ovid speaks of Romans' refraining from lawsuits and strife, of smoking altars and white-robed processions to the capitol. Other authorities say the people exchanged greetings and gifts. Wishing people good luck, masquerading and feasting were features of New Year's Day in the ancient empire of Rome.

Both the Greeks and the Romans at one time began their year at the winter solstice, December 21, but later it was changed to the feast of *Ancylia* in March, a month named after Mars, the god of war. The priests were called leapers. On March 19 they would put on their biggest performance of gymnastics in order to bribe their god for another year.

The calendar the Greeks and Romans used then was so inaccurate that by the year 46 B.C. Julius Caesar had to add two months to bring it around to the correct season. At the same time January was made the first month of the new Julian calendar. January 1 was celebrated in honor of Janus, the two-faced "father-god" of ancient Rome. It was a festival of great revelry and overindulgence. Says McClintock & Strong's *Cyclopædia:* "Pliny tells us that on the first of January . . . the people gave themselves up to riotous excess, and various kinds of heathen superstition. The first Christian emperors kept up the custom, though it tolerated and afforded the opportunity for idolatrous rites."

The ancient Egyptians, Phoenicians and Persians began their year on September 21, at the autumn equinox. At other times in Persia the year began at the spring equinox, on March 21. The Persians celebrated their New Year's Day by giving each other presents of eggs; also by releasing their prisoners. A tradition among them said that even the most careless among them trimmed his beard and took a bath on New Year's Day.

The Chinese, though officially adopting the Gregorian calendar in 1912, still celebrate, in many parts of the country, their old New Year's Day when the first new moon enters Aquarius, which may fall anywhere between the last week in January and the second week in February. Through the centuries New Year's Day for

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them has always been a great festival, one in which even the emperor mingled with the people in unrestrained merriment. Various sacrifices were offered to effigies representing gods of heaven and earth. The people decorated their doorways with boughs and flowers to debar the entrance of evil spirits. The Chinese followed the custom of going through certain ceremonies and incantations, believing that their behavior would cause nature to be bounteous and would bring them good luck during the coming year.

Unlike the Chinese, the Japanese generally kept New Year's Day in quiet observance. They met together in family groups and exchanged gifts and concentrated on cleaning up both their homes and their accounts for the advent of the New Year.

Human Sacrifices Offered

The Sabians celebrated their new year when the sun entered Aries. The people, together with their priests, marched in procession to the temple, where they offered sacrifices to the gods of the various planets. In England the Anglo-Saxon year began with December 25, amid drinking and feasting. During the Middle Ages Catholic countries generally began their year on March 25, a day devoted to Mary. Up until the eighteenth century September was the first month of the Russian year, whereas the ancient Germans celebrated December 21. At one time France and the Low Countries took Easter as the first of the year, even though it varied from year to year. The Hindus called their New Year's Day *Prajapatya*, the Lord of creation. They offered up a male kid, a wild deer and a buffalo in sacrifice to their god of wisdom, named *Ganesa*. The Mohammedan world generally accepts May 6 as its New Year's Day.

Even the American Indians had a New Year's celebration, which fell on June 21. The celebration consisted of an elaborate mythical drama of offerings made to effigies of a great plume-headed serpent. This was followed by a sun dance. The ancient Mexicans on the first day of their year held, according to McClintock & Strong's *Cyclopœdia*, a particularly devilish festival in which a human sacrifice was offered up to their gods: "The wretched victim, after having been flayed alive, was carried to the pyramidal summit of the sacred edifice which was the scene of these barbarities, and after his heart had been torn out by a priest in presence of assembled thousands, his body was consumed to ashes by being placed on a blazing funeral pile." Today Mexicans thrill to their New Year bullfights.

Jewish and Christendom's View of New Year's Day

When God brought Israel out of Egypt he set them free of all heathenish New Year practices. For their good and protection he said: "This month will be the start of the months for you. It will be the first of the months of the year for you." That month was Abib, in the springtime, two weeks before the first passover. This Jewish month Abib, or Nisan, started each year with the new moon nearest the spring equinox. The Jews, while saying that their ecclesiastical year begins with the month Abib, nevertheless celebrate their secular New Year in the fall season with religious show.—Exodus 12:2, *New World Trans.*

In Christendom January 1 is celebrated as the beginning of the New Year. It is admittedly of pagan origin. *The Encyclopedia Americana* states: "New Year's Day is not a festival of the Christian church." However, the day is of high rank in both the Roman Catholic and the Anglican churches. *Chambers' Encyclopedia* declares that "in the Roman Catholic church, the *Te Deum* is still sung at the close of the old year;

and New-Year's Day is a holiday of strict obligation."

How did the riotous holiday come to mean so much to the Catholic Church? At first the church thought of weaning the people away from their wild feasting, dancing and revelry of the Saturnalia by observing the day in fasting. *The Catholic Encyclopedia* says: "Christian writers and councils condemned the heathen orgies and excesses connected with the festival of the Saturnalia, which were celebrated at the beginning of the year." Other authorities say that the early "church fathers," such as Tertullian, Chrysostom, Ambrose, Augustine, Peter Chrysologus and others, "in reprobation of the immoral and superstitious observances of the pagan festival, prohibited in Christian use all festive celebration; and, on the contrary, directed that the Christian year should be opened with a day of prayer, fasting, and humiliation. The mandate, however, was but partially observed." In the eighth century, when the Catholic Hierarchy saw their fasting idea was a total failure, they abandoned the idea altogether and have since blessed the capers of New Year's.

The Fixing of January 1 and Greeting

Because of certain contradictions and confusions resulting from the Julian calendar Pope Gregory XIII, in 1582, called together a council of learned men who revised the scheme of computing time. This, the Gregorian calendar, set January 1 as the beginning of the year. Catholic countries accepted the calendar immediately. But the English parliament did not adopt it until 1752. Under the Gregorian calendar January 1 became generally accepted throughout the world as New Year's Day.

As for the greeting "Happy New Year," this, we are told by *Chambers' Encyclopedia,* is "an ancient Scottish custom which also prevails in many parts of Germany, where the form of wish—'Prosst (for the Latin *prosit*)-Neu-jahr'—'May the New Year be happy'—sufficiently attests the antiquity of the custom." Today the habit of greeting one another with a "Happy New Year" still prevails.

As in ancient times so today, New Year's Eve is an occasion for revelry and liquor-drinking at expensive night clubs, cabarets, hotels and restaurants on the part of those who can afford it. It is one wild fling at cocktails, confetti and kisses—followed by bloodshot eyes. Businessmen call it a chance to put cash in the kitty, while masses find it an opportune moment to release pent-up energies by raising a hullabaloo with whistles, bells, horns and vocal cords over the outgoing year and the incoming one.

On top of all this falderal many otherwise intelligent people make resolutions of various sorts to swear off of this or to do more of that, only to break them anywhere from an hour to a month later. Many of these dead resolutions are due for a resurrection the following year, but with little probability of gaining life where they failed before.

The Art of Tea Tasting

¶ Before you chuckle let it be known that tea tasting is highly professional work. Teatasters are the men and women who help nations maintain the high standards for the tea that is shipped into their countries. Tea tasting is a highly technical job. There are up to two thousand different kinds of tea that a real expert can identify. In fact, a top-notch taster is supposed to be able to tell "where the leaves were grown, the climate of the region, and perhaps even the rainfall." Incidentally, the Tea Council of the United States says the nation is drinking more and more of the brew. Consumption has increased 25 percent in the past three years.

Greenland—An Old Real Estate Trick

By "Awake!" correspondent in Denmark

GREENLAND is far from being a green land. Eighty percent of it is covered with white ice, and ninety-five percent of this largest of the islands in the world is uninhabitable. How, then, did it get its name "Greenland"?

¶ Historians say that about 980 A.D. Erik the Red was banished for some years from Norway to Iceland. While there he sailed up and discovered this mighty island of snow and ice. On his return to Iceland he wanted to encourage many to colonize the newly discovered land; so he used the old real estate agent's trick of giving it an appealing name, "Green Land."

¶ The trick worked and the name stuck. Soon many ships sailed up, and eventually some 2,000 persons were living there. Because of the rough seas that separated Iceland from Greenland, contact was lost, and several hundred years later there was not so much as a sign of this colony that had settled there in the tenth century. It is believed that the people were absorbed into the nomadic Eskimo tribes or migrated to unknown parts.

¶ At present Greenland, a fourth the size of the United States, is inhabited by some 23,000 persons. Almost all of these thousands live along the west coast in small villages or stations from Cape Farewell at the southern tip to Thule, more than a thousand miles to the north. The majority of the people are Greenland Eskimos, really now a mixture of Eskimo and old Scandinavian peoples. And there are now a goodly number of Danes that live and work here. The language is related to the Eskimo dialects of Alaska and Canada, but the written alphabet was developed by Danish priests many generations ago. Since the new amendment of the Danish constitution in June, 1953, Greenland has changed its status from a colony to a part of the Danish kingdom with equal rights.

¶ While the island is a bleak place, mostly ice and some windblown soil, yet it is not a complete desolation. There are small valleys that become green in the spring and summer. While the climate is strictly arctic, yet because of the Gulf Stream the west coast often has better and more pleasant weather than Copenhagen.

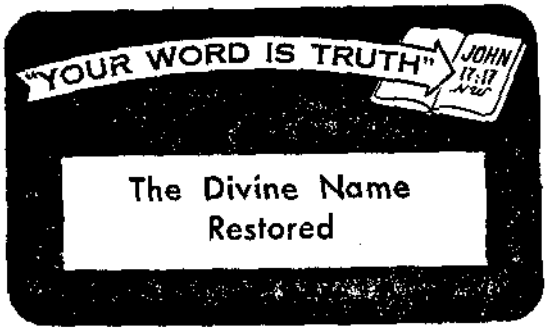
¶ Generally, vegetation is very thin. The sea, however, is rich with animal life, which forms the basis of the occupation and life of the Greenlanders. The people are mostly sealers, whalers, trappers and fishermen. There is also some sheep-raising in the south. In recent years the Danish government has encouraged the development of industry, such as fish and shrimp canning, and the mining of coal, cryolite and lead.

¶ Progress and development on the island have not been without disadvantages or price to the Greenlander. Originally the people wintered in permanent snow, or stone and earth houses, but in the summer they traveled, living in skin tents. Being constantly on the move they were faced with no sanitation problems. And as a rule their health was good. But when they adopted the European way of living permanently year round in their earth and stone houses, without adopting more sanitary measures, tuberculosis and other diseases struck hard and took their toll. With government help, however, Greenlanders now live healthier lives in wooden houses. There are also a number of sanitariums, and medical care is getting better.

¶ This island of snow and ice finds itself, like the rest of the world, being swept into a whirlpool of a changing system of things. Many are trying to hang on to the past, while there are a few who are looking beyond the present with hope to the new world of God's promise. These Greenlanders are joining hands with the New World society of Jehovah's witnesses in eager anticipation of reaping blessings far beyond anything they have ever hoped for.

WHEN HUMANS FAIL

When thoughtless visitors at the Philadelphia zoo drop paper cups and boxes into the otters' pool the animals gather up the trash and put it in a neat pile.



ONE of the remarkable facts, not only about the known existing manuscripts of the original Greek text of the Bible, but of many Bible versions, both ancient and modern, is the absence of the divine name. In the ancient Hebrew Scriptures that name was represented by the four letters יהוה, generally called the "tetragrammaton" and represented by the English letters JHVH (or YHWH).

In the Hebrew Scriptures the name, represented by this tetragrammaton, occurs 6,823 times. The exact pronunciation of the name is not known today, but the most popular way of rendering it is "Jehovah." The abbreviation for this name is "Jah" (or "Yah"), and it occurs in many of the names found in the Christian Greek Scriptures, as well as in the exclamation Alleluia! or, Hallelujah! found four times, at Revelation 19:1, 3, 4, 6, and meaning "Praise Jah!"

As the Christian Greek Scriptures were an inspired addition and supplement to the sacred Hebrew Scriptures, this sudden disappearance from the Greek text seems inconsistent, especially when James said to the apostles and older disciples at Jerusalem about the middle of the first century: "Symeon has related thoroughly how God for the first time turned his attention to the nations to take out of them a people for his name." Then in support James made a quotation from the Hebrew Scriptures where the divine name occurs twice. If Christians are to be a people for God's name, why should his name, represented by the tetragrammaton, be left out of the Christian Greek Scriptures?—Acts 15:14, *New World Trans.*

It was long thought that the basis for such absence of the divine name in our extant manuscripts was the absence of the name in the Greek *Septuagint Version* (*LXX*), the first translation of the Hebrew Scriptures, which began to be made in the third century B.C. But this theory has now been flatly disproved by the recently found remains of a papyrus roll of *LXX*. Not one of these fragments shows an example of *Κύριος* or *Θεός* used instead of the divine name, but in each instance the tetragrammaton is written in Hebrew characters. It proves that the original *LXX* did contain the divine name wherever it occurred in the Hebrew original.

Did Jesus Christ and his disciples who wrote the Christian Greek Scriptures have copies at hand of the Greek *Septuagint* with the divine name appearing therein in the form of the tetragrammaton? Yes! The tetragrammaton persisted in copies of *LXX* for centuries after Christ and his apostles.

One thing is now certain. Whether Jesus and his disciples read the Scriptures in their Hebrew and Aramaic original or in the Greek *Septuagint Version*, they would come across the divine name in its tetragrammaton form. Did Jesus follow the traditional Jewish custom of the day and read *A-do-nai'* at such places out of fear of profaning the name and violating the Third Commandment (Exodus 20:7)? In the synagogue at Nazareth, when he rose and accepted the book of Isaiah and read those verses of Isaiah (61:1, 2) where the tetragrammaton occurs twice, did he refuse to pronounce the divine name correctly? Not if Jesus followed his usual disregard for

the unscriptural traditions followed by Jewish scribes.

Matthew tells us: "He was teaching them as a person having authority, and not as their scribes." In the hearing of his faithful apostles Jesus prayed to Jehovah God, saying: "I have made your name manifest to the men you gave me out of the world. . . . I have made your name known to them and will make it known." The Jewish Talmud accuses Jesus of having performed his miracles by the pronouncing of the divine name, which is an indirect admission on the part of his enemies that he did use the name.—Matthew 7:29; John 17:6, 26, *New World Trans.*

The question now before us is: Did Jesus' inspired disciples use the divine name in their writings? That is, Did God's name appear in the original writings of the Christian Greek Scriptures? We have basis for answering Yes. In recent years some have claimed that Matthew's gospel account was at first written in Hebrew rather than in its kindred language, the Aramaic. Matthew made more than a hundred quotations from the inspired Hebrew Scriptures. So where these quotations included the divine name he would be obliged faithfully to include the tetragrammaton in his Hebrew gospel account. All the writers of the Christian Greek Scriptures quoted from the Hebrew Scriptures or from the *LXX* at verses where the Name appears, and they could follow the style then true of copies of the *LXX* by using the tetragrammaton in their Greek writings.

The evidence is, therefore, that the original text of the Christian Greek Scriptures has been tampered with, the same as the text of the *LXX* has been. And, at least from the third century A.D. onward, the divine name in tetragrammaton form has been eliminated from the text by copyists who did not understand or appreciate its importance, or who developed an aversion to it, possibly under the influence of anti-Semitism. In place of it they substituted the words *ky'ri·os*, usually translated "the Lord," and *the·os'*, meaning "God."

What is the modern translator to do? Is he justified, yes, authorized, to enter the divine name into a translation of the Christian Greek Scriptures? Every Greek reader must confess that in the *LXX* the Greek words *ky'ri·os* and *the·os'* have been used to crowd out the distinctive name of the Supreme Deity. Every comprehensive Greek-English dictionary states that these two Greek words have been used as equivalents of the divine name. Hence the modern translator is warranted in using the divine name as an equivalent of those two Greek words, that is, at places where Matthew, etc., quote verses, passages and expressions from the Hebrew Scriptures or from the early *LXX* where the divine name occurs.

The New World Bible Translation Committee has followed this course in rendering its version of the Christian Greek Scriptures. "Out of the 237 times that we have rendered the divine name in the body of our version," says this committee, "there are only two instances where we have no support or agreement from any of the Hebrew versions. But in these two instances, namely, Ephesians 6:8 and Colossians 3:13, we feel strongly supported by the context and by related texts in rendering the divine name."

Thus the divine name has been restored to the Christian Greek Scriptures, giving the heavenly Father a personality that distinguishes him from all other gods. It is also a guide to many into right Scriptural understanding and action at this critical time when "anyone that calls upon the name of Jehovah will be saved."—Acts 2:21, *New World Trans.*

Panama

THIS narrow stretch of land was fittingly called by the South American liberator, Bolivar, "The Bridge of the World." That name has stuck for four centuries, because this country has served as precisely that. One can traverse the continent from the Atlantic Ocean to the Pacific in the space of an hour by automobile. Surprising to most people is that in doing this one would not go from east to west, but rather from northwest to southeast. This narrow neck of land the world knows as Panama.

Panama is a word of Indian derivation that means "abundance of fishes." How appropriate, because the world over, Panama is famed for its fishing grounds! Here fishing enthusiasts try their skill with the swordfish and sailfish, the marlin, tarpon, barracuda, shark, corvina or tunny. Or in their catch there may be pampano, red snapper, mackerel, grouper, amber jack or red tail. The Panamanian may prefer such succulent tidbits as shrimp, lobster or turtle, or some other oceanic delicacy.

There is still another group of diligent fishermen here. Strange as it may seem, they do their fishing on land. These fishermen are those who obey the voice of the greatest of all fishermen, who said: "Come after me, and I will make you fishers of men." We have reference to Jehovah's witnesses, whose history in this country dates back to 1903.—Matthew 4:19, *New World Trans.*

For forty years they preached, chiefly in English. Then in 1945 their ranks were augmented by missionaries who were trained to preach also in Spanish. Together they worked and thrilled to see their numbers increase from forty-three to over a thousand, in the past ten years.

Panama is truly a cosmopolitan country where every color, creed and race are represented. It is easy to understand, then, that the experiences of these "fishers of men" are more varied, thrilling and rich than the proverbial angler's tales—and these are true!

For example: a missionary busy about her "fishing," stopped at the door of a Chinese family. The mother listened with the customary Chinese courtesy, but it was apparent that she did not understand a word in either English or Spanish. Her face brightened up when she saw the Bible and she signaled the missionary to wait as she went into an inner room. A moment later she emerged grasping lovingly her Chinese-language Bible. An English-Chinese calendar served to indicate to the woman that the missionary would return. When she returned with a Bible study aid, the book *Salvation* in Chinese, an ingenious Bible study followed. The missionary quickly applied herself to learn the names of the Bible books and how to count in Chinese. In a few short months the eager pupil accompanied the missionary to the congregational meetings, although she could not understand a word. Her joy is being increased as she goes from door to door with her witness friend telling to other Chinese-speaking people the good things she has learned from the Bible. Her bright, smiling face reflects her joy at being associated with the New World society.

As you look out over the Bay of Panama and see the myriads of fishing boats bobbing at the end of their anchor chains, you wonder how any fish could escape the catch. And so it is with these Christian "fishers of men." In Panama City alone there are almost 500 of them at work, so they must go back over much of their territory weekly. The results are good.

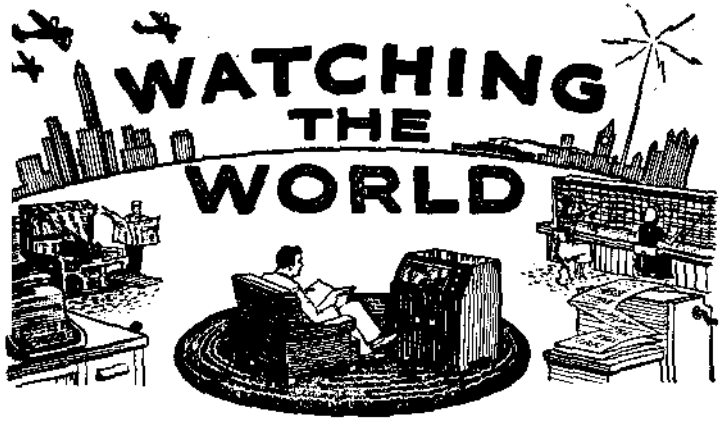
In historic Old Panama, sacked and burned by Morgan the pirate in 1671, where few visitors see more than the old church tower and other ruins close at hand, Jehovah's witnesses brave the redbugs, ticks, bad dogs, thorns or brambles and preach to a large settlement of squatters, people who have been driven in their poverty from the high rents of the city. Here the people live in quickly thrown together thatched huts of cardboard and crates. Panama's amiable climate permits it without too much suffering.

No account of Panama would be complete without a mention of the Canal Zone. Various towns have been built by the United States government, supervision of which was later taken over by the corporation known as the Panama Canal Company. Then there are several army posts and naval bases where no house-to-house ministry is allowed, but where Bible studies in the homes of people are being held. Jehovah's witnesses who live there are busy talking to neighbors and friends as opportunities arise.

Casting the net farther out from the terminal cities and the Zone, these "fishers of men" have called at every home along the National Highway for a distance of fifty miles, branching off into every little village accessible by car. Surprisingly enough, their return visits are eagerly awaited by the people.

So these fishers of men in Panama are experiencing, together with their fellow witnesses world-wide, a "great draught of fishes," as men of all kinds become a part of the New World society.

- Why being really awake is so vital today? P. 3, ¶4.
- Why giants often are weaker than smaller people? P. 4, ¶5.
- How the world's religious giant exaggerates its size? P. 5, ¶4.
- Which popes the Catholic Church admits were "coarse and immoral" and "a disgrace"? P. 6, ¶6.
- What shows that the world's religious giant must seek protection against dwarfs? P. 7, ¶7.
- According to reports, who recently shook 100,000 hands during just one election campaign? P. 10, ¶3.
- What the key Republican appeals to American voters were? P. 10, ¶7.
- How it feels to walk through a howling mob into an integrated school? P. 13, ¶5.
- What happened when a group of townsmen blocked a mob of segregationists? P. 16, ¶6.
- How an intelligent woman can be of great aid to her husband? P. 19, ¶3.
- Who began their year on September 21? P. 21, ¶5.
- How the revelries of New Year's got a religious blessing? P. 23, ¶1.
- How ice-covered Greenland got its colorful name? P. 24, ¶2.
- What God's name is and where it is found? P. 25, ¶2.
- Where you can drive from the Atlantic to the Pacific in just one hour? P. 27, ¶1.



Tito Unmasks a Myth

◈ Marshal Tito of Yugoslavia, the Communist who resisted Stalinism, has, in a speech in Pula, Yugoslavia (11/11), unmasked the mythical monolithic unity with which the Soviet leaders have tried to surround themselves since World War II. Tito blasted the Russians for having bungled the Hungarian problem. He called the use of Soviet troops in Hungary "a fatal mistake," a tragic error. He blamed these events on the emergence of the old Stalinist influences in Soviet policy making. *Borba*, the Belgrade Communist paper, said: "Basically, there are only two roads: a return to Stalinism or the establishment of democratic relations of equality among Socialist countries." It is either accept Titoism or risk more Hungarys. Unrest could be felt far inside Russia. Moscow University students posted B.B.C. bulletins about Hungary. Young Communists walked out of a meeting in Leningrad when pointed questions about Hungary were not answered. Communists in Britain, France, Italy and America were all shaken. Moscow charges Yugoslavia with sowing discord inside the Communist world. The Yugoslavs are worried about present trends. Tito says "socialism has received a terrible blow" and is due for new hard times. The Yugoslav Communist party warned (11/26) that only by Russia's granting full freedom to captive countries would conditions again become stable in the Communist world. Washington expects Tito's speech to reverberate for months. It is hailed as being as significant as Khruschev's whithering blast that unmasked Stalinism.

U.N. Police Canal Zone

◈ Blue-helmeted U.N. troops are in the Suez Canal zone making the best of a most delicate military operation. The U.N.E.F. is not an army, but a police force. It is in Egypt, not to throw out invaders or seize territory, but to control positions turned over to the U.N. by national forces. The U.N. team is there to preserve order, not to attain peace. Peace is still the work of policy makers. Brig. Amin Helmy el Thany, chief of staff of the Egyptian Eastern Command, said the first assignment of the U.N. force was 'to see that the British and French withdrew their forces from the stretch of the Suez Canal. . . . After that, they will proceed to the Egyptian-Israeli frontier to see that Sinai is completely evacuated by Israeli troops.' The British and French have notified the U.N. that they would carry out a phased withdrawal of their forces from Egypt as soon as the U.N.E.F. is strong enough to take over. As the U.N. troops took positions in Egypt, Secretary General Hammarskjold said: "Let us hope that we will succeed in establishing peace and order."

Cuba Charges Genocide

◈ Desperate SOS messages scribbled on scraps of paper were found on railroad tracks leading out of Hungary. These notes told how Russian soldiers have herded Hungarian youth into sealed boxcars and then deported them to Russia. Soviet secret police have been seen making a house-to-house search for rebels and then removing them to unknown destinations. At least 180 boxcar loads of Hungarians had been deported in a few days. In a week's time more than 18 trains carrying 10,000 persons, including 300 children, are known to have left Hungary by the frontier station of Chop. The U.S. delegate to the U.N. said that a minimum of 16,000 men, women and children had been abducted up to November 14. Hungarians became incensed at the news of the mass deportations. Railmen struck. Rebels sabotaged the main railroad lines to the east. They stopped and searched trains. In two raids over 3,500 young students, who were being sent to Siberia, were released. Hungarians are convinced that the Russians are methodically carrying out genocidal practices. On November 21 the U.N., for the first time in its history, heard one of its members charged with the crime of genocide. Cuban delegate to the U.N., Emilio Núñez-Portuondo, in a resolution leveled that charge against the Soviet Union because of her crimes in Hungary. The wording of the resolution was too strong for some delegates. The U.N. adopted instead a resolution demanding that persons already deported be returned to their homeland.

Strike—A Powerful Weapon

◈ Hungarian tanks, small

arms and grenades are about completely silenced, but Hungarians fight on. They refuse to be coerced into laying down their last but most powerful weapon—the refusal to work. They will not work unless the Janos Kadar regime is replaced by the trusted former Premier Imre Nagy. They also demand the removal of all Russian soldiers out of the country and absolute assurances that mass deportations have stopped. Imre Nagy has been kidnaped by Soviet security police, according to reports, and shipped out of the country. A reinforced Russian army gives evidence that Russia does not intend to leave. After listening to a Budapest workers' committee present its demands, a Soviet commander shouted: "We approve of the right to strike, but we have many ways of bringing it to an end." Immediately thereafter the bank accounts of striking firms were seized by Soviet police, leading journalists were arrested, food and power were put under strict controls. The strikers retaliated by threatening to blow up whole industrial areas, and grenaded and machine-gunned any who dared to return to work. The Russians offered a compromise. The Workers' Council agreed. If negotiations fail to bring satisfactory results, the Hungarians will use their powerful weapon.

Nehru's Stand on Hungary

◈ Why the Communist puppet government of Hungary, headed by Janos Kadar, will not let U.N. observers into that country can only be imagined. On November 4 the U.N. passed a resolution asking for the admission of observers in Hungary. On November 9 and 21 it was again asked to admit U.N. observers, to which the U.N. received a cool No. Indian delegate Krishna Menon appealed to admit U.N. observers without prejudice to Hungarian sovereignty. Menon declared that he was not only concerned for the welfare of the Hungarian people, but for the prestige of the U.N. and the prevention of development of forces that could easily lead to World War III. India's Prime Minister Jawaharlal Nehru also severely criticized Russia's suppression of the revolt in Hungary, calling it a "gross and brutal exercise of armed force." He denounced the attack on Egypt, attributed much of the world's troubles to military alliances and pacts, called for a speedy withdrawal of all Soviet forces from Hungary and an admission of U.N. observers into the country to ascertain the truth —a proposal on which his U.N. delegate had previously abstained when it came to a vote. India's votes at the U.N. have been in for some sharp public criticism. Jayaprakash Narayan, Praja (People's) Socialist leader, said that as an Indian he hung his head in shame at Indian policy.

Poles-Russians Reach Agreement

◈ After four days of quiet negotiations in Moscow, first secretary of the Polish Communist party, Wladyslaw Gomulka, and his colleagues returned to Poland with more than Russian praise. The Soviets had agreed to deliver 1,400,000 tons of grain on credit to Poland in 1957; cancel Poland's debt to the Soviet Union, some 2 billion rubles ($500 million); promised a long-term credit totaling 700 million rubles ($175 million at the official exchange rate); also agreed to repatriate all Poles still in the Soviet Union who desire to return to their homeland. A sour note, however, was that Soviet troops would stay in Poland because of insufficient guarantees against the rebirth of German militarism and international tension. The Polish Communist party hailed the agreement as a "great success for Poland." Gomulka was wildly cheered when he announced that Poland now talks with Russia as an equal. Russia's Nikita S. Khrushchev called the conferences "very friendly and most fruitful." The question remains, for whom?

"We Will Bury You!"

◈ Russia's Premier Bulganin threatened London and Paris with rocket bombs if they did not pull out of Egypt. NATO's now-retired Gen. Alfred M. Gruenther replied that such a move would bring instant atomic retaliation—suicide for Russia. "Just as sure as day follows night, that retaliation would take place," said Gruenther. "And as of now the Soviet Union would be destroyed." Premier Bulganin tried again. This time he came up with a new disarmament bid coupled with a warning to accept the Russian scheme or face World War III. After checking the Russian proposal, Washington found it 99 percent pure propaganda and Communist double talk. The fake plan and appeal for peace were followed by a Soviet announcement of a new nuclear explosion (11/17). That same evening Soviet's Nikita Khrushchev, before parting with his Polish friend, Wladyslaw Gomulka, lashed out at the Western nations in violent terms. As he roared on, the thirteen ambassadors from Western Europe, the U.S. and Israel who were invited to the party decided to leave in protest. Khrushchev continued: "If you don't like us, don't accept our invitations, and don't invite us to come to see you. Whether you like it or not, history is on our side. We will bury you!" The crowds cheered. Khrushchev then muttered to Gomulka: "The situation is favorable to us. If God existed, we would thank him for this." When a Communist ambassador was asked whether Khrushchev was drunk when he made his threats to the Western nations, the answer

was: "Not drunk, just nervous."

Time Out for U.N. Expansion

◈ The U.N. took time out to admit new life to itself by adding 19 new members to the world organization. The nations admitted to the U.N. body were: Albania, Austria, Bulgaria, Cambodia, Ceylon, Finland, Hungary, Italy, Irish Republic, Jordan, Laos, Libya, Morocco, Nepal, Portugal, Romania, Spain, Sudan and Tunisia. For some of these it has been a hard uphill climb. There are now 79 members in the world organization.

Clinton Stands by Law and Order

◈ On August 27, the U.S. ordered that the high school at Clinton, Tennessee, be integrated. Organized opposition to integration continued. During the first part of December conditions became worse. The school board of Clinton, in special session, appealed to U.S. Attorney General H. Brownell, Jr., at Washington (12/3) for federal aid in enforcing the injunction against interference with integration at Clinton High School. Brownell, Jr., wired the school board that the primary responsibility for keeping order remains with state and local authorities, but that the Justice Department will prosecute all persons blocking integration in Clinton. Then on December 4 Paul Turner, a prominent white pastor of the First Baptist Church, who had escorted a group of Negro students into the Clinton High School after leaving a week before because of abuses by some students, was attacked and beaten. Two white youths invaded the school, one with a long-bladed knife, seeking to attack a Negro student. That day Clinton went to the polls (12/4) and in the town election told the world just how it felt. James B. Meredith, who was supported by the White Citizens' Council, was defeated by a vote of 1,344 to 353. George Anderson, Mack Seivers and W. H. Ghormley were elected aldermen, all by about the same ratio. Their opponents were backed by segregationist groups. Also that day a group of the city's leaders, spurred by the election and events, hurried to Knoxville and asked for federal contempt of court citations against persons who attacked pastor Turner. Justice was quick. The U.S. used its contempt of court power (12/5) in a broad attack on racial segregationists who had interfered with integration at Clinton. Fifteen persons were arrested. Other arrests are expected to follow. Meanwhile, the school was temporarily closed. But the school board was "gratified with the progress" that federal and local authorities had made toward assuring community order and the reopening of school classes.

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Awake!

ARE NUNS "BRIDES OF CHRIST"?

How does God view them?

Juvenile Delinquency Leads to Singapore Riots

Six thousand students seize the schools

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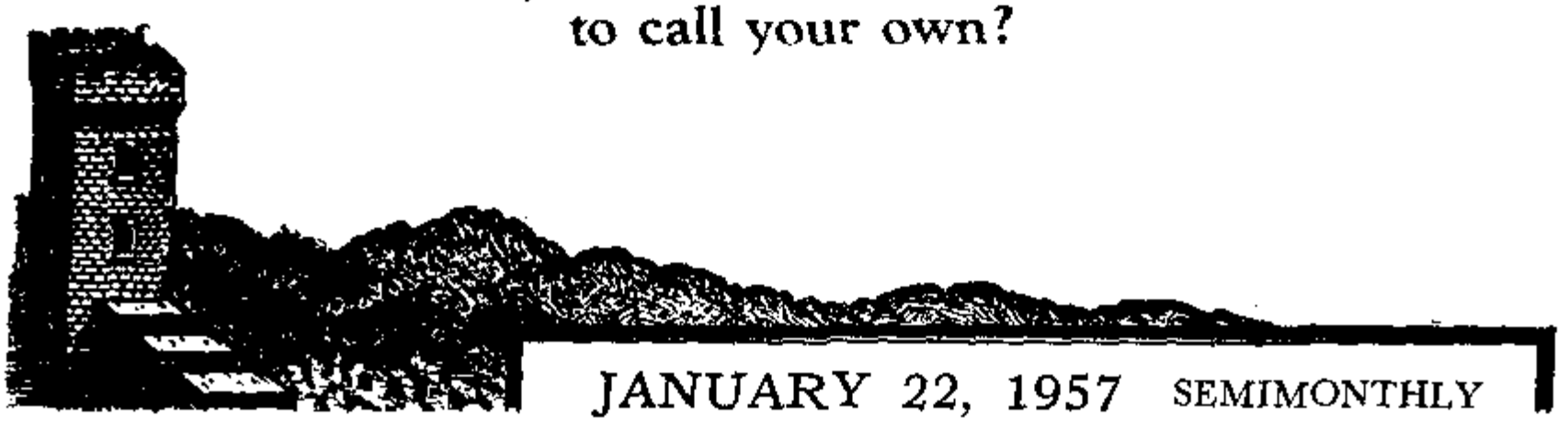
Determinism collapses, free will remains

Too Busy at What?

Do you have even a moment
to call your own?



JANUARY 22, 1957 SEMIMONTHLY

THE MISSION OF THIS JOURNAL

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ambitions or obligations; it is unhampered by advertisers whose toes must not be trodden on; it is unprejudiced by traditional creeds. This journal keeps itself free that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

"Awake!" uses the regular news channels, but is not dependent on them. Its own correspondents are on all continents, in scores of nations. From the four corners of the earth their uncensored, on-the-scenes reports come to you through these columns. This journal's viewpoint is not narrow, but is international. It is read in many nations, in many languages, by persons of all ages. Through its pages many fields of knowledge pass in review—government, commerce, religion, history, geography, science, social conditions, natural wonders—why, its coverage is as broad as the earth and as high as the heavens.

"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of a righteous New World.

Get acquainted with "Awake!" Keep awake by reading "Awake!"

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Awake!
"Now it is high time to awake."
—Romans 13:11
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One of the most common excuses a Christian minister meets in going from door to door is: "I'm sorry, but I'm just too busy today." The person who says that may actually mean it, for today we are so busy that we think we just do not have time for anything else. But what keeps us so busy? Where does all our time really go?

In many lands the work week has been cut from 75 to 85 hours to 60, then to 50, and now to 40 or less. In the United States it has been cut in half during the past century. Where does all that extra free time go?

The farmer's tractors, harvesting machines and other equipment enable him to enjoy far more production per man-hour. Yet he has less time. Many housewives have automatic washing machines, dishwashers, vacuum cleaners or other labor-saving devices that their mothers or grandmothers never had. Yet many of them can hardly find a minute to call their own. Where does their time go?

An article in *Business Week* magazine said: "Never have so many people had so much time on their hands—with pay—as today in the United States." But where does all this time go? If we have so much time, why are we always so busy?

We are so busy because the greater production that makes the shorter work week possible has also enabled us to buy more things that take up our new-found leisure time. The man who did not have an automobile did not spend time riding in it. The man who did not have a TV set did not spend time looking at it. The man who had never seen moving pictures did not spend time watching them. The problem of time today does not so often concern getting the necessities of life as it does using the things we have bought to occupy our leisure time. That is where our time goes.

The man who has fishing rods wants to use them, the man who has a do-it-yourself home workshop wants to make things, the man who has a nice lawn wants to take care of it. We are so busy with nonessentials, we work so hard at leisure, and the time-consuming social machine so strongly grasps successful men that we think we have no time for anything. Our modern conveniences are great blessings, but nonessentials enslave us in meaningless motions that hold us back from the really vital activities.

The Industrial Revolution gave us more time for leisure, but promptly filled that leisure with more possessions to occupy

our time. Will it eventually reach the point where we shall not even have time to *eat*?

Do not scoff at that suggestion. People already are so busy with such things as painting the house, making a new set of book ends, watching comedians and reading the Sunday papers that they reject food even now! The Christian minister who finds that the most frequent response is: "I'm sorry, I'm just too busy," came with spiritual food. But the householder was too busy to eat.

Do not think that this is stretching the point. Jesus said: "Man must live, not on bread alone, but on every utterance coming forth through Jehovah's mouth." (Matthew 4:4, *New World Trans.*) Job said: "I have treasured up the words of his mouth more than my necessary food." (Job 23:12, *Am. Stan. Ver.*) The person who refuses these words from Jehovah's mouth is refusing what is more necessary than even material food. He is starving himself spiritually.

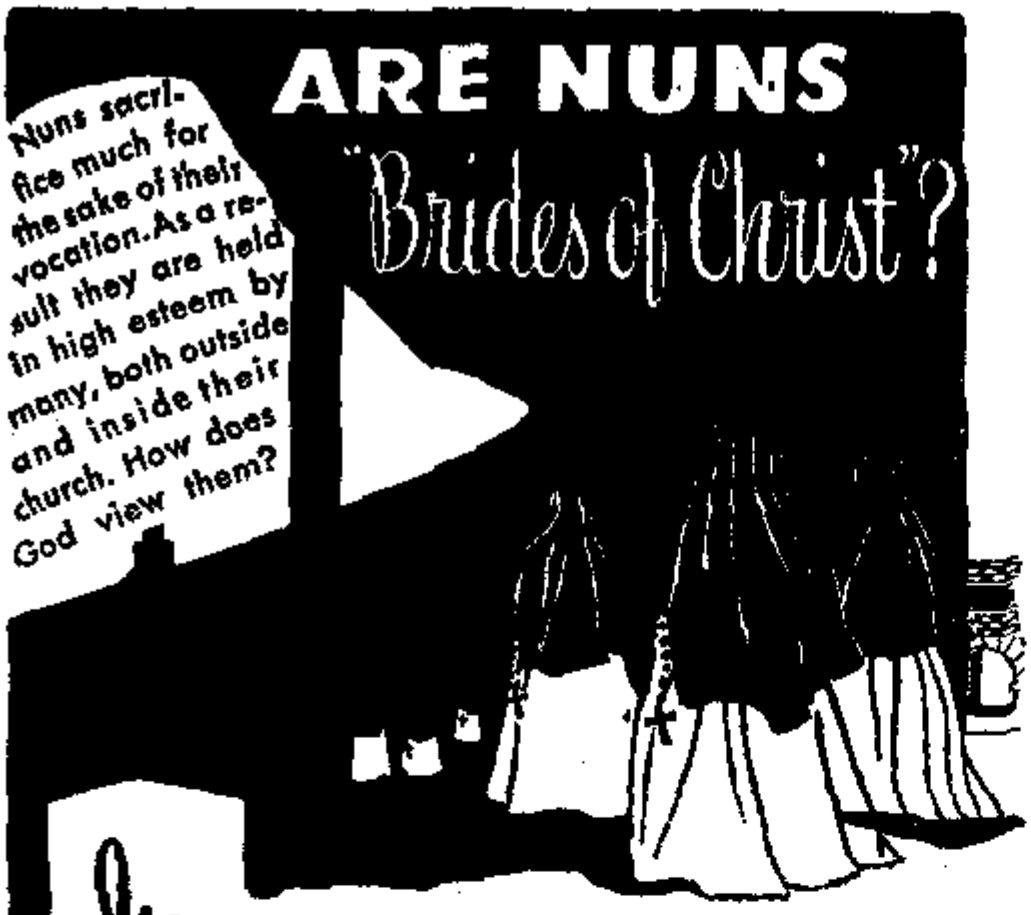
And the man who, after hearing the truth, will not take time to teach it to others is also refusing to recognize the right kind of food. Jesus said: "My food is for me to do the will of him that sent me and to finish his work." (John 4:34, *New World Trans.*) That is the vital thing. The man who really wants to accept that food will indeed make the time to do so!

How do we know that he will? Because *whatever a man wants most to do, he does.* If he wants a sweetheart, he will find time for her. If he wants *children*, he will find time for them. If he wants a home, he finds time for it. If he wants material things, he takes the time to get them. If he likes particular comedian, or sport, or social activity, he finds time for it. Whatever he puts first he finds the time to do. If he really wants God's blessing and the food that leads to life, he will make time for it.

It is not that there is anything wrong with these other interests if they are properly engaged in, but they must not take an undue amount of time and certainly *none* from our responsibilities to God. Some people call on God only in an emergency. Otherwise they have no time for *him*. But *if you are* too busy to listen to God, then why should he, who is running the universe, have time for you? Remember that even *many of those who say they* have 'prophesied in Jesus' name, and expelled demons in his name, and performed many wonderful works *in his name,' will* be told by him: "I never knew you at all." —Matthew 7:22, 23, *New World Trans.*

The Christian minister *calling on today's* busy people will try to make his presentation so interest-arousing that they will *want to take the time to listen.* If, as a householder, you have someone come to your home to help you gain the spiritual *food that leads to life*, recognize the importance of listening and learning and of accepting that way of life.

Then, everyone who has heard the message of truth must make wise use of his time, "buying out the opportune time" that remains. (Ephesians 5:16, *New World Trans.*) By doing this, no more will you *be too busy to* listen or to preach to others, but you will be eager for knowledge and eager to put it to use in God's service. Then you will *still be busy, but this time with* the most important thing—with knowledge and study and service—taking the only course that *really does lead to Jehovah* God's favor and to everlasting life.


ARE NUNS
"Brides of Christ"?
Nuns sacrifice much for the sake of their vocation. As a result they are held in high esteem by many, both outside and inside their church. How does God view them?

In the Roman Catholic Church today there are some 575,000 nuns. These are divided into three hundred different orders. Almost ninety percent of these are "active" nuns. These, while living in a convent, serve outside as nurses, schoolteachers and as solicitors of funds. The rest, some 61,000, are termed "contemplative" nuns. These devote their lives to prayer and fasting and other forms of penance for the benefit of others who neglect these things.

In both the parochial and the secular press the nuns are often termed "brides of Christ." They are viewed as heaven's favorites and benefactors of mankind. Concerning them priest Ginder, one of the editors of the Catholic paper *Our Sunday Visitor,* says: "The Catholic Church throughout the world would be seriously crippled without the help of her nuns. They are the present-day counterpart of the holy women who ministered to Jesus and the Apostles."

And says another priest in the *Catholic Digest,* May, 1950: "Who in all the world has more influence than a contemplative nun; influence with God by her prayers and over men by her example?" One of these nuns, in her book *My Beloved,* published in 1955, claims that the contemplative life of the Carmelite nun is the happiest as well as the holiest possible on earth.

Do these nuns find their counterpart in the women that ministered to Jesus and his apostles? Do they have more influence with God and over men than do any others? Is their life the happiest and holiest possible on earth? Are they properly termed the "brides of Christ"? Before answering these questions in the light of the facts, reason and God's Word, let us first note what kind of lives they lead.

A Nun's Life

Each order of nuns has its own distinctive habit or costume and especially are their wimpels or bonnets distinctive. Colors also vary; some habits are black, others white, red, blue, brown or gray. Names are also distinctive: "The Daughters of the Holy Ghost"; "The California Institute of the Sisters of the Most Holy and Immaculate Heart of the Blessed Virgin Mary"; "Discalced Carmelites of Reformed Order of St. Teresa of Avila"; etc. Rules differ greatly, depending upon the order and the country in which they live.

A candidate for a nun's life enters the convent as a "postulant." As a postulant she wears a simple black dress and serves for six months. Then follows a year as a "novice," after which she takes the vows of obedience, chastity and poverty, at which time she has her hair cut. These vows, first made conditionally, are later made permanently binding, after which only a special dispensation obtained by an

appeal to the vicar, bishop or pope himself can release her.

Carmelite nuns spend seven hours daily in community prayers; they veil their faces from all save their "heavenly bridegroom" Jesus; after several years of probation they receive a gold ring, symbol of their being a bride of Christ; they are termed "discalced" because of being barefoot, that is, wearing only crude sandals.

The Carmelite nun has a bed made of a wooden panel laid upon two wooden horses, and a thin mattress of straw. Her room is bare save for a chair, table, wooden cross and skull. There is also "a skull on their dinner table in the refectory—a constant reminder that death may come at any time." They "read no metropolitan newspapers or magazines, have no radio or television and eat no meat." They do penance by denying themselves necessary food, by whipping themselves and by sleeping on a ridged panel, termed by one Catholic publication a "Sure Ticket to Heaven!" This is the life termed the 'holiest and happiest possible on earth.'

The "active" nun of *The Nun's Story*, a 1956 best seller, got up each morning at 4:30, ate her meals in silence and stopped in the midst of whatever she was doing when the bell rang for making devotions. Her superior asked her to fail purposely in her examinations to be a nurse to show humility. Included also were such confessions before others as "I accuse myself of . . . forgetting to kiss the floor . . . when I let the door slam." Among the forms of penance exacted was the kissing of the feet of the ten oldest nuns.

Time magazine, April 11, 1955, in an eight-page colored feature on convent life, told that "sisters are systematically frustrated by their superiors in the tendency to become identified with a particular job or hobby"; also that "the superior deliberately imposes humiliations to break the natural self-love most Christians take as a matter of course." It further showed that nuns suffer from such "occupational diseases" as shattering doubt, overscrupulousness and "spiritual dryness," when convent life suddenly becomes unbearably drab and boring.

Clearly a nun does not have an easy life and doubtless most nuns do serve in all sincerity. But is sincerity enough? If it were, then the ascetics of pagan religions would gain salvation.

Without Scriptural Support

Look where we may in the Scriptures, we find no precedent or justification for either monastery or convent life. Nuns today are not the counterpart of the women who accompanied Jesus and his apostles. Those back there did not take vows of poverty, obedience and chastity; they did not confine themselves to a retreat or convent. Neither do we read of these women, nor of Jesus and the apostles, either, for that matter, dressing in a somber costume to advertise their holiness.

Those women back there traveled with the evangelical party as they went throughout all the cities and villages; they vitally contributed something to help advance this preaching work. Rather than soliciting funds as so many nuns do, those women back there, we read, "used to provide for them out of their means."—*Luke 8:3, Cath. Confrat.*

Nor is there any word found that Christian women should dedicate their lives to nursing the sick or to teaching school. Such vocations are noble but not part of the Christian's commission. Neither does the Bible state that a life of contemplation, of praying and of doing penance is the happiest and holiest possible on earth. If that were the case then neither Jesus nor his apostles were very happy and holy, for they led very active, social lives. They

mixed so freely with the people whom they taught that their critics found fault, even falsely accusing Jesus of being a "glutton and a wine-drinker." True, they had time for prayer and meditation, but these were not their goal in life; rather they were aids to realize their goal of preaching the good news of God's kingdom.—Matthew 11:19, *Cath. Confrat.*

When the Israelites lost the true spirit of pure worship they fell into the snare of asceticism. So Jehovah, at Isaiah 58:3-5, rebuked them for it, telling them he had no pleasure in their self-denials and their feigned humility. In the apostle Paul's day there were some inclined the same way and so Paul had to write them: "If you have died with Christ to the elements of the world, why, as if still living in the world, do you lay down the rules: 'Do not touch; nor taste; nor handle!'—things that must all perish in their very use? In this you follow 'the precepts and doctrines of men,' which, to be sure, have a show of wisdom in superstition and self-abasement and hard treatment of the body, but are not to be held in esteem, and lead to the full gratification of the flesh."—Colossians 2:20-23, *Cath. Confrat.*

Besides, is not penance for sins a denial of the value of Christ's sacrifice? The apostle John tells us: "If anyone sins, [do penance? no, but] we have an advocate with the Father, Jesus Christ the just; and he is a propitiation for our sins." Nor can it be claimed that Jesus' sacrifice covers only the sins we were born with, for John here shows that it covers the sins we commit from day to day.—1 John 2:1, 2, *Cath. Confrat.*

And far from forbidding marriage God's Word says: "Let marriage be held in honor with all." (Hebrews 13:4, *Cath. Confrat.*) In fact, forbidding to marry is shown to be one of the signs of the great apostasy: "In after times some will depart from the faith, giving heed to deceitful spirits and doctrines of devils, speaking lies hypocritically, and having their conscience branded. They will forbid marriage, and will enjoin abstinence from foods [such as meat on Fridays], which God has created to be partaken of with thanksgiving."—1 Timothy 4:1-3, *Cath. Confrat.*

In view of the fact that the course of nuns runs so counter to God's way in so many respects, not to say anything of doctrinal errors, which space does not permit being examined here, can we for a moment imagine that God would choose them to be brides of Christ? Certainly not! Nor is that all. Christ does not have many brides. He is not a polygamist. He has only one bride. That one bride is the composite body of spirit-begotten Christians, the congregation of God, the first-born whose names are written in heaven, and limited to 144,000. All of these, whether male or female, married or unmarried, virgins or otherwise, are spoken of as virgins, standing with their Bridegroom, Jesus Christ, on Mount Zion.—Revelation 14:1, 3.

Clearly, convent life with its nuns finds no support in God's Word. Then from where did it come? From monasticism, which the facts of history show had its beginning in the Orient many centuries before Christ. Asceticism with all its self-torture is the product of a pagan, godless, Oriental, philosophical religion. It teaches that all existence is evil and that man's most desirable goal is nirvana, or non-existence. Not accepting God's inspired Record, it has no explanation for the cause of man's wretchedness. And not recognizing God's provision for salvation and life by means of his Son, it has no hope of man's ever overcoming his unhappy lot. So this pagan philosophical religion concludes that wretchedness and existence are inseparably linked.

The Virgin Companions of the Bride

But return to the picture of Christ and his bride. Psalm 45 shows that there are yet others, aside from those belonging to the bride, who are virgins in a figurative sense. After telling of Christ and his bride in glowing terms the psalmist speaks of "the virgins her companions that follow" Christ's bride.—Psalm 45:14, *Am. Stan. Ver.*

Who are these virgin companions of Christ's bride? They are those termed "other sheep" by Jesus, at John 10:16. They are also the ones the apostle John saw in apocalyptic vision. After describing those comprising the bride of Christ, the 144,000, he tells of seeing "a great crowd, which no man was able to number, out of all nations and tribes and peoples and tongues, standing before the throne and before the Lamb, dressed in white robes, and there were palm branches in their hands. And they keep . . . saying: 'Salvation we owe to our God, who is seated on the throne, and to the Lamb,' "—Revelation 7:9, 10, *New World Trans.*

The facts today identify these virgins as those who have separated themselves from the unclean harlotlike religious organizations of Christendom, and especially from the unclean organization of Satan, modern Babylon. They keep their virgin state by not becoming friends of this world. (James 4:4) They do not practice pagan asceticism, for they do not hate their own bodies but take proper care of them, so that they can suffer evil as the right kind of soldiers of Jesus Christ.—2 Timothy 2:3.

Neither do these live as recluses, shut off from the world. Rather, like Jesus, his apostles and the women who accompanied them, these "virgins" go throughout the cities and villages preaching the good news of God's kingdom in all the world for a witness to all nations. (Matthew 24:14) These virgins, together with those of the bride of Christ that still remain, are the holiest and happiest people on earth. Why? Because they are exclusively devoted to the holy God Jehovah and because theirs is a life of giving; and there is more happiness in giving than there is in receiving. —Acts 20:35.

THE WHOLE PLANET IS INVOLVED

The extent to which the whole world is involved in the hazards of modern atomic radiation has not yet dawned upon all people. We have always been exposed to a certain low level of radiations from natural sources, but the extreme care that must now be exercised in adding to this has been shown in recent reports on studies of radiation dangers. In the United States the National Academy of Sciences said that if radiation problems "are met intelligently and vigilantly" they "need not stand in the way of the large-scale development of atomic energy," but added that "the continuing need for intelligence and vigilance cannot be too strongly emphasized." In explaining how the danger would affect the whole world, it said: "It is a long way from Eniwetok to Chicago or Bombay. A power station in Oslo or Moscow is a far remove from Johannesburg. Yet all these places are in the same ocean of air; all are surrounded by the interconnecting oceans of water. English grass has been sprinkled with [radioactive] strontium 90 from Nevada. And English cows have eaten it. Plankton in the North Sea has very likely taken up some of the radioactivity being dumped there from a British atomic reactor. Where did the ocean currents then carry this plankton? What fish ate it? Who ate the fish?" If peaceful atomic developments are not properly controlled, they could be as perilous as the military ones are.

JUVENILE DELINQUENCY LEADS TO SINGAPORE RIOTS

By "Awake!" correspondent in Singapore

"TROOPS Out in Effort to Quell Rioters," screamed a Singapore press headline on the morning of Friday, October 26. Of particular interest is the fact that juvenile delinquency among school children sparked off the flames of this gigantic conflagration that swept Singapore, leaving in its wake thirteen dead, one hundred and fourteen injured and untold damage to property.

On July 22, 1955, when reporting a previous riot in Singapore we made note of the fact that thousands of students from Chinese high schools were implicated in the disorders. Two schools, the Chinese High School and the Chung Cheng High School, having a combined enrollment of about eight thousand, were primarily involved. After quelling the rioting the government felt compelled to close the schools temporarily because of their active participation in the uprising. Thousands of students went on a sit-down strike until the schools were reopened.

Subsequent talks on self-government between the elected Labour Front party and the Colonial office failed because Britain did not want to relinquish control of internal security in an independent Singapore. The then chief minister David Marshall resigned and the minister for Labour and Welfare, Mr. Lim Yew Hock, took the office of Chief Minister. Under new leadership the government began a cleanup campaign of subversive elements in the colony. On September 18 and 19, 1956, five men and two women were arrested, six of whom were detained on banishment orders. Among these were two deans from the Chung Cheng High School. The remainder were trade union officials.

The arrests were followed by mass rallies organized by the Singapore Factory and Shop Workers Union, which urged its 50,000 members to go out on a protest strike. Thousands of students from the Chinese schools were reported to have taken part in the mass protest meetings, where the government was denounced for its action against the arrested leaders.

The 3,000-strong Chinese Middle Schools Union began a campaign against the government's action. This union had been registered on the understanding that it would not meddle in politics, but now the government felt that the rule had been violated and so dissolved the union. The minister for education denounced it as "nothing less than a Communist front organization." The president of the banned union was arrested and detained under the Preservation of Public Security Law.

Following this action some 3,000 pupils barricaded themselves in the school compounds and held protest meetings in defiance of the law. Pleas from school committee members, education ministry officials and parents to the children not to hold their illegal meetings fell on deaf ears.

Students Seize the Schools

Principals and teachers found it impossible to control the defiant pupils, which loss of control resulted in the deterioration of what discipline they had been able to maintain. The government then directed its cleanup campaign full blast at the schools. School authorities were given the names of one hundred and forty-two students, who were considered to be "rebel leaders," to be expelled along with two teachers. Four more student leaders were arrested, among them one young girl on banishment orders.

Meanwhile, four thousand students took complete control of the two schools, organized mass protest meetings, at which they condemned the government and passed resolutions calling for immediate release of those arrested and restoration of the banned students' union. Principals and teachers were obliged to flee as student leaders took over complete charge of the schools and all authority collapsed.

For two weeks thousands of boys and girls defiantly continued to camp at the schools, where they organized their own classes with self-appointed teachers, held protest meetings denouncing the government and sang Communist songs. By October 12 the number of those encamping at the schools rose to 6,000. Truck loads of food and other provisions came pouring in. Sentries were posted at all gates, not even allowing parents to come in to see their children. Students started preparations, including the making of huge banners, for a protest march on government house.

School authorities failed to carry out the government's ultimatum to restore order and so the schools were ordered to be closed. In the meantime the education department opened up reregistration centers where all those pupils from the Chinese schools who wanted to continue their studies could reregister. Some 750 came forward and classes in other premises were resumed. Pickets from the rebellious schools were sent to the new centers and pupils and parents were warned not to co-operate with the new government policy. Even bus conductors are reported to have reviled the students who had resumed classes.

Tension mounted, following more arrests of those suspected of subversive activities. Groups of students from the two camps began visiting other Chinese schools, took over classes from the teachers and lectured the pupils and encouraged them to go on strike. As a result, students in two more large Chinese schools walked out in protest against the government.

Appeals by the six persons originally detained on banishment orders were rejected by the governor-in-council. A delegation of nine former executives of the dissolved students' union called on the chief minister with a six-point demand, among which they asked for withdrawal of the order for expulsion of the 142 students, abolition of reregistration and government-sponsored examinations, reregistration of the students' union, right of assembly in schools and public trial for those arrested or immediate release. The chief minister rejected their demands.

The Police Warn, Then Raid

On October 25, the government issued an ultimatum to the stay-in pupils to clear out of the schools by 8 p.m. or face the consequences. Parents were appealed to to go and collect their children before 8 p.m., as the authorities would not be held responsible for what would happen to pupils after that dead line.

Worried parents rushed to the schools and the police officers offered to go into the compounds and help them find their sons and daughters, but they found all en-

trances securely locked and barricaded. The police cut a hole in the fence, but only a trickle of pupils left with their parents. Throughout the day while government loud-speakers periodically warned the children to go home peacefully with their parents student loud-speakers from inside the schools blared defiance against the police and urged their parents to defy the authorities.

As the zero hour approached tension at and around the schools began to mount. Thousands of people began converging upon the two schools, where crowds had gathered. First, slogans were hurled against the police on duty and then missiles began to fly. The police had to use baton charges to disperse the crowd that continued to grow in number and in animosity toward the police. As the crowd broke up it formed into mobs wielding sticks, stones, iron bars and bottles and began attacking passing vehicles, assaulting Europeans and burning their cars. Tear gas had to be fired at the groups of mobsters made up of a few thousand at the Chinese High School. Hooligans overturned police vans and cars and set them on fire.

As darkness fell mobs comprising thousands of rioters, hooligans and students began systematic attack upon police posts. Roadblocks were set up by the mobsters; passing cars were stoned and their occupants assaulted and a number of vehicles burned. A wave of violence like a forest fire spread across the city, leaving destruction and ruin in its wake. Shortly after midnight a curfew was imposed upon the island, which remained in force till 6 a.m.

Friday, October 26, dawned, one of Singapore's blackest days, with violence aflame in many parts of the island. The 6,000 students still sat defiantly at the two schools. At 7:45 a.m. the police broke down the barricades and swarmed into the school compounds warning the students to disperse. They were met with jeers and boos. Masked police then fired tear gas shells into groups of students, causing thousands of weeping boys and girls to stampede for the exits. In fifteen minutes the operation was over.

The Riots Spread

Bands of the dispersed students then began to join groups of hooligans throughout the city. Buses went off the roads and all public transport came to a halt as many bus workers joined the mobs. Incidents of violence began to pour into the police operations room at such a terrific rate that an island-wide curfew was clamped down at 3 p.m. instead of 6:30 p.m., as previously announced. Thousands of office workers began stampeding to their homes by whatever means of transport they could find in order to avoid becoming curfew breakers. Resulting traffic jams provided the rioters with more opportunities for attacking cars. City council trucks and handcarts, police radio patrol cars, traffic lights and other installations became objects of their violence.

British military units fighting bandits across the channel in Malaya, along with a contingent of police, marched into the city to help restore order. Barbwire and sandbag barricades were thrown up at all main intersections, giving the city an atmosphere of a full-scale war. Mobs defied and assaulted police posts, causing the police to open fire on a number of occasions to prevent being overwhelmed. Ambulances and fire trucks were stoned while utilized in attending to casualties. The Commissioner of Police estimated that some 25,000 people participated in the rioting, among whom were thousands of school children, bus workers and other unionists, hoodlums and secret-society gangsters.

Five Royal Air Force helicopters were used to spot and report crowds from the air. Thousands of troops in armored vehicles patrolled the streets. Voice aircraft flew overhead warning the public to stay indoors or risk being arrested or shot as curfew breakers. Being forced to retreat from the center of town rioters began attacking police posts on the outskirts of the city.

Peace Restored

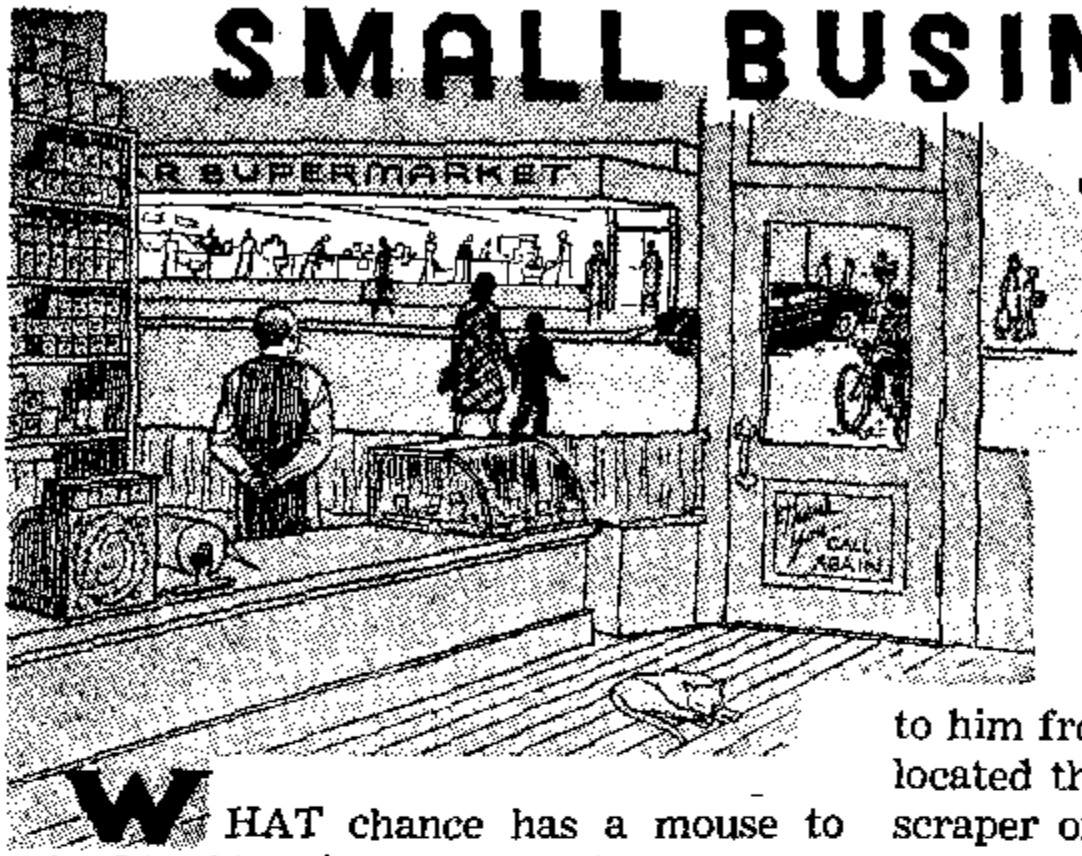
Meanwhile, under the protection of the curfew the police began a systematic search for those leaders who were thought responsible for fanning the flames of passion and hatred. Headquarters of some four or five unions were raided, where a number of union leaders and documents were seized. At one union premises the police met severe resistance from a crowd inside armed with iron bars, sticks and homemade bombs. Tear gas was used to disperse the occupants, among whom police found some children between the ages of six and twelve. Well-known hideouts of secret-society gangsters were raided and a number of gangsters scooped up by the police net. Some five hundred people were arrested on various charges of rioting, breaking the curfew or illegal assembly.

Strict curfew enforced for four days put out the flames of violence and bloodshed and normal life once again came to the streets of Singapore. However, the flagrant defiance of all authority shown by both adults and children is bound to lead to further acts of delinquency. This is all just part of the sign that this world is now in its time of the end, as foretold: "In the last days critical times hard to deal with will be here. For men will be . . . haughty, . . . disobedient to parents, . . . without self-control, fierce."—2 Timothy 3:1-5, *New World Trans.*

SIGN OF A SICK SOCIETY

In an item in New York's Staten Island *Advance* of September 22, 1956, Colm Brogan points to several popular plays as a sign of a sick society. He writes: "I profoundly believe that the [Arthur] Miller plays and the Tennessee Williams plays are not only symptoms of a grievously sick society but are also a cause of that sickness. The Street Car, the Glass Menagerie and the Salesman almost frighten me because they remind me of the brilliant films produced in Germany under the Weimar Republic. . . . To my mind the German films and the American plays of Miller and Williams have one thing in common. They were skillful and sometimes a subtle denial of the dignity of man, and it is the recognition of that dignity which is the seal of a free Christian society and is the fundamental reason for that society's immeasurable superiority over any form of tyranny. These plays show men and women brought down below the level of humanity, defeated and degraded, not only devoid of hope but also devoid of resistance, without even the nobility of a dignified resignation to intolerable fate. I have no doubt that the highbrows who went to the select little film academies to see the 'best' German films and the lowbrows who went to the popular theaters to see 'The Blue Angel' were being corrupted unconsciously by a particularly degrading form of sadism. They were almost invited to gloat over human beings groveling and debased. With equal sincerity I believe that the effects of the Miller-Williams school of drama are the same. I accuse neither man of positive intent to do harm, but I do say that their plays make a secret appeal to the vilest of human instincts."

SMALL BUSINESS Fights for SURVIVAL



WHAT chance has a mouse to defend itself against a raging lion, or a minnow to defend itself from the teeth of a shark? About the same chance that a small farmer or a small business has when competing with gigantic industrial corporations, chain-store monopolies or financial combines that now stalk the earth.

At one time the family farm played a vital role in the health and wealth of a nation. Now we are told that the small farm is on its way out, that giant landowners are taking over. These landowners are giant industrial firms and cereal manufacturers. The small farmer, finding it impossible to compete with these giants, is reluctantly selling out to them. In turn the manufacturer hires the farmer to work the farm, only under the manufacturer's supervision. The farmer's worries are over as far as the farm is concerned. Rising prices and falling markets no longer concern him. He is not troubled with the high price of fertilizer, the wear, tear and care of machinery or bad weather. He is now a hired man and the soil he works means as much to him as does a punch press to a factory worker. The farmer's hours are set and his wage he gets regularly through the mail. At the close of each day's work the farmer fills out a production-sheet report to show what he has done that day. What to plant, how, when and where to plant are all thought out and dictated to him from the head office, which is often located thousands of miles away in a skyscraper office overlooking New York city.

While the farmer has seemingly shed many of his worries he, no doubt, has given up much more in the way of the independence, initiative, spirit and freedom that were once his. As an employee he has become just another cold statistic on the giant's financial sheet. The joy of personal accomplishment is also lost and the natural attachment that a farmer has for the soil is no longer the same. So great has been the loss of dairy farms to giant milk producers; beet, bean and corn growers to chemical companies and food manufacturers, that in some quarters the small independent farmer is being referred to as a has-been.

Small-Town Business Disappearing

Much the same thing is happening to the small businessman, with giant chain stores invading small communities. Big merchants are picking off unsuspecting independents at a rate that is alarming. There have been a record number of failures of small business in the past two years, while incomes of giant corporations keep rising. With the disappearance of the small independent store, the community has slowly undergone a change. Some of

the changes have been for the better, others for the worse. Perhaps the greatest loss to the community has been the spirit of friendliness and neighborliness that the small businessman inspired.

The small merchant tried his best to be courteous. He tried to remember not only faces, but names as well. "Good morning, George. How are the wife and children?" "Fine, Jack. How's business?" "Good afternoon, Jake. Did you get your tractor fixed?" "Yes, Jack. Thanks for helping me along." It was this sort of friendly atmosphere that knitted the small community together, that made small-town living a joy. When customers were short on cash it was usually: "Gladly, Mrs. Walters. You can pay me next week." This the merchant would do despite being short on money himself. His hours were long. He often spent more time in his store or shop than with his wife and children.

When the giant chains began to move into a community the independent's life and business slowly changed. He was not only forced to compete with lower prices, but with an entirely different way of doing business. Unlike independent stores, giant chain stores were spacious, and neatly arranged counters, displaying a wide variety, were left open to the inspection of the customer. Women and men enjoyed their newfound freedom to browse around and select what they wanted without being rushed or high-pressured into buying an item. Glancing over the various counters refreshed the memory of what things were needed at home. To be able personally to select and inspect a product before buying was another added privilege.

Independents often kept much of their stock behind closed counters and shelves, or in drawers, and brought a product out only if it was called for. Usually items that the independent preferred to sell for reasons of higher profit or excess stock were offered first. Their stores were often sloppily arranged, dimly lit, musty and unclean. With the giant chains presenting a more appealing store, with greater advantages and a higher standard of efficiency, the independent businessman was forced to take note, reappraise his business and make necessary adjustments, if he desired to stay in business.

The chain manager and clerks are usually trained salesmen with cheerful personalities and a keen eye for business. The store opens and closes with slide-rule precision. While a manager cannot buy items not on the company's list he may carry items to ascertain their acceptability with the consumer and, if popular, they are placed on the company's list of items from which the store manager may select. Many products are on the company's list because tests and surveys show them desirable.

This tends to alleviate a fault of the independent store, whose owner often was prejudiced or influenced by personal opinion and would arbitrarily reject items without sufficient reason or evidence. Competition between chain-store buyers is keen. This being so, buyers of big chains cannot remain stagnant, nonprogressive or nonreceptive to new ideas. They are generally salaried employees and should they arbitrarily turn down a good product and it prove to be a success in another chain, or should they lose an opportunity of being early with a new item, it would quickly cause them to lose standing with the company and often their jobs.

To stay on top the average chain-store manager does not have the struggle that an independent has. The chain manager has millions of dollars behind him. Actually he has the ability to ruin almost every grocer in town. Suppose he were ordered to cut prices on one or two items to give the appearance of a general underselling. The public would thereby be in-

duced to come to his store. Week after week of this and a small independent is wrecked. He does not have money enough to back him up in a long war of cutthroat competition, so the independent is forced to close shop. Thus the chain has swallowed up another independent. Now the chain is free to raise prices to regain losses suffered during the war.

Group for Survival

The invasion of communities by some giant chains has caused independents to group together for survival. Together they purchase foodstuffs and merchandise and fight back against giant chain operators. Independents are soliciting the help of the farmer, even bullying him, in hopes of dominating the green goods. Groups of independents have purchased their own factories and packing plants in a desperate fight to preserve individual initiative and opportunity.

Some countries have passed laws to protect the small businessman from being swallowed up by giant chain retailers. Chains are limited as to the number of lines of merchandise they can lawfully handle. Other countries have outlawed the giant altogether in an effort to protect the home-town merchant. In recent years chain giants have assumed serious proportions in the United States. While chains represent only 10 percent of the stores in number, yet they do over 30 percent of the business. The world's largest grocer, the Great Atlantic & Pacific Tea Company, next to General Motors, sells more goods than any other company in the world. Of every dollar the United States spends on food, about ten cents is passed over A & P counters—a massive yearly total of $2.9 billion.

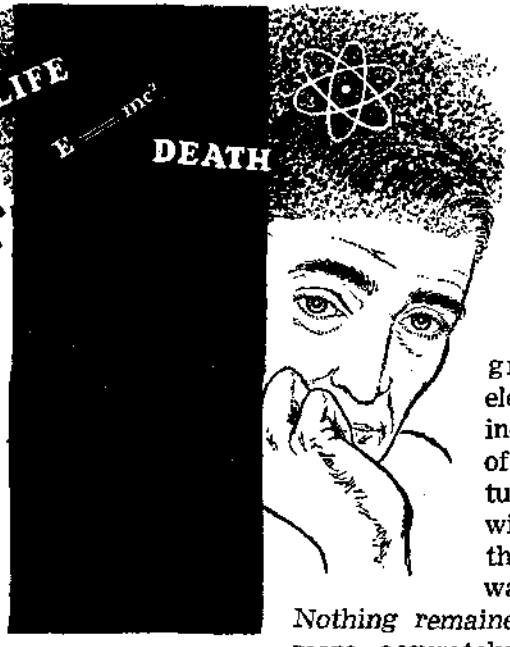
Consumers in small communities are wondering if the few pennies they save and some of the extra privileges they enjoy are worth the price paid in the loss of individual freedom, friendliness, independence, spirit and initiative that were once a part of the small community. Small business shops seemed to breathe life into a community. Many small shops were a symbol of the throbbing of life—evidence of the burning urges that are in men. They were a compliment to the personal ambitions, capabilities and capacities of men who resented being regimented into a life of ordered clerkdom.

Yet under the present system both chain and independent stores have their advantages and place. The greater efficiency of the chains enables people to purchase at a saving. The greater personal attention of the independent supplies the individualistic or specialized needs of the people to a greater extent. Small independents can cater to local trade and personal tastes, while the chains can bring in fresh items tested for practicability, etc. Working side by side to the good of the community, both small independents and chain stores can exist and flourish, if each remains in its assigned place and respects the boundaries of the other.

Mixed Emotions

Last summer a man named Mike Hone spent two scorching hours along the shores of Spirit Lake in Iowa. He was looking for Indian arrowheads. Hone had decided to make a hobby of collecting the flint reminders of the days when the Indian roamed the prairie. He had been told that the shores of Spirit Lake were full of them. But after two hours' searching he found not a single arrowhead. He returned to his automobile. One of his tires was flat. The cause? An Indian arrowhead imbedded in the casing.

DO YOU HAVE FREEDOM of CHOIC



FASHIONS come and *fashions go. Women's* hats that are in style today will be laughed at a few years hence. So too with scientific theories. Many a theory that was unquestioned a generation ago is supplanted today *with its complete opposite.*

This has been the history of determinism. Determinism is a philosophy that flourished in the nineteenth-century successes of physics and astronomy in explaining the physical universe. Isaac Newton's laws of motion, combined with his law of universal gravitation, explained and predicted the orbits of heavenly bodies with amazing success. The movements of the moon and the planets were charted from past records, and they were found to follow Newton's laws precisely. Applying these laws to their present positions and velocities, astronomers can predict their paths far into the future. We are told just when eclipses will occur and when Mars will pay its next visit.

Laws were also found governing electric and magnetic forces. The wave nature of light was discovered, and the wave lengths of different colors were measured. The unvarying speed of light through space was timed. James Clerk Maxwell's theory of electromagnetic radiation unified light and electrical effects. By it the discovery of radio waves was foreseen.

In short, physicists sought to write out mathematical equations for the whole physical world. All the relations of matter and waves through gravitational and electrical forces were included. By the end of the nineteenth century they felt flushed with success. Some thought their work was almost finished. *Nothing remained but to measure* more accurately the numbers in their equations. With confidence they came to express their belief that in principle, if they knew the dimensions and location and speed of every object in the universe, they could predict all their future movements. That is, the present situation and past history of everything in the physical world completely determined its future.

Chemists ran a close second. They studied the laws of gases and the laws of chemical reactions, and they found that John Dalton's atomic theory could explain them all. Heat was seen to be simply the movement of atoms. They borrowed thermodynamics from physics and found it would express exactly the energy relations between different chemical forms. It seemed that all they needed was a complete understanding of these laws and the scientist would be able to predict future changes *in all substances from their* present condition.

Of course, he could never literally know the history of every atom. He simply would

never have time or paper enough to write down the facts about all the billions of trillions of atoms. But, in principle, the determinist believed that every atom's future was charted from its past history by the universal laws of physics and chemistry.

Actually, a way to sidestep the need for detailed knowledge of each atom was found. Statistical mechanics provided laws about the behavior of very large numbers of atoms. For example, think of a box full of atoms of a gas. They are shooting helter-skelter in every direction, bumping each other and bouncing around in apparent utter confusion. In statistics, you do not have to say that a certain atom in the box has a certain velocity. Rather, you can say there is a certain chance that it has such a velocity. And with millions of billions of atoms in the box, you can say a certain number of them have such a velocity at a given moment. This turned out to be just as useful in predicting the future behavior of the atoms in the box as having the life history of the individual atoms. And it was much more practical, because it brought the problem within the grasp of the human mind.

Although statistics was substituted for exact information, the chemist still believed that all he had done was to invent a shorthand way of writing down the courses of all the atoms in the box on a single sheet of paper. The detailed position and history of each atom were thought to be no less real. With his shorthand summary he could tell the courses of all the atoms, past, present and future.

Determinism Said to Disprove Free Will

The biologists were impressed with the success of astronomers and physical scientists. Many of them began to think about their subject along the line of determinism. Were not living plants and animals also composed of atoms? And were not life processes just chemical reactions? Oh yes, they were very complex reactions, and only a few of the simplest could be understood at all, but were they not still the same in principle? If the movement of atoms and chemical reactions in inanimate systems could be predicted from their present and past history, why should living things be any different?

Psychologists fanned the flames of spreading deterministic philosophy with their theories of human behavior. Some saw an adult man merely as a complex bundle of conditioned reflexes. As a child he had pulled back from a painful stimulus; as an adult he avoided things that he associated with pain. His experiences determined what things he associated with pain. So, they reasoned, a man reacts to his environment in a way completely determined by his past contact with it. Others argued that behavior was determined by heredity. In any case, the reason a man did or did not do something was not because he decided to or not to. His choice in any situation was just an illusion. What he would do was already determined for him by the character he had inherited from his parents, or by his environment. He was really just a conscious robot.

Sociologists, imitating the physicist's methods of handling atoms, took the statistical approach to predict human behavior. Granted that they could not foretell the response of an individual to a situation, that was only because they lacked the necessary details about his heredity and previous environment. But with large numbers of people, they could predict that a certain number would go this way and a certain number that way. Human society was like a statistical jumble of atoms, a vast organic robot, washed this way or that by the tides of circumstance according to tendencies determined by past his-

tory. This was determinism pushed to the extreme of universal application. Your individual choice was swamped in a sea of popular opinion polls. You were just a statistic. You had no more to say about which way you were going than an atom in the box. You were butted this way or that way by your contacts with other atoms, or the box around you.

Of course, there were those who objected on religious grounds. Had not God made man a creature having his own will? Had he not put before man the choice of good or evil, and left him free to choose? Surely there must be some catch in the scientific argument that leaves man with no voice in his own destiny, a helpless creature of his environment.

On the other hand, some religions found their doctrines strangely bolstered by these irreverent dogmas of science. According to the doctrine of predestination, God had predetermined the destiny of every human creature, and no matter whether he was slated for a blissful life of ease in heaven or the endless torments of hell-fire, there was nothing a man could do that would alter his final destiny. While the atheistic scientist would leave God out, yet his picture of a world of people all moving inexorably to their various destinies was very much the same.

Determinism Collapses

But the fashion changed. Around the turn of the century there began a series of discoveries in physics that undermined the whole framework of determinism. From the same field of science that had first supported it came a series of smashing blows that shattered its top-heavy structure and demolished it in a cloud of dust.

First came the discovery of radioactive processes. Take polonium, the first new element identified by its radioactivity. Atoms of polonium are unstable. They last for a time, then disintegrate with an internal explosion. How long do they last? Well, in a given bottle of polonium, half the atoms decay in a period of 140 days. Are the atoms then left any more unstable than when they were younger? No, because if we watch those left, we shall see half of them decay in the next 140 days, and half will still be left. Considering any given atom, you can say that it has an even chance that it will decay in the next 140 days. But is the atom that decays any different from those that persist? No. Right up to the moment of its disintegration it is just like its neighbors, some of whom may outlast it by two or three years. And nothing in the environment causes the decay. In fact, no changes in the environment that man can bring about will either hasten or retard the rate of radioactive decay. It is an internal change, occurring spontaneously, entirely by chance.

Here was the first insight into the statistical laws governing atoms. For the first time man could observe individual atomic events. And he saw that the course of the individual atom was not determined by its past and present. Two atoms with exactly the same history could lie side by side. One might explode this very second; the other might last a year. There was no possible way to predict when the end would come. The statistical chances could be figured, and, averaged over millions of atoms, they would be accurate forecasts. But the statistical law was not merely a substitute for limited knowledge of the pedigree of individual atoms. It was a consequence of a fundamental uncertainty in the nature of the atom itself. Radioactive atoms simply violated the principle of determinism.

About the same time the electron was discovered. It was found in all kinds of substances, one of the fundamental particles of which atoms are made. When experiments with radioactive rays showed that

the atom had a positive nucleus, Niels Bohr invented a model of the atom in which the electrons moved in orbits around the nucleus, like planets around the sun. To account for the wave lengths of light given out by atoms, he had to assume that only certain-size orbits were permitted. This was a strange, even an unnatural assumption, but it worked. All the wave lengths of light in the spectrum of hydrogen atoms were predicted exactly by Bohr's model.

More experiments with electrons showed a surprising thing. Electrons outside atoms, moving between slits where particles should go in straight lines, actually formed patterns as light waves do. If electrons behaved like waves on the outside, maybe they were like waves inside the atom too. Erwin Schroedinger tried thinking of the electrons bound in an atom as standing waves, like those in a violin string fixed at both ends. He found that this gave exactly the same result as the assumption that Bohr had forced upon his electron orbits. So the wave-mechanics theory of the atom came into vogue.

But now the electrons were no longer little hard specks of electricity traveling in exact circles around the nucleus. Instead, they were smeared out into broad waves. The interpretation put on this is that the electron does not follow a predictable orbit like a planet around the sun, but the strength of the wave represents a sort of time exposure of a more complicated path. Where the wave is strong is where the electron spends a great deal of time. It is thin in places the electron skips over hurriedly. We can no longer pin down the electron to a definite orbit, such as it had in Bohr's atom. The Schroedinger wave shows the probability of finding it in different places. So electrons too flit about in complete disregard of the dogma of determinism.

Fission of uranium atoms is a striking example of indeterminism in nature. A neutron gets into the nucleus of an atom of uranium-235 and raises it to a high pitch of excitation. Then it pulses for a brief moment before it splits into two parts. This split can go in over a hundred different ways, giving at least that many combinations of radioactive and stable atoms. The probability of different paths of fission have been measured, so that we can say, for example, that 3 percent of the time the uranium will split into a barium and a krypton atom. But in any individual case there is no way to predict which way it will go. Different uranium atoms do not have different histories. One is not predestined to split into a tin-molybdenum pair, and another into a barium-krypton pair. The uranium nuclei are identical before the neutron enters. Neither are different modes of fission caused by the neutron's striking the atom in different ways. The statistical spread of different kinds of fission fragments does not merely cover up our ignorance of details. Rather, it is a reflection of the fundamental indeterminism that exists in the atom up to the moment of fission.

No Scientific Basis to Oppose Free Will

These few examples might be multiplied many times from present-day physics. In fact, Werner Heisenberg has set forth his Uncertainty Principle as a basic law of nature. According to this law you can never know just where an atom is and just how fast it is moving at the same time. If you try to measure its position more exactly you lose track of its speed, and vice versa.

The uncertainty principle is generally accepted in twentieth-century science. It is just the opposite of nineteenth-century determinism. A closer view of atomic processes has changed basic thinking in physics. The sharp figure of absolute predicta-

bility is gone; in its place we have only a shadowy outline of probability.

Mechanistic biology and psychology never had any foundation of their own. They were topsy-turvy structures built with unwarranted assumptions on a foundation of physical and chemical theories. And now that mechanistic theories have been knocked out of atomic science, determinism in biology topples in ruins.

It would not be correct to say that the law of radioactive decay or the wave-mechanics theory of the electron proves the existence of free will. But they certainly do spike the arguments of those who would like to prove determinism or predestination from nineteenth-century physics. We know nothing whatever of the kind of atomic or electronic changes occurring in the brain of a man who is thinking or making decisions. Is it possible that the movements of electrons, which are subject only to blind chance in inanimate things, are under voluntary control by a creature who exercises free will? We do not know, but such speculation is not inconsistent with present scientific knowledge. This we do know, that deterministic philosophy is out of step with present scientific knowledge.

To one who reads the Bible with understanding and a reverent regard for its Author, there has never been any doubt on this question of free will. The first man was given the choice to live in a paradise earth or to die. The choice depended on his voluntary response to a simple test of obedience. (Genesis 2:17) The spirit cherub who was to look after him could choose to continue as an obedient servant or ambitiously to rebel against his Creator. (Ezekiel 28:14) Jesus could choose either to walk in integrity in the true worship of Jehovah or rebelliously to take a short cut to the kingdom offered him by Satan. (Matthew 4:8, 9) Jehovah has set before all his intelligent creatures the choice of life or death. (Deuteronomy 30:19) In this time of crisis before Armageddon the water of life is being offered to all. It is a matter of one's free will to refuse it or accept it.—Revelation 22:17.

BIGNESS IN THE AUTOMOTIVE INDUSTRY

In the August issue of *Harper's* magazine Hubert W. Kelley, Jr., discussed the controversy between automobile manufacturers and dealers that had led to the U.S. Congressional investigation of automobile sales. He said that one witness told the senators that the dealers "were driven by fear" into purchasing from their manufacturers cars that they could not sell profitably. There was good reason for their fright, Kelley said, pointing out that "this year, the number of makes has dropped to fifteen, produced by five industrial giants—General Motors, Ford, Chrysler, American Motors, and Studebaker-Packard." He explained that "when a retailer loses one of these suppliers, he will have difficulty finding another. A dealer's security, therefore, rests solely on his ability to keep one of these corporations happy. . . . In theory, he buys only as many cars from his factory as he thinks he can profitably sell in his home town, and lets it go at that." But the retailers have complained that in practice "they were ordered to become volume salesmen, using Detroit-approved techniques, or get out of business." This is one of the reasons for the absurd super-salesman's pitch that the new-car dealers have been making in the newspapers, and for their practice of adding $200 to $500 to the suggested retail price of a car in order to give the customer an apparently fantastic trade-in allowance. Mr. Kelley said that when all this was out in the public spotlight, "the tiger smiled." The manufacturers changed their selling agreements, and for the time being, at least, the dealers were jubilant.

EDUCATION FOR WOMEN IN INDONESIA

By "Awakel" correspondent in Indonesia

BEFORE the turn of this twentieth century a 12½-year-old Javanese girl humbly knelt before her father. She was pleading to continue her education. Though her father was sympathetic, he was so tradition-bound that his only answer could be an emphatic no! This girl was none other than Raden Adjeng Kartini, who was to become famous in Indonesian history as an emancipator of women.

Born in 1879 in Djapara, Central Java, Kartini was the fifth child of a Javanese nobleman. Her noble birth privileged her to attend a Dutch lower school, where she was eager to learn and made many friends among her Western schoolmates. However, at the age of twelve and a half years, according to custom, her life as a carefree child abruptly came to an end. She was now to prepare herself for marriage responsibilities and remain *dikurung,* or shut up, in her father's house until her husband would come along and carry her away.

Seeing an inexhaustible field of knowledge snatched from within her grasp, she felt uncontrollable bitterness well up within her as she was now permitted to study only religion and how she could best serve her future husband, her required virtues being obedience, feminine charm, bodily care and an adaptability to harem life. Any intellectual development was considered bad for her. Running, dancing and gaiety were out of the question. Now she must learn the art of inactivity. However, if compelled to move, act or speak she must do so slowly, quietly and gracefully. To laugh aloud or with one's mouth open was unthinkable.

To a child with Kartini's high spirits these seemingly useless restrictions were unbearable. As the weeks turned to months her father's house pressed down on her like a morbid, lifeless prison. Adding to her already embittered feelings was the arrogance of one of her brothers who, acting according to custom, looked down on her and all women as something less than human.

Male Domination

Kartini's thoughts turned to the masses and especially to the women who were much less privileged than she was. Though not *dikurung,* or shut up, from childhood their lives were full of backbreaking toil, laboring in wet, muddy rice paddies, or in buzzing, bustling market places, eking out a bare existence. Her heart went out to them, for they had never so much as tasted learning. Ignorance and superstition were their lot. With dispirited submission they humbly accepted ruthless, cruel male domination. Without a murmur they accepted the male viewpoint that women were on the earth solely for man's pleasure and that man possessed woman body and soul.

Apart from her having to contend with abject misery, superstition too pointed its finger at the female. Because of the variety of tribes with their different customs,

these superstitions expressed themselves in several ways. In Java, young virgins were thrown alive into rumbling, smoldering volcanoes in a vain effort to appease the angry spirit dwelling therein. In Bali, at the death of the king his first wife was burned alive with his cremated remains.

In every corner of these beautiful tropical islands the marriage adat (customs or traditions) favored the males. Though in Padang, Sumatra, the women could buy their husbands and the property rights passed through the female descendants, the males still dominated, and this perhaps was the only exception to the rule. If a woman was not married it was considered a gross sin and a great shame on her family. If a girl was unmarried at sixteen years she was considered a veteran spinster.

Parents or an uncle could force a girl into marriage against her will. The choice of husband and all other arrangements were made by them. A battle of bargaining ensued to fix the *uang antaran,* or dowry price. The wealthier, more beautiful, or more popular the bride, the higher the price. Often children found themselves the third or fourth wife of an old man. In the Batak land of north-central Sumatra a woman was cast off in shame, returned to her family, if she did not bear children or finally produce a son.

The wedding ceremony was a solemn occasion, the bridal pair being seated before their guests, with their eyes cast down to the ground. They did not dare steal each other a glance, though it was very likely they had never so much as set eyes on each other before. There was no handshaking or congratulations and it was forbidden to touch the bride.

The Fight for Freedom

After being confined in her father's house till she was sixteen years old Kartini and her two younger sisters received a rare privilege. Their parents allowed them to appear in public for the coronation celebrations of Queen Wilhelmina of the Netherlands, when she ascended the throne in 1898.

This brief taste of freedom activated Kartini's rebellious feelings within and motivated her to write a series of letters to friends in the Netherlands and to other influential people, as well as a series of magazine articles pleading assistance for the upbuilding of Indonesian women. These were letters amazingly written by a girl who had received education up till she was only twelve and a half years of age. Clearly she expressed her ideals. Education was the dire necessity for Indonesian women to release them from ignorance and superstition.

Her fight for freedom was not with the object of women's competing with or trying to dominate men, but that they should receive justice and take their proper place in the community. She argued that an educated wife could be an asset, a companion to her husband. That man could gain, not lose from such a step. That the home could be more pleasant and profitable if a woman had the advantage of domestic art. That the 20,000 women dying annually in childbirth and the 30,000 children dying annually at birth could be greatly reduced or prevented if women had proper prenatal care and studied infant care, child welfare and hygiene instead of relying on their crude, unhygienic village methods. That the nation also would benefit, for was it not the mother's influence in the child's tender years that did much toward the formation of the personality later to be developed?

Kartini loved and respected her father but he suffered much because of her rebellion against the adat or custom, and this made her struggle more difficult. Finally, when she was twenty-one years of age her

father gave his permission for her to become a teacher, and with the aid of friends it was made possible for her to continue her education. She and her younger sister Rukmini entered a teachers' training college in Djakarta. Finally she was responsible for the opening of a girls' school in Djapara, to be followed shortly afterward by like schools all over Indonesia. She worked for the founding of special midwifery schools also.

In 1903, at twenty-four years of age, she married a nobleman who supported her cause both mentally and financially. Four days after her son was born in the year 1904, this woman, now known as the mother of Indonesian women, died. But she died knowing that her struggle had not been in vain, for through the education that she had promoted a new era had dawned for Indonesian women. The women's movement that she had organized kept up the cause and other influential women followed in her footsteps.

What is the nation's attitude toward this woman who pioneered freedom? It is very grateful to her. In honor of her memory there is an annual Kartini day, a day on which the women's organizations arrange special charity efforts and seek to aid the less fortunate. Also her portrait can be seen everywhere all over the country, even on the money.

Education Expands

Now we might ask, Was Kartini's firm conviction and amazing prediction that a new era was about to dawn proved true? It certainly was! The year 1908 gave birth to the Budi Utomo, the first national movement for freedom. Later came the opening of many advanced schools specializing in women's arts. Western missionary schools provided further opportunities. In 1921 Indonesia produced her first lady doctor, a woman from Menado. Gradually girls were studying in every field, such as medicine, dentistry, chemistry, philosophy, law, agriculture, etc. However, we might add that this was still for only the few.

In the year 1942 came the Japanese occupation. After declaring her independence in 1945 the country found herself in the grip of revolution, in the midst of which she launched a giant education program, which was carried on despite interruptions. As explained by one medical student, "We were forced to put down pens to take up guns." By 1949 the new Indonesian Republic received recognition from the United Nations, and since that time the educational spark fanned by Kartini has taken on the proportions of a forest fire. Young people, including the girls, from the more fortunate families seek to finish their education abroad. They have freed themselves from the rigors of adat, and give little thought to marriage till their education is completed.

It can be truthfully said that this youthful nation is grappling commendably with a man-sized job against many obstacles. What of the women? They strive to keep the spirit of Kartini alive by being obedient wives, good mothers, active as nurses, social workers and in many other fields. Many too now appreciate the words of the greatest Teacher, Christ Jesus, namely, "You shall know the truth and the truth shall make you free."

Today the Indonesian people do not have to kneel pleading for Bible education, for they have among them Jehovah's witnesses, who are happy to give out this knowledge from God's Word. Many Indonesians join in this educational campaign and they are eager to share this knowledge that will lead to endless freedom in God's new world.

COLA: AFRICAN STIMULANT

By "Awake!" correspondent in Liberia

"HAVE some cola." Would that offer make you expect a cool, refreshing drink? It would make many of the world's peoples expect that. But to the West African (who would spell it kola) it would mean that he had been offered a large nut shaped something like a horse chestnut. Here, try one and see how it tastes.

¶ You bite off a small piece and are disappointed to find that it does not have much taste at all, but gives more of a sense of something wild and unripe, rather woody and dry but with a distinctive lingering bitterness.

¶ You cannot imagine why people would want to eat a nut like this, with a flavor so unlike that of the sweet cashews, walnuts or almonds. At first you might feel sorry for the vendor sitting by his neatly arranged piles of cola nuts, some of pale-red color and others dark cream. Surely he could not sell many, you think. But the popularity of this nut might amaze you.

¶ You are very likely to find a piece of cola and not a piece of money in a man's pocket. Particularly in the hinterland it is believed that cola imparts health, even though its constant use stains the teeth. The itinerant, fez-wearing, long-robed Moslem merchants, known as Mandingos, trade extensively in cola. They are very fond of it, especially on long journeys. Among them the price of a wife may be five dollars and ten cola nuts. And even their description of heaven includes the cola tree!

¶ The source of this nut's popularity is that the cola nut, like cola drinks, can be used as a stimulant. Going on a trip into the "bush" the African does not find roadside inns with large inviting "Eat" signs, but he carries cola with him. He will have pounded the nuts into bits and mixed them with sugar or honey, or sometimes with just salt and pepper, and then will have wrapped this in leaves. Eating the cola along the way lessens the African's appetite and serves as a stimulant, since cola contains more caffein than coffee berries do, averaging from one to two percent.

¶ Bitter cola—whose taste lingers for a day or two—is pounded fine and mixed with water or another liquid for alleviation of stomach complaints. A tea made from it is used for treating worms. Red cola nuts are included in superstitious religious sacrifices made by people who are in trouble. White ones are offered for good luck.

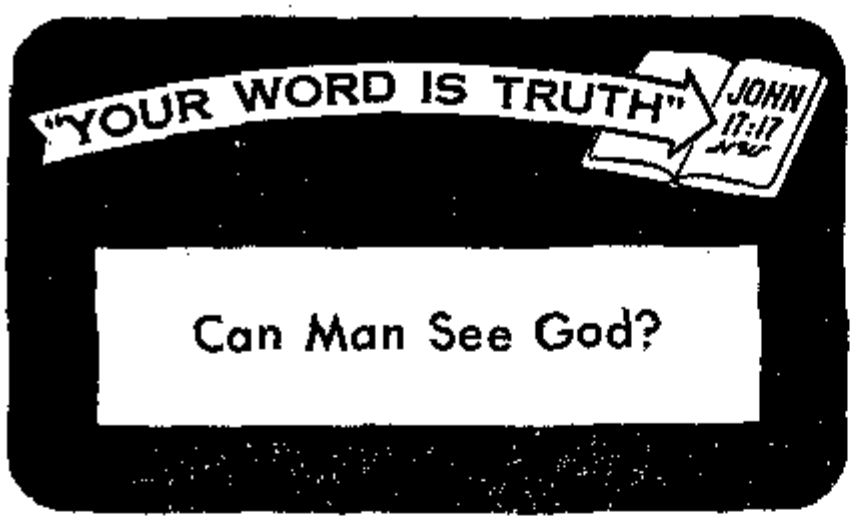
¶ Even the selecting of a successor to a tribal chief is decided by use of the cola nut. At the grave of the dead chief a candidate for the office is selected. Then the deceased chief, whom it is falsely believed is still surviving in the spirit world, is asked whether he approves. A cola nut is cut in two and the parts are thrown up in the air. The answer is determined by which surfaces of the nuts are visible after they fall.

¶ Cola is offered as a sign of friendship and welcome. Cola and pepper are sometimes passed to visitors before anything is discussed. It is said that formerly only the freeborn were permitted to eat of this nut, especially when the nuts were not too plentiful.

¶ Indeed, many are the customs and circumstances surrounding the African's use of this ever-common stimulant.

THE HENPECKED HUSBAND

¶ Psychiatrist John Cavanagh believes the henpecked husband is a major cause of divorce. And, he says, it is the man's fault. Too many husbands refuse to be the boss and woman is not equipped by nature to run the family. In the psychiatrist's words: "Men who are tied to Mom's apron strings are immature." And he added, "Emotional immaturity is the greatest single hidden cause of divorce." The psychiatrist is merely affirming what the Bible declared thousands of years ago, that "wives be in subjection to their husbands as to the Lord, because a husband is head of his wife as the Christ also is head of the congregation." Without proper male headship and direction marriage becomes a whirlpool of confusion and dissension and altogether too often a beautiful partnership ends up dissolved in a divorce court.—Ephesians 5:22, 23, *New World Trans.*



MANY clergymen and laymen say Yes, man can see God. They say that Moses and others have seen him. Does not the Bible say that Moses and Aaron, Nadab and Abihu and seventy of the older men of Israel "got to see the God of Israel"? Did not Jacob say: "I have seen God face to face"? Does not the Sacred Record say that Jehovah appeared to Abraham among the big trees of Mamre? What can be plainer than these statements? Yet we ask, Did these men actually see God?—Exodus 24:10, 11; Genesis 32:30; 18:1-33, *New World Trans.*

When the Bible speaks of Moses and others as seeing Jehovah, it does not mean they looked upon God bodily. What these men saw was a manifestation of God's glory, but they did not see him personally. Speaking to Moses, Jehovah makes this point clear: "You are not able to see my face, because no man may see me and yet live." The very fact that Moses and others did live on after this manifestation proves that they did not see God in the sense of looking upon him bodily.—Exodus 33:20, *New World Trans.*

The manifestations of himself that Jehovah gave the Israelites were very limited, only a glimpse of his back being seen by them. Had God turned his face to them, the glory and brilliance would have been so overpowering that none would have survived. So Jehovah said to Moses: "You will indeed see my back. But my face may not be seen."—Exodus 33:23, *New World Trans.*

Even this was not the actual back of Jehovah God. Jesus' statement: "No man has seen God at any time," and Paul's brief comment: "Now to the King of eternity, incorruptible, invisible, the only God, be honor and glory for ever and ever," prove beyond all doubt that none of these men saw God bodily. Paul clearly states that God is "invisible," hence cannot be seen by man. What these men did see, however, was simply a manifestation of God's presence.—John 1:18; 1 Timothy 1:17, *New World Trans.*

What do we mean by "manifestation"? *Webster's New Collegiate Dictionary* defines the word as "a public demonstration of power and purpose." And so this manifestation was evidently a brilliant light that served as a powerful demonstration of God's presence when he was revealing his purposes to men. So brilliant was this light that Moses' face emitted light rays after he received the Ten Commandments and he had to veil his face.—Exodus 34:35.

Another similar demonstration of brilliant light is recorded at Acts 9:3-9, where Jesus, after his ascension to heaven, came down spiritually and appeared to Saul of Tarsus. Saul saw only a partial revelation of the great spirit creature, Christ Jesus, yet the glory was so intense that it blinded him for three days, and his sight was restored only by a miracle.

But does not the Bible say that Saul saw Christ on that occasion? No, the Bible does not say so. It simply says: "Suddenly a light from heaven flashed around him, and he fell to the ground and heard a voice." He saw the brilliant flash of light, but in none of Paul's accounts of this incident does he say he saw a form.—Acts 9:3, *New World Trans.*

In fact, Paul could not have seen a form on that occasion, because he himself wrote

these words concerning the glorified Christ: "Who dwells in unapproachable light, whom not one of men has seen or can see." If 'not one man had seen or could see Christ' after his resurrection, then Paul did not see him. Now, if no one can see Christ as a spirit creature in his glorious body, then most certainly no one among men has ever seen Jehovah God, who is ever so much more glorious than even the risen Christ! Hence when Moses and others were spoken of as seeing God or seeing his back, it was merely referring to a manifestation of God's glory.

Paul, in writing to the Galatians, casts some enlightening information on how the Law was transmitted to Moses and thus further clears this point up for us. Now recall that the Bible says that Moses continued in Mount Sinai specifically "with Jehovah," and it was here that he received the Law. Paul, discussing the Law, says: "Why, then, the Law? It was added to make transgressions manifest, until the seed should arrive to whom the promise had been made, and it was transmitted through angels by the hand of a mediator." Notice, Paul does not say the Law came to Moses directly from God. He says that "it was transmitted through angels by the hand of a mediator." True, Jehovah gave the Law, but he did not leave his heavenly throne to deliver it personally to Moses and Israel. There was no need for this. As Paul declares, he had it "transmitted through angels." As double proof we have Stephen's words to the Jewish Sanhedrin: "You who received the Law as transmitted by angels."—Exodus 34:1-28; Galatians 3:19; Acts 7:53, *New World Trans.*

This proves our point that Moses on this and other occasions was not speaking directly with God, but representatively. From chapters three, four and five of Exodus it might appear to some that Moses speaks directly with God. But earlier Moses writes that it was "Jehovah's angel" that appeared to him in a flame of fire, and it is with this angel who represented God that Moses was speaking. Jacob also confesses that Jehovah dealt with him through angelic representatives. When blessing his son Joseph he said: "The God before whom my fathers Abraham and Isaac walked, the God who has been shepherding me during all my existence until this day, the angel who has been recovering me from all calamity, bless the boys." —Exodus 3:2; 32:1; Genesis 48:15, 16, *New World Trans.*

These scriptures prove that Jehovah God has always dealt with humankind representatively, that is, through angels, never in person. Hence Jehovah God revealed his glory to men only by means of his angelic representatives, or spirit messengers. At the birth of Jesus, we read: "And suddenly Jehovah's angel stood by them and Jehovah's glory gleamed around them." It was where the angel stood that Jehovah's glory was seen. So when Moses and others say they saw God or the glory of God it simply means that they saw a manifestation of God through an angel, whose presence gleamed with brilliant light, which is the glory of God. But they did not under any circumstances see God personally. We have God's word for it: "Because no man may see me and yet live."—Luke 2:9; Exodus 33:20, *New World Trans.*

Arresting Appeal

¶ There are many signs warning passers-by not to feed dogs. Usually they say the animal is vicious. But a sign tacked to the door of a private home in a fashionable section of Paris had a different appeal, and one that worked. It read: "Please do not feed the dog—he has liver trouble."

Bornholm, Denmark

A TOURIST advertisement says, "Every sea must have a pearl" and the pearl of the Baltic is the Danish island of Bornholm. However, its rocky coast line interspersed with sand and trees is more reminiscent of the commonplace oyster than the unusual pearl. At the island's biggest harbor and town, Ronne, there is nothing especially remarkable except the low houses, clean streets and many new buildings.

But when traveling about Bornholm you soon begin to feel that there is something special about this island situated between Poland and Sweden. You soon learn that you can no more judge the beauty of Bornholm from its rocky coast line than you can judge the beauty of a pearl from the appearance of the oyster. Here is an island as beautiful as you will find any place in the world, an El Dorado for the tourist, artist, historian, naturalist, geologist and archaeologist.

Here are traces of the flood of Noah's day, when blocks of ice powered by torrents of water gouged out the tops of hard rocks much as we might gouge a sand pile. Ancient sun worshipers lived on the island and their temples and burial grounds can still be found right where they were placed nearly a thousand years ago. Ruins of old fortresses show grim evidence of wars that ravaged the island. Here too are the ancient round churches built about seven hundred years ago, buildings that served as churches, fortresses and refuge centers, depending upon the particular need at the time.

These and many other old churches are still being used for services by the Danish State Church, the Protestant Evangelical Lutheran Church. In one of these old round churches, on the wall between the lime paintings, appear the Hebrew characters for the name of the Creator, Jehovah. But there is no effort exerted by the state church to worship or tell others about the Exclusive God. However, Jehovah's witnesses that live here on the island make it their business to exalt the name of their God Jehovah.

Though Bornholm is comparatively small as islands go, yet here live persons of many different religions. For instance, in Nexo, a city with a population of 3,400, there are no less than thirteen denominations and most of them have a church or a meeting hall. In the whole of Denmark it would be difficult to find the assortment of religions that you find here.

Since the islanders are a friendly people, it is easy to make contact with them. But to get a response is something altogether different. You soon learn that a Bornholmer's home is his castle, and despite his friendliness, almost all conversations take place at the outer stairs or entrance, regardless of the weather. To be invited in is a rarity indeed. To speak to the inhabitants about the signs and the significance of our times is like talking about an unheard-of planet. Their little island is their world, their interest; they know no other. They love their comfort and the little riches they

earn. As a result, progress in the Kingdom ministry has been slow.

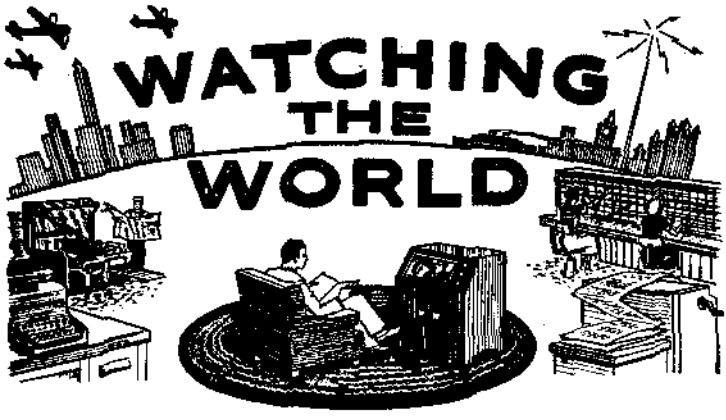
In recent years, however, improved organization of the congregations, regular service by traveling ministers, regular assemblies and other aids have helped a great deal. The gradual increase has precipitated a withering blast from the clergy. The Pentecostal Whitsun congregation some years ago published a "fight number" to expose and give the "truth" about Jehovah's witnesses. The contents of the magazine were so far from the truth that even many members of the same church refused to help distribute them. As late as January, 1955, the same magazine continued its publishing of lies, stating that Jehovah's witnesses do not believe in the miraculous birth of Jesus and the ransom.

This opposition does little to hinder the work. People here, as elsewhere, when desirous of truth dig in and find out for themselves. Bornholmers take to new ideas very slowly. In spite of that there has been an increase in Jehovah's witnesses on the island from twenty-seven in 1945 to sixty-six in 1955. This is a substantial increase when you understand all the difficulties involved in becoming one of Jehovah's witnesses under the watchdog observance of a small community.

From time to time mainlanders, that is, people from the rest of Denmark, which is mostly islands, come to Bornholm to give their Christian brothers a hand. Many of Jehovah's witnesses spend their vacations on Bornholm and use their time preaching God's kingdom to the inhabitants. There is a great need here for mature help. At the last public meeting in one congregation there were twice as many newly interested persons as there were Jehovah's witnesses. One congregation in Ronne has as many Bible studies as publishers. Another had an attendance of twenty-four, only five of these being witnesses. So there are real prospects for a great work on the island of Bornholm.

? DO YOU KNOW? ?

- Why, with fewer working hours, we actually are busier now than ever before? P. 3, ¶5.
- What proves we can still find time for what we want most to do? P. 4, ¶4.
- How many nuns there are in the world? P. 5, ¶1.
- What a "discalced" nun is? P. 6, ¶1.
- What is wrong with doing penance for sins? P. 7, ¶2.
- Where thousands of pupils seized and held the schools in defiance of law? P. 10, ¶2.
- How authorities finally broke up student control of embattled schools? P. 11, ¶3.
- What life is like to a small farmer who sells out to a big corporation? P. 13, ¶2.
- What danger large chain stores can produce? P. 14, ¶6.
- How psychologists falsely argued that man has no real choice over his decisions? P. 17, ¶4.
- Why mechanistic psychology toppled in ruins? P. 20, ¶1.
- What "dikurung" was? P. 21, ¶2.
- Where a girl was considered a veteran spinster if unmarried at sixteen? P. 22, ¶1.
- Whether Moses really saw God? P. 25, ¶2.
- What shows prospects for a great work on the Danish island of Bornholm? P. 28, ¶3.



Tiger—Tame or Die!

◈ Inside Hungary tension was acute. New blood has been spilled as strikes and silent hour demonstrations continue. Martial law has been declared against all legal rights. Special tribunals have been set up to hand out swift Communist justice. The Central Workers' Council in Budapest and all similar district and regional bodies have been outlawed. A forty-eight-hour planned strike effectively paralyzed the economy of Hungary. Premier Kadar swore he would crush the revolution. "A tiger cannot be tamed by bait," he said. "It can be tamed and forced to peace only by beating it to death." The implication was clear. Hungarians again saw the main roads leading into Budapest choked with Soviet tanks and armored units. Unmoved by the display of strength, the Central Workers' Council told Kadar that "the real power in Hungary today, apart from the armed forces, is in the hands of the workers' councils. They have the masses at their disposal." The Hungarian tiger will not tame or die under the Soviet lash. Freedom fighters say "a new blood bath and a new national tragedy" are in the making.

U.N. Condemns Soviet Intervention

◈ Outside of Hungary international protest over the Soviet interference in Hungary mounted. Increased indignation manifested itself over the refusal of the Kadar regime to permit U.N. observers to enter the country. India's Nehru rebuked the Soviet and Hungarian governments for their action. Representatives of 30,000 Polish steelworkers demanded the immediate withdrawal of Soviet troops from Hungary. The U.S. delegate to the U.N. charged that Imre Horvath, Hungarian delegate, had deceived and deluded the U.N.; that Horvath had put himself outside the pale of accepted international behavior and common decency; that the Hungarian action was an insult, "an affront to the secretary general and to the whole civilized world." Growing pressure forced the Hungarian delegate to walk out of the U.N. A resolution sponsored by the U.S. and 19 other nations called for a censure of Soviet's activity in Hungary. Four Asian nations offered a substitute proposal. After bitter debate the U.N. voted 55 to 8 for the condemnation of the Soviet Union. It further called on the Soviet Union to make immediate arrangements for the withdrawal, under U.N. supervision, of its forces, and to permit the re-establishment of Hungary's independence.

The 1956 Olympics End

◈ For athletes the world over, the 16th Olympiad held at Melbourne, Australia, November 22 to December 8, will long be remembered. Eleven world records and 35 Olympic marks were bettered. Twenty-two of the new Olympic records were set in track and field, eight in swimming, two each in weight lifting and shooting and one in cycling. There were also record attendances, about 2,000,000 admissions, with 100,000 present almost every day. The athletes came from 69 nations. The Soviet Union won 37 gold medals, 29 silver and 33 bronze, and was credited with 722 points in the unofficial scoring system. The U.S. won 32 gold medals, 25 silver and 17 bronze, scoring 593 points. Australia ranked third with 13 gold medals, eight silver and 14 bronze. The U.S. was far superior to all others in men's track and field. The U.S. trackmen won 16 gold medals to Russia's three. But the Russians were able to finish on top by virtue of their many victories in gymnastics and Greco-Roman wrestling, sports in which the U.S. is entirely out of the picture. It won 16 of its 37 gold medals in these two sports. Vladimir Kuts of Russia, Bobby Morrow of the U.S. and Betty Cuthbert of Australia were the most outstanding athletes. In closing, the youth of all countries were called upon to assemble in four years at Rome, there to celebrate the games of the 17th Olympiad.

"Ike Rolls Out the Barrels"

◈ Oil-famished Europe cheered when the U.S. agreed to send oil to her allies. The plan stemmed the tide of anti-American sentiment that had been growing because of U.S. opposition to British-French military action in Egypt.

Newspapers headlined: "Ike Opens His Petrol Pump"; "Ike Rolls Out the Barrels." The plan at its peak promises 500,000 barrels of oil daily, but it is nowhere near enough. The British people are warned not to expect an end of oil and gasoline restrictions, because it will be a long way into 1957 before the U.S. effort is felt. Even then, Europe will still be from 20 to 25 percent short of its normal requirements. British oil companies have announced that they will buy oil from Russia if the price is right. Paris is already getting oil from the Soviet Union and Romania. A French official said: "For us petrol has no smell."

Vietnam Uprising

◈ Popular discontent has shaken the Communist government of North Vietnam. Trouble broke out in a half-dozen villages, peopled mostly by Roman Catholic peasants. The disturbances were expressions of dissatisfaction for the Communist land reform. By the Communists' rushing the collectivization of the North Vietnamese farmland the traditional social order and the production schedule of the villages are believed to have been upset. Landowners were deprived of their land. The poor that were given land had no knowledge of how to farm the big rice crops. As a result the harvest was poor. Discontent over the dwindling food supplies has mushroomed into uprisings. Throughout South Vietnam sympathy demonstrations were staged. More than 100,000 people surged through the streets of Saigon in protest against Communist mismanagement. Petitions were drawn up calling on the U.N. to condemn the repression in North Vietnam.

Lloyd's Best Not Good Enough

◈ Selwyn Lloyd, the British foreign secretary, did his level best to justify British-French decisions in Egypt. He blamed British-French intervention in Egypt on the U.N.'s inability to squelch the smoldering Arab-Israeli hostility that threatened a Middle East war. Lloyd asserted that British-French action prevented this; that it also exposed Soviet penetration in the East, thus alerted the world to a new danger; that it gave the U.N. prestige and power by causing it "to take action by the creation of an international force"; that it "created conditions under which there can be some hope of settlement" of the Canal issue. Lloyd's claims drew jeers. He won the ironic sympathy of Aneurin Bevan, left-wing Labor leader, for "having to sound the bugles of advance to cover his retreat." Bevan then said: "Having regard to the obvious embarrassments of the government, I feel I would be a bully if I proceeded any further." A Laborite suggested that Sir Anthony Eden's name be submitted for the Nobel Peace Prize "on the ground that he has given a conclusive demonstration that aggression does not pay."

The Brooklyn Blast

◈ A small fire burned on the 1,740-foot Brooklyn pier for twenty-five minutes when suddenly a wall of flame shot 500 feet in the air, blowing the pier shed's metal-and-glass roof heavenward. The blast rocked the entire water front for miles around. The force of the explosion sheared through the 14-inch-thick concrete floor of the pier that was reinforced with half-inch steel bars and covered with a couple of inches of asphalt. Ten persons were killed and 246 injured. Damage to the pier and three others that caught fire was estimated at $15,000,000. The cause of the explosion baffled investigating agencies. An army official said the force of the explosion was equal to two 4,000-pound World War II blockbusters exploding simultaneously. All experts agreed that it was not a nuclear explosion. There would be no pier left had it been either an atomic or a hydrogen bomb. Days later Fire Commissioner Edward F. Cavanagh, Jr., announced that a concentration of 37,000 pounds of cord-type fuses caused the blast.

The Sterling Regains Confidence

◈ As a result of the Suez crisis confidence in the British pound weakened. The government had to enforce it with dollar purchases. The reserves dropped to $1,965,000,000. Demand for more oil caused the reserves to shrink still more. Britain requested the U.S. to cancel $81,600,000 and Canada to waive $22,200,000 in interest payments on World War II and postwar loans. Washington indicated that it would and that it was willing to give additional financial aid. On December 10 the International Monetary Fund authorized Britain to draw up to $1,300,000,000 to increase world confidence in the pound and forestall an economic crisis. The action permits Britain to draw $561,470,000 immediately. This transaction has no effect on the U.S. budget or taxes.

Iceland Reconsiders

◈ Under a 1951 agreement with Iceland the U.S. built the $150,000,000 air base at Keflavik and stationed 4,000 American personnel to protect it. The base is the northern air anchor of the NATO alliance and an essential link in the network of radar defenses that stretch from Canada to Norway. The easing of East-West tension prompted Iceland's parliament to request the U.S. to withdraw its troops. This was last March. Recent developments in Hungary influenced Iceland to drop its demand. Iceland is in a bad economic pinch. Since her decision favorable to the West

assistance appears promising.

Haitians Cheer!

◈ Paul E. Magloire resigned as Haiti's president, stepped into a new hat and uniform and resumed authority over the country as General Magloire, commander in chief of the army and head of the nation's executive department. Political unrest continued. Violations of civil rights, alleged corruption among high officials and a worsening economy boiled up into general discontent. Terrorists terrorized the republic. There were bomb explosions. People were killed. The nation had enough of Magloire's rule. On December 10 a general strike was called against Magloire's regime. Port-au-Prince, the capital of Haiti, was at a standstill. The market that feeds the city was empty. Arrests followed, but no violence. The people stood adamant in their position for a more democratic form of government. Gen. Magloire yielded to their demand. He announced his resignation. Justice Pierre-Louis had accepted the provisional presidency. The army agreed to follow his orders, according to the constitution. Magloire and his family left Haiti for exile in Jamaica. Haitians cheered the announcement!

Earth's New Neighbor

—Geographos

◈ On August 31, 1951, Dr. Rudolph Minkowski, director of the Palomar Sky Survey, and Dr. Albert G. Wilson were studying photographic plates made through the Big Schmidt telescope. On one plate they noticed something that they had never seen before, a tiny planet. Recently that planet was named Geographos, in honor of the National Geographic Society, which joined with the Palomar Observatory in its seven-year sky survey. About 2,000 such little planets are known to exist. In addition, there are the nine big ones. While Geographos is small, scientists do believe it will be a great help to them in mapping the sky. In 1969 Geographos is scheduled to come frightfully close to the earth; it will be just a mere 4,000,000 miles away. That is like rubbing elbows with your next-door neighbor, astronomers will have you know.

12,000-Square-Mile Ice Cube

◈ Imagine an ice cube 60 miles wide and 208 miles long —or more than 12,000 square miles—more than twice the size of the state of Connecticut! It is the largest ever sighted and it floats not far from Little America. The largest hitherto-reported iceberg was seen January 7, 1927, off Clarence Island. It was 130 feet high and roughly 100 miles long. Both of these icebergs were tabular shape, having a flat top and average height. Roughly, they draw 700 feet of water.

The Watchtower

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567 EPHESIANS 2:1—11

2 Furthermore, it is YOU God made alive ©Eph 5:14 ○Col 2:13 though YOU were dead© in YOUR trespasses○ and sins,* [2] in which YOU at one time walked ac- *Col 2:13 cording to the system□ of things[a] of this world,[b] □Ro 12:2 according to the ruler◎△ of the authority○ of the ◎Re 1:5 ○Heb 13:10

union© with Christ Jesus for good works× which ©Eph 1:4 ×Col 1:10 God prepared in advance for us to walk in them.

11 Therefore keep bearing in mind that formerly YOU were people of the nations as to

[a] System of things,=αἰών (*ai.on'*), NBA; דּוֹר (*dohr*, meaning "period, age, generation"), J[17]; מִנְהָג (*min.hag'*, meaning "custom"), J[18]. [b] World,=Κόσμος (*kos'mos*), NBA; עוֹלָם (*o.lahm'*), J[17,18].

Note the clear text of *the sample at the left.*

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Awake!

WHAT MARKS A CHRISTIAN MINISTER?

Government official agrees with the Bible

Air Travel for Sale Cheap

Why did the prices come down?

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Advances that keep you alive

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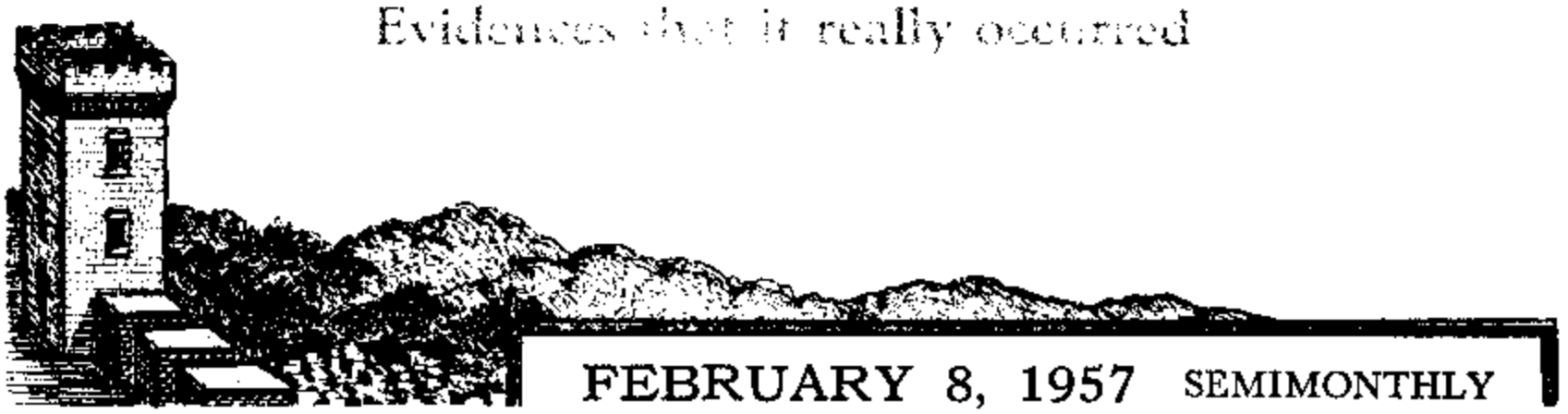
Evidences that it really occurred



FEBRUARY 8, 1957 SEMIMONTHLY

THE MISSION OF THIS JOURNAL

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. *It recognizes facts, faces facts, is free to* publish facts. It is not bound by political ambitions or obligations; it is unhampered by advertisers whose toes must not be trodden on; it is unprejudiced by traditional creeds. This journal keeps itself free that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

"Awake!" uses the regular news channels, but is not dependent on them. Its own correspondents are on all continents, in scores of nations. From the four corners of the earth their uncensored, on-the-scenes reports come to you through these columns. This journal's viewpoint is not narrow, but is international. It is read in many nations, in many languages, by persons of all ages. Through its pages many fields of knowledge pass in review—government, commerce, religion, history, geography, science, social conditions, natural wonders—why, its coverage is as broad as the earth and as high as the heavens.

"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting *mourners* and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of a righteous New World.

Get acquainted with "Awake!" Keep awake by reading "Awake!"

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Awake!
"Now it is high time to awake."
—Romans 13:11

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AN ABOUT-FACE BY THE CHURCH

AT THE beginning of the nineteenth century Mexico suffered under oppressive and tyrannical rule. Then, under the leadership of a parish priest named Hidalgo, the subjected people rose up in revolt. The church promptly declared all the rebels heretics and excommunicated them in a body.

But neither the Spanish arms nor the anathemas of the church could crush the rebellion.

After Hidalgo's death, Morelos, another parish priest, led the fight for equal rights and privileges for the great mass of this land's people. But still the church was against him. When Morelos was captured he was cited by the tribunal of the Inquisition to a public auto-da-fé and was termed "a formal negative heretic," "a persecutor and disturber of the ecclesiastical hierarchy," and "a traitor to God, the king, and the pope."

This church tribunal deposed Morelos from all offices, and, in case the state spared his life, condemned him "for the remainder of it to confinement in Africa," and ordered his penitential inscription "placed in the cathedral church of Mexico as that of a reconciled formal heretic."*

The church's connection with the despised government is undeniable. Yet Hidalgo, Morelos and others whom the church excommunicated are now Mexico's national heroes.

In view of these facts it is especially interesting to note what happened in Mexico City last September. *Ultimas Noticias* reported it on September 14 under the heading "The Church Paid Honor to Our Independence Heroes and Asked for Strong Patriotism." It said: "The primate archbishop of Mexico, Monsignor Miguel Darío Miranda, praised today the 'good men' who attained Mexico's independence and urged Mexican Catholics to follow the example set by those heroes. 'I hope you become great patriots and good Christians.'

"Thus spoke our prelate during the solemn ceremony which took place today in the Cathedral, as a tribute and homage from the Catholic Church of Mexico, to the 'men who gave their own lives to shape a country: Hidalgo, Morelos, Guerrero, Aldama, etc.,' were mentioned."

* Quotations are from the report of the tribunal's decision contained in *The Catholic Encyclopedia*, Volume X, page 566.

If that sounds strange in view of the facts of history, then note what else the report said: "When the rosary ended, Monsignor Miguel Dario Miranda began pointing out the merits of men like the priest Don Miguel Hidalgo y Costilla who initiated the Independence movement; he then referred to Morelos and ended with the glorious heroism of our Hero Children who fought against the American invasion.

"The primate archbishop said: 'Those are good men. Patriot Mexicans, who deserve being respected by all of us. Their lives are an example for all Mexicans. Seek by all means to follow their example.'"

Excommunicates, despised by the church, traitors "to God, the king, and the pope," condemned to confinement in Africa, formal heretics—how the story has changed!

If, as the monsignor says, these men were 'good Christians,' were the church leaders who sided against them bad Christians? Does the church blow hot when it is to its own advantage and cold when it sees that the people will not go along with it? *Universal* said this is the first time in Mexican history that the Catholic Church paid such homage to these Mexican independence heroes.

Why is the about-face necessary? Because, unlike Christ, the church had sided with the world and her side had lost. Jesus did not side with political leaders. He did not wield spiritual power to strengthen the secular state. He had nothing to do with politics. He would not even allow the people to make him king. You can read this in the Catholic Bible at John 6:15: "Jesus therefore, when he knew that they would come to take him by force and make him king, fled again into the mountains, himself alone."—*Douay*.

Jesus knew that, as John said, "the whole world is lying in the power of the wicked one," and he would have nothing to do with its political rule. He said: "My kingdom is no part of this world." He said his followers "are no part of the world just as I am no part of the world." The church that sided with the Spanish authorities in Mexico is very much a part of the world's systems. But the disciple James wrote: "Whoever, therefore, wants to be a friend of the world is constituting himself an enemy of God."—1 John 5:19; John 18:36; 17:14; James 4:4, *New World Trans.*

Jesus conquered the world, not through controlling its political systems, but through rising above them. If the church in Mexico had done the same thing it would not have found itself in a political position repulsive to the people. Since it has not taken the course Jesus did, it stands condemned as ignoring his example and disobeying his instructions.

It was the Jewish religious leaders in Jesus' day who chose Caesar instead of Christ. Claimed "Christian" leaders today still side with the state instead of Christ. True Christians abandoned the false religious leaders in Jesus' day and accepted Christ; true Christians today continue to accept Christ and to abandon false leaders who have chosen Caesar. And they must urge others to take the same wise and important course.

Fourteen thousand of Jehovah's true witnesses are taking this right course in Mexico today and are urging others to do the same; 600,000 are doing so throughout the world.

WHAT MARKS A CHRISTIAN MINISTER?

WHAT marks a Christian minister? Having taken a four-year course at a theological seminary? Having been ordained by an elaborate ceremony presided over by bishops or other dignitaries of a church? Devoting all one's time to professional duties and receiving a salary making this possible? Wearing a clerical garb so that all may know that one is a minister? Such things may be said to be some of the general impressions in Christendom as to what marks a man as a Christian minister.

The Scriptures, however, show that these are not essential requisites to being a Christian minister. When the common people heard Jesus teach they wondered how Jesus was able to read Hebrew, the Bible language, for they knew that he had not attended any school of higher learning. As the record tells, they "fell to wondering, saying: 'How does this man have a knowledge of letters, when he has not studied at the schools?' " —John 7:15, *New World Trans.*

The same was also true of Jesus' apostles. Paul, who later took the place of Judas Iscariot, was a learned man among the apostles, but certainly that cannot be said of all the apostles. That is why the record states regarding the religious leaders and rulers that "when they beheld the outspokenness of Peter and John, and perceived that they were men unlettered and ordinary, they got to wondering. And they began to recognize about them that they used to be with Jesus." Although ordinary and unlearned as regards a classical education, they were able and fearless Christian ministers.—Acts 4:13, *New World Trans.*

Nor do we find that any special ceremony was required or performed by the early Christians. As the religious authority McClintock & Strong's *Cyclopædia,* Vol. 7, p. 411, well states: "A Scriptural investigation of this subject can hardly fail to impress any ingenuous mind with the great significance of the fact that neither the Lord Jesus Christ nor any of his disciples gave specific commands or declarations in reference to ordination."

As for a full-time salaried ministry, none other than the apostle Paul himself at times engaged in secular work. Thus we read of Paul's associating with Aquila and Priscilla: "On account of being of the same trade he stayed at their home, and they worked, for they were tentmakers by trade. However, he would give a talk in the synagogue every sabbath and would win over Jews and Greeks." The apostle Paul, the peer of ministers following in Jesus' footsteps, was not one bit less a minister because circumstances allowed him to preach only one day a week and required him to make tents the other six days! —Acts 18:3, 4, *New World Trans.*

Neither does the Scriptural record tell of any special garb's being worn by Christ or his disciples. In fact, there was no clergy-laity distinction in the early Christian congregation. All, old and young, men and women, followed the example of Jesus and the apostles and preached.

General Hershey's Observations

It is of great interest in this connection to note how fairly, logically, yes, and how much in line with the Scriptures the United States Director of Selective Service, Lt. Gen. Lewis B. Hershey, expressed himself on this subject. Writing in *Selective Service,* November 1956, he, among other things, stated:

"There are some religious groups whose selection of spiritual leaders is not similar to those employed by the more conventional groups of worshipers. Shall the religious leaders of these groups be compelled to meet the standards employed by the majority of the churches? This is conformity, but it is not freedom of religion.

"There are many material differences in the requirements in preparation for the ministry among the many types of religious groups. Shall the religious and spiritual leaders of the groups that differ from the norm be denied recognition as ministers? Shall the Government extend exemption only to the members of those well-established churches to which the greater number of citizens belong? If the Government denies to some of our citizens the right to choose their spiritual leaders by requirements of preparation for ministry, we have not separated church and state. We have denied to some the right to worship as they choose.

"There are some religious bodies who have ministers that perform as such for a limited portion of their life after which they revert to secular pursuits entirely. This, while different than the practice of the great majority of religious groups in the United States, has not seemed to the Director to in any way contravene the mandates of the Constitution and of Congress that ministers should be exempt during the time that they do function as ministers. . . .

"The economic status of the congregation and its individual members provides perhaps our greatest test of our willingness to practice the religious freedom we prefer and to extend to others, whose religious beliefs or methods of worship we completely reject, the right to practice them. It has been an occurrence which is repeated and re-repeated through history that those who separate from older churches find themselves unable immediately to build a house of worship or to find funds to pay a spiritual leader. This situation is the habitual condition confronted by the citizens of any country in the lowest income brackets. In a land where there is no church maintained by the state, these groups must improvise their houses of worship and find religious leaders who can support themselves. Shall these spiritual leaders be denied exemption from military service which other more economically favored spiritual leaders receive as a matter of course?

"Here the issue of the so-called part-time minister is involved. Shall we deny the status of a minister to one, who claims to be and is accepted by his congregation as a minister, because he works at secular employment to eat that he may give his ministry? Should not the test be based on what he does as a minister rather than what else he may do? Forty hours as the measure of a week of toil is new as a measurement of reasonable toil. It is not yet by any means a maximum. Who can say how and when a minister forms his messages for his followers? The endeavors that go to make the contributions of a spiritual leader are not all readily perceived by the senses. They do not lend themselves well to statistical tabulation.

"Administrators in Government responsible for the application of laws concerning ministers could well recall the variety of occupations and professions that spiritual leaders have had. The servants of the Government must not and dare not take any step that reserves the right to worship as he chooses to those who can pay their ministers. There are many congregations in this Nation who must find a spiritual leader who can earn elsewhere than in the church his daily bread. Could the Disciples meet the test as full-time ministers? Could the Carpenter of Nazareth?

"It has been the objective of the Director of Selective Service to attempt in every way possible to guard the right of every citizen in the United States, regardless of any other factor, to worship in the way he believes that he should under spiritual leaders chosen by himself and without his state attempting to dictate to him either how or when or under whose guidance his religious freedom is exercised. This, the Director has believed to be fundamental in the protection of one of our oldest and most basic freedoms."

Scriptural Qualifications

The points that General Hershey makes in the foregoing are truly well taken and are based on just and right principles. Particularly is their application fitting to the organization of Jehovah's witnesses. Their method of selecting and training of ministers and overseers for their congregations is different from that employed by the more conventional groups. Theirs is a New World society in which each member is a preacher of the good news.

Regardless of human conventions, the Scriptures show that the very first step toward becoming a Christian minister is one's learning of Jehovah God and his purposes as revealed in the Bible. Then he must repent of his past selfish course and determine to follow a course of righteousness. He must also accept God's mercy by putting faith in the fact that Jesus died for his sins. Further, he must dedicate himself to the doing of God's will, even as Jesus did when, at the time he was baptized, he said to his Father: "Look! I am come to do your will." And then, also like Jesus, he must give a public expression of his dedication by being immersed in water.—Hebrews 10:9, *New World Trans.*

The Scriptures further show that God gives to those who take these steps his holy spirit, thereby ordaining them to be his ministers. (Isaiah 61:1, 2) That this appointment or ordination, this designation as a minister of God, is primarily from God rather than from men the apostle Paul shows: "Paul, an apostle, neither from men nor through a man, but through Jesus Christ and God the Father."—Galatians 1:1, *New World Trans.*

In the days of the early Christian congregation Jehovah God repeatedly indicated by some supernatural way that he had ordained one as his minister. Since he no longer manifests his will in miraculous ways, how can it be determined that

one who claims to have been ordained of God actually has been? The rule applies, "By their fruits you will recognize them." Proof that they are God's ministers is to be seen by their activity in preaching from house to house, on the streets and in the homes of the people, as well as from the public platform.—Matthew 7:16, *New World Trans.*

In keeping with this principle is the argument Paul makes in his second letter to the Corinthians. By means of his ministry they had become followers of Christ Jesus and therefore he did not need any letter of recommendation to prove to them that he was indeed an apostle. As he told them, you are "a letter of Christ written by us as ministers, inscribed not with ink but with spirit of the living God, not on stone tablets, but on fleshly tablets, on hearts." So the results of anyone's ministry are the best possible proof that he is indeed a Christian minister.—2 Corinthians 3:2, 3, *New World Trans.*

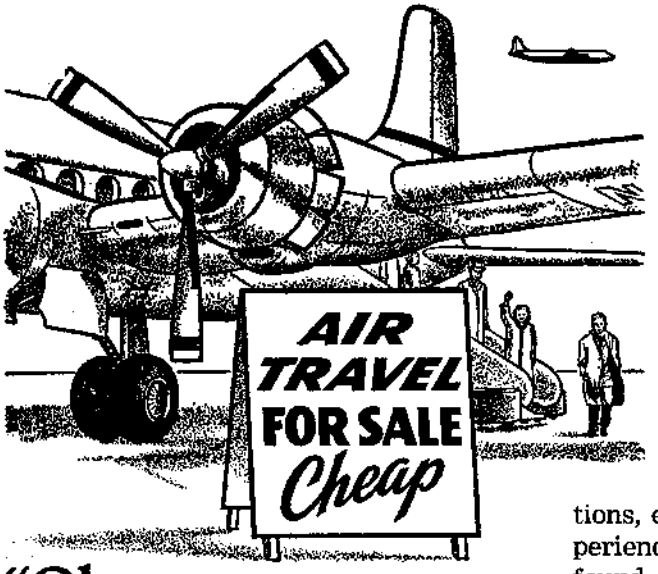
Most Christian ministers of Jehovah must provide for their own livelihood and look after their families. Usually these can spend only a limited number of hours each week in preaching activity, in this regard being like the apostle Paul at the time he was making tents. However, among these ministers are also to be found the pioneer or full-time ministers. These devote a minimum of one hundred hours a month to actual preaching of the good news. In addition thereto they devote many hours to personal study and to supporting congregational meetings. All of these are recognized as direct representatives of the Watch Tower Society, the governing body of Jehovah's witnesses. Surely all of them in particular merit being recognized as ordained ministers, How many conventional ministers preach one hundred hours each month?

Then again, each congregation of Jehovah's witnesses has its overseer and ministerial assistants in keeping with the pattern of the early Christian congregations. (1 Timothy 3:1-8) In common with all other Christian ministers of Jehovah these preach the Word at every opportunity in various ways and devote many hours to private study. In addition thereto, by reason of their duties in the congregation, they spend much time making preparation for congregational meetings and conducting them, caring for the spiritual needs of their congregations. Some of such overseers or assistants are full-time pioneer ministers; others, however, serve part time because of family obligations. In that such servants are essential to the proper caring for the spiritual needs of the congregation there is compelling reason why these especially should be recognized as ordained ministers.

The Scriptures leave no doubt that Jehovah God has the right to determine how his servants shall be organized and what marks a Christian minister. The foregoing remarks of General Hershey are in keeping therewith and will appeal as just to all liberty-loving persons.

Insect Watchdogs

In the house a chirping cricket often keeps people awake. In the Orient, however, crickets are sometimes used as insect watchdogs. Numbers of them are kept in little cages about the house. The owner, accustomed to the sound, is not disturbed by their continual chirping throughout the night. But if an intruder enters the house all the crickets become quiet. This sudden silence is a kind of cricket burglar alarm. The change from noise to stillness awakens the owner. —*Insect Friends.*



"Oh, I traveled by airplane." To have made this statement twenty-five years ago could have labeled you courageous or insane, depending on the attitude of many who considered the airplane incapable of getting off the ground, in spite of the fact that they saw it in the sky. But today millions have become experienced air travelers, from the commuting business executive to the Moslem making a pilgrimage to Mecca.

Unquestionably a great part of this mass conversion to air travel can be attributed to improved aircraft design, technique and safety. But a little-noticed and often ignored contribution toward making air travel available to millions was made by the independent, non-scheduled airlines, who played an important role in letting the air out of sky-high fares in commercial flying.

Growing Pains

Prior to World War II flying, for the most part, was attempted only by the strong-of-heart and those out for a thrill. In the United States it varied only from a few turns around some pasture by a barnstorming pilot trying to make a few dollars with his antiquated aircraft—often a homemade, do-it-yourself job—to an uncomfortable and often hazardous flight in one of the early ancestors of our modern airliners. The air industry was still young.

The giant technological strides made in aviation during the war jerked the air industry out of kneepants into a full-grown business, and thousands of men became trained not only in piloting but in navigation, radio, operations, etc. At the end of the war these experienced men returned to what they found to be an air-minded nation very much accustomed to the airplane and eager to use it. The civilian demand for air service had increased so sharply that the government-certificated scheduled airlines could not keep up with it, because of equipment shortages and other war-born factors.

During this period of shortage the government offered for sale or lease a large surplus of military transport aircraft, and a number of enterprising, trained airmen sought to enter the potentially lucrative air transport field by obtaining these surplus planes. Unlike the prewar years, hiring experienced flight crews to man the planes was no problem at the time, as Orvis Nelson, a veteran pilot, found out. Nelson and his friends organized Transocean Air Lines (one of today's largest contract carriers) and advertised in the papers for experienced flight personnel. He was deluged with "something like 5,000 calls . . . in 24 hours." Nelson reports that his home was surrounded by pilots, copilots, radio operators, navigators, engineers and operations men of all types. With so many scrambling to get into the airline business it is not surprising that from

about 1946 till now several hundred independent operators have started airlines.

While there have been a good number of success stories in the business, not all the ventures were sound; some were downright dishonest. Scores of the fledgling airlines were doomed to failure because of lack of business acumen in a highly competitive field, bankruptcy, revocation of permission to fly by the Department of Commerce (which governs aviation in the United States) for a variety of reasons and crashes.

Some might wonder: Could one crash cause an airline to go out of business? Perhaps not, if the company is a large carrier like American Airlines that owns a large fleet of planes. But for some of the small independents, particularly in those early days, ONE airplane WAS an airline! The large four-engined ships available following the war could fly between California and New York in less than twenty-four hours and start the return run a short time later. Therefore, departures could be scheduled out of, say, Los Angeles and New York every other day. To those patronizing such a service it might appear that a fleet of ships was being used, whereas in fact only one aircraft was on the run. Barring all disasters and other difficulties, a one-plane operator could probably stay in business. But if his ship should crash or otherwise be disabled, the airline was out of business.

As one might expect, the ripe air transport market was quickly invaded by many fly-by-night outfits that were out to make all they could before the skyrocketing travel demands were met by dependable carriers. The shady operators were so greedy for business that they often committed themselves to movements they could not perform. Consequently, in the early years especially, people and cargo would often suffer long delays waiting for planes that showed up hours or days late, or never showed up at all.

There were honest delays, of course (which are common to all airlines), but for a one-or-two-plane airline, any delay was a major disruption and resulted in poor public relations. All of these factors combined to produce a very poor reputation for the so-called "non-skeds" (the popular nickname for the non-scheduled, independent airlines), one from which they have not entirely recovered.

Unwanted Companions

If it had been left up to the elite of commercial aviation—the older, regularly scheduled and certificated lines—there would have been no place for the independents in the airways. The main reason for big-line opposition was, of course, the entry into the passenger transport business by the "non-skeds." Add to that the fact that the independents were able to fly at a rate far below the prevailing fares on the scheduled airlines because of less overhead and fewer aircraft to maintain. This is exactly what the independents did and low-cost coach flights were introduced to the American traveling public. The public took to this new concept in air travel in spite of the bad reputation of earlier years.

In order to maintain low fares and still show a profit, the independents had to operate between cities such as Los Angeles and New York where they could be assured of getting as near as possible to 100-percent passenger capacity on all flights. This meant skipping the cities that had little air-travel business to offer. The objection of the scheduled airlines on this point is not without merit. They argue that while the independents are free to serve only the highly profitable areas, the scheduled airlines are obliged by government direction to serve the unprofitable as well as the profitable areas and maintain sta-

tions and personnel at all points. In other words, the independents do not have to take the bitter with the sweet. It should be mentioned, of course, that until recently the scheduled airlines in the United States have been subsidized by the government to the tune of millions of dollars a year for hauling the mail. The independents did not enjoy this subsidy.

At the same time the independents have had an effect on the scheduled lines and the industry as a whole that may well outweigh the objections. It is interesting to note that even after the advent of independent low-cost coach fares, the scheduled airlines failed to develop aircoach service, but held rigidly to fares that actually catered to the high-income group, the 20 percent with income over $5,000 in 1950. The non-scheduled lines simply began serving the broader base of the 80 percent of the population in the lower income brackets that was being bypassed and relegated to slower train and bus schedules. The effect of this competition was finally to impress upon the big airlines the advantages of lowering fares, or at least creating a second class at a lower fare and maintaining the first class for those who wanted it and had the money to pay for it.

Since 1950 the certificated airlines have introduced their own coach service, owing, to a great extent, to the prodding by the independents. The reduction in fares, the subsequent increase in the number of coach flights by the scheduled airlines and high profits from these flights indicate that the big lines have not suffered. Further, experience from 1946 to 1951 shows that low-cost coach service on the superior scheduled airline would have been delayed in coming for several years if it had not been for the independents.

Today, after about ten years of trial and error, failure and success, about fifty of the several hundred independents that started are still operating. They have had to wage a constant struggle for survival and if they have survived it has been only because of their persistence and the public's acceptance of their services. And while the pioneers of commercial aviation have understandably opposed the "poachers" on their formerly uncontested airway realm, it may well be that the competition is a blessing in disguise for the air industry and the air traveler. Certainly the few passengers lost to the non-scheduled airlines will be more than compensated for by the expansion of the air-travel market owing to aircoach service pioneered by the independent carriers.

By a decision of the Civil Aeronautics Board (of the Department of Commerce) in 1955, the independent carriers have secured an assigned place in the air industry as Supplemental Air Carriers, where they can continue to serve as a counterbalance to the scheduled airlines, improve their own service and create new markets for their particular brand of travel.

Are International Fares Next?

No doubt a hitherto untouched market will be found in international travel. The equation that proved so successful in domestic air travel would most likely be equally successful in international travel: Lower the rates and expand the market. This is indicated by the fact that today many groups choose to charter aircraft at rates considerably below the already somewhat reduced fares of the transatlantic scheduled airlines.

From June to September, 1956, the Flying Tiger Line, for example, carried about 24,000 passengers on chartered flights. Lewis C. Burwell, Jr., vice-president of the Flying Tiger Line, put it this way: "We find that a first-class ticket from New York to Paris at $420 appeals to a theoretical market of about 2 million people. The

tourist fare at $310 has a wider reach—to about 18 million people. A third-class fare of $100 would reach 100 million more. This covers just about everybody who has got shoes. These $100 riders . . . don't care whether the journey takes 6 hours or 12 or 24. Only the rich man or the very busy man or the snob must get to Paris in 6 hours. These 100 million people represent the market we have swept by."

Eventually, perhaps, international fares will be brought down to the point where you can become as familiar with cities in other lands as you are with towns a few miles from your home, particularly when you combine low-cost travel with high-speed jet- or rocket-propelled aircraft.

Airlines, scheduled or non-scheduled, are merely by-products of the airplane and when we watch a plane speeding by high above, we may stand in awe of man's development of flight, especially when we realize that flight is suspended on a thread of "harmonious interdependence between innumerable mechanical complexities." But man's abilities are no match for the great Creator of the universe, the One who made the elements that permit man to fly and also limit his flight.

We can only wonder what Jehovah God has in store for those who will enjoy life in His new world.

ACROSS THE ATLANTIC FOR $50

¶ The idea behind low-cost travel for the masses has prompted H. B. Cantor, president of New York's Dixie Hotel, to propose the construction of two 6,000-passenger ships that would bring the cost of transatlantic travel down to a price that the average man could pay. The fare: $50 to $150 each way, not including meals. Mr. Cantor said: "I have felt for 20 years that the public is having a lot of luxuries and services folsted upon it that it does not want, and shouldn't have to pay for." His proposal is to provide ocean travel for the millions of people who might never have the money to ride a luxury liner, but who are eager to enjoy international travel. If the ships he proposes are eventually built, or if other arrangements are made to carry more people for less money, a rapidly increasing flow of international tourists should be seen.

Results from One "Awake!" Magazine

¶ A letter recently received from one of Jehovah's witnesses in Miami, Florida, contained the following interesting experience about the use of a single issue of *Awake!* magazine: "Service often brings happy and unusual experiences to all of us, but yesterday I had an unusually interesting one that I thought you might like to hear. It is concerning the *Awake!* dated October 22, 1956, that contained the article 'Can You Read Two Thousand Words a Minute?' An individual copy was placed with the wife of a student at Miami University. In thumbing through the magazine he came across the article mentioned and read it. His curriculum included a course in speed reading so naturally it was of interest to him. He liked it so well that he took it to his professor who in turn liked it so well she wanted a copy for each of the students enrolled in her classes. She said that it was the most 'concise,' 'best phrased' article she had read on the subject. I found sufficient magazines and went to make the call. I found a very interested young couple; he formerly Catholic (not very), she formerly Free Methodist (also not very). We discussed the *Awake!* magazine at some length and finally delved into our doctrine. For two hours I was answering one question after another. Sixty magazines were placed, a year subscription to *Awake!* was obtained, a home Bible study was started, and this couple promised that they would attend the public lecture today and stay for the *Watchtower* Bible study. Who can say what a single magazine placement can bring!"

the PART-TIME housewife

Less than fifty years ago a married woman who left the house to seek employment was looked down upon as some sort of Jezebel who cared not for her husband, children, or the framework of society. Men were the breadwinners and women the homemakers and cursed was the one who dared to change this pattern. A husband who allowed his wife to work in a factory was strongly criticized. "What's the matter with you," the neighbors would breathe beneath their breath, "don't you have any respect for your wife?" Others would mumble, "Can't you take care of your family?"

But times have changed. One out of every three workers in offices and industry employed in the United States is a woman. Of this country's 66,000,000 working force, the latest count was that 20,204,000 were women; that 16,000,000 of these are married. About 1,500,000 more women are at work this year than last. Women work in practically all the 446 occupations classified by the federal government. Since 1940 the married women labor force has almost tripled. In this same period, women workers over thirty-five years old have increased from five million to thirteen million. Eight out of every ten girls, after finishing school, find jobs; and almost half of all the women in the United States between the ages of forty-five and fifty-five are working.

Why are women seeking outside employment when they could be their own bosses at home? Has being a housewife or housekeeping lost its charm? Has housekeeping become too mechanized for women to appreciate it? Is the modern mother harder to please? Is the high cost of living responsible? How can this exodus of housewives to offices and industry be explained?

Experts acquainted with the trend state rather conclusively that "few of our women really have to work." They assert that neither starvation nor necessary want for clothing or shelter is behind the rising female labor force. The big upsurge in women workers appears to stem from the times we live in. The fact that one sixth to one fifth of the total number of married couples do not have children is a great contributing factor. Many women work because of a crisis at home, the death of a husband, or the accumulation of many debts.

The modern wife, as a rule, wants to work. She desires to be more than a fixture in a house. A mother, who had married when she was in her teens and is now for the first time holding a job at forty, said: "Life at home was a lonesome

grind. To be working out with the girls is like becoming a part of the human race again—it's wonderful!" Another married woman with a sigh of relief threw her hands up in the air and said: "Freedom! You can't imagine what it is to be cooped up all day. Here, on this dizzy assembly line, at least, things are happening. But in the home where nothing happens, the loneliness and monotony is maddening."

Labor experts disagree that modern laborsaving devices have made housework too easy or have eliminated most of it. While it is true that the electric driers, dishwashers and special vacuum cleaners and a host of other devices have cut down the drudgery of running a house, yet there are countless other jobs that must be done about the house that inventors have not even thought of, let alone created gadgets to do away with them. There are the dusting, mopping, sweeping, polishing, laundering, picking up after the children, shopping, cooking, making of repairs, caring for appointments—all call for a wife. Wives have plenty to do.

Contrary to common opinion, women are not leaving their homes because they dislike housework. Whether she likes or dislikes housework, whether she works inside or outside, the fact remains, the woman still has to do it. About the only thing that changes, if she works out, is her schedule; but her household duties, at least most of them, remain the same.

However, many wives do speak of housework as repetitious and monotonous. But what job is not? Even the most glamorous career has its dull side. And what can be more monotonous than a clerical or a factory job? Yet women speak of these jobs as stimulating. Why? One woman answers: "Sure my job is monotonous, but it's also packed with fun." Another, a punch press operator, says: "This job is strictly routine. But when lunch time comes, we have the time of our lives at the corner restaurant. It sure beats eating cold leftovers by yourself." An aircraft factory worker gave her reason for working. "What can you learn alone in the same house all day? Here, on the job, there's aplenty that happens that I can talk about. My husband says it makes me a more interesting woman, and I agree."

More Money

Surveys show that the primary reason for married women's seeking jobs is that they want to live a little higher than their husbands' salaries can afford. People get married younger today. Most of these young couples want nice homes, a new car, television, food freezers, air conditioning, plus all the other home conveniences and gadgets that come out. These things cost money, however. And the husband's check nowhere near reaches far enough. More money is needed to pay for the extras that modern living has introduced to the housewife.

Here is how a married woman in the garment industry explained this extra-dollar need: "We could get along fine on what my husband makes," she said, "but we wouldn't have much. Nor could we go places and do the things other people do. Those extra things that cost money make life interesting." Those "extra things" she explained were night-clubbing, eating out, the theater, a new car, twenty-four-inch television, wall-to-wall carpeting, etc.

Soon these extras become a part of a fixed standard of living, and, worse yet, a habit. "The longer a wife works, the more difficult it becomes to separate necessities from 'necessary' luxuries." So powerful is this lure to own and to have that the personnel manager of a large corporation declared: "If we can keep a woman on the job for a year, we find we can keep her as

long as we want to. Her family gets so used to the extra income that they can't imagine doing without it again."

Two working people can afford to live far more expensively than one, but a dual life and a dual income is a path fraught with danger. Often trouble strikes with pregnancy, but even without pregnancy there are dangers. Some women enter business or industry with a vengeance, believing that everything man can do they can do better. This more often than not leads to frustration, hypertension, ulcers and anxiety that arise from job competition. A medical authority, Dr. John E. Cox of Memphis, Tennessee, said that stomach ulcers have increased more than 30 percent in the last ten years among women who have moved into areas of business and other activities once dominated by men.

In war or peace, women have a place in the sun and have proved themselves a vital asset. The world is slowly departing from the traditional undervaluation of women. It is beginning to recognize that both men and women have something to contribute, that each has special talents, each can excel, neither should be ignored or cast aside.

FOR SHOCK FROM BURNS

SEVERE burns often cause death from shock. Doctors designate a burn as severe if ten percent or more of the body's area is involved. And by shock they mean a condition of extremely low blood pressure because of loss of fluid from the blood vessels. In most hospitals standard treatment for shock is whole blood or plasma, although more and more are finding PVP and dextran every bit as good, if not better. However, these are not always available in an emergency.

¶ It is therefore of interest to note the results of a four-year study made at three hospitals in Lima, Peru, by American and Peruvian doctors, on the value of a saline solution in treating shock. This solution consists of one teaspoon salt and one-half teaspoon baking soda in a quart of water. They found this solution to be just as effective as the injections of whole blood, plasma or PVP. And not only can this solution be made in every home, but its use avoids the risks so often involved in blood transfusions, which are so many that we are told that the giving of only one pint can rarely be justified.—*Obstetrics & Gynecology*, February, 1956.

¶ Regarding the Peruvian study the New York *Times*, August 11, 1956, quoted the United States Public Health Service as follows:

¶ "Patients with burns covering ten percent or more of the body area were admitted to the study on a strictly alternate case basis. Thus every other person admitted to the study became a control patient, receiving standard shock treatment," whereas the rest received the salt-and-soda solution.

¶ "The alternating case method of patient assignment and the large number of patients involved [about 200] established two groups which were well balanced and comparable. Burns in both groups ranged from 10 to as much as 75 percent of body area.

¶ "No toxic effects resulting from the use of saline solution, even though it was administered in large amounts, were observed in any patient. There were no substantial differences between the two groups of patients in the occurrences of shock or the incidence of death from shock.

¶ "The demonstration of the effectiveness of a simple procedure adaptable to emergency use for the treatment of shock which so often kills victims of severe burns during the first forty-eight hours after injury is regarded as being of particular importance in event of a major disaster."

¶ According to the instructions "the patient should be encouraged to drink as much as he can of this solution. (It is most important, however, to remember that liquids should not be given to persons who are unconscious or who cannot swallow.) A burned person might require as much as six or seven quarts or more during the first twelve hours following injury."

AERIAL TOPDRESSING OF NEW ZEALAND'S PASTURES

By "Awake!" correspondent in New Zealand

"OPERATION Topdress" began in 1949 and has become a regular part of New Zealand's farming activity. Topdressing from the air with superphosphate fertilizer increases the land's fertility and carrying-capacity, and certainly is a boon to this hilly and mountainous country.

Aerial topdressing has replaced the tedious, backbreaking job of spreading by hand tons of superphosphates. Now, on days when winds are gentle to moderate, light aircraft carrying from a quarter to a half-ton weight are commonly seen unburdening themselves of their soil-booster fertilizer as they streak over their assigned territories.

Commencing their operations at first light, single aircraft have been known to sow up to 150 tons of topdressing in one day. Average sowing for a full day, however, would be twenty to thirty tons for aircraft carrying a quarter ton a trip, forty to sixty tons for half-ton capacity aircraft.

Usually the farmer who supplies the phosphate has it stacked in bags on a platform or truck where three men work at top speed to charge the loading hopper. This mobile loader, built into a truck chassis or a tractor, pulls up to the empty plane, loads it, backs away and in less than thirty seconds the plane is in the air again, hurrying to spread another load of powdered phosphate. The time from touchdown to take-off rarely exceeds one minute! A recent development is the handling of superphosphate in bulk. This eliminates the need for the farmer to supply labor at the landing strip.

So extensive is aerial topdressing today that a fleet of approximately two hundred planes averaging 5,000 flights a year spread 300,000 tons of superphosphate over more than two million acres. The mainstay of this activity has been the Tiger Moth, an aircraft that served as the wartime elementary trainer of the British Commonwealth and Dominion Air Forces. But as the operators have become better established financially they are gradually replacing these with more modern and higher-performance planes.

Limited trials of aerial seed-sowing were made at Ninety Mile Beach north of Auckland in 1939, but the first fertilizer to be spread from the air was two hundred pounds of ammonium sulphate in 1943. This was followed with aerial seed-sowing, crop-dusting, rabbit poisoning, weed-spraying and even aerial sheep-feeding. The success of aerial fertilizing of areas that had been difficult to cover by hand has increased the holding capacity of the land. This has led to the hill country's being divided into smaller paddocks, and that means that more fencing was needed. You guessed it, airborne fencing was the answer!

The midget planes that are used to do this work are not equipped with the directional aids that larger planes have, and great accuracy is needed by the pilots to ensure that the superphospate is sown on the right field. They must take into consideration air currents and coverage in order to be sure of discharging their load at the right place.

The development of aerial topdressing has been rapid. It is now a big business here in New Zealand, though no other country has yet tackled the spreading of such quantities of fertilizer from the air. "Operation Topdress" has enabled New Zealand to produce abundantly from otherwise unproductive or low-yielding soils, and its further developments will be interesting to watch.

Talking Through His Hat!

A new army helmet, seven ounces lighter than the familiar steel hat worn by U.S. soldiers, is not only so tough that blows from a sledge hammer leave it unscathed, but it also contains a tiny radio transmitter. The nine-ounce radio clamps into the side of the helmet. Small batteries permit twelve hours of continuous operation. The radio, which can transmit the voice as far as a mile, enables soldiers on patrol to converse without shouting, and has a button that enables the user to send "beep" signals to acknowledge a message or warn his comrades even when he is too close to the enemy to speak. So the new two-pound-eleven-ounce helmet will enable soldiers on patrol literally to talk through their hats!

WESTERN INFLUENCE SAGS IN THE MIDDLE-EAST

By "Awakel" correspondent in Lebanon

WESTERN prestige in the Arab states* definitely is sagging. This is a perplexing problem to the Western democracies, as events in major European capitals have shown. What is behind this drop in prestige? And can all the foreign aid, profitable oil royalties and bids of friendship stem this rising tide of resentment?

To understand the answer to these questions, you first must know the background of these lands. Some of them have never had the independence that they enjoy today, having been ruled for hundreds of years by the Ottoman Turkish Empire, then after World War I becoming mandates of Britain and France.

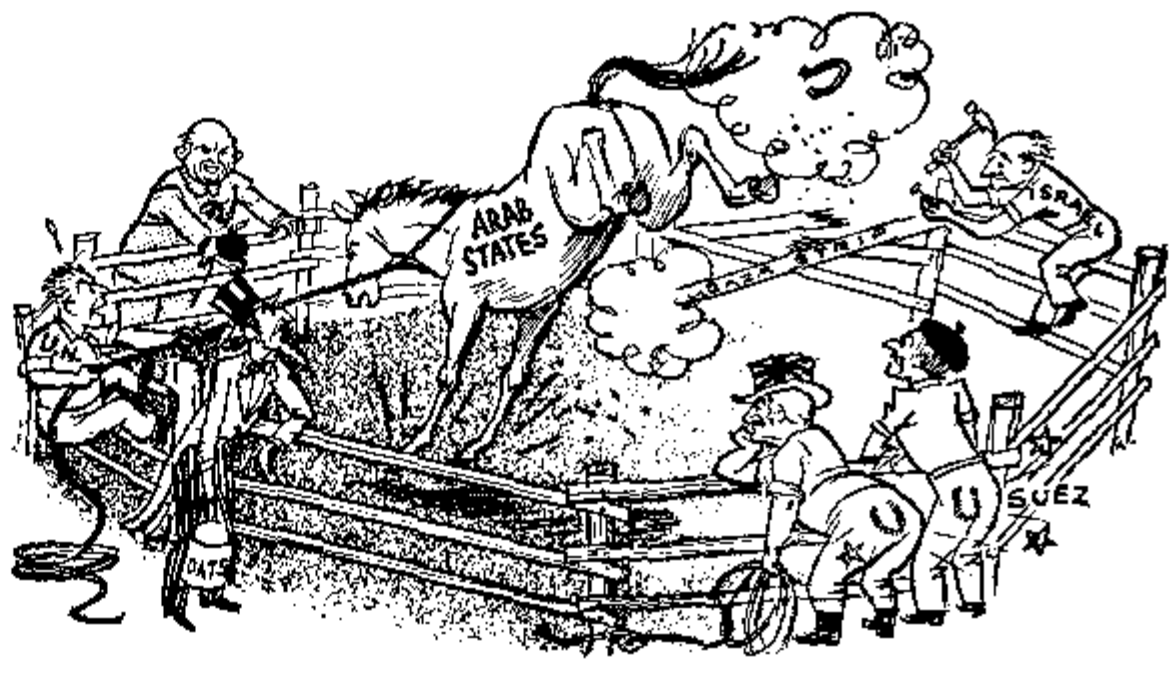
The last of these mandates expired by the end of World War II, but even then these nations had to accept treaties, defense pacts, the presence of British troops and the famed British-trained Arab Legion. As a whole the Arabs did not like this Western influence, yet they chafed under it for a long time. Now it has been largely cast off, the two latest instances being Britain's withdrawal of her forces from the Suez Canal zone and Jordan's forcing the departure of General Glubb Pasha, commander of the Arab Legion.

But undoubtedly the relations between the Middle Eastern countries and the West would be on a much higher level today if it had not been for the Anglo-American powers' active support of the relocation of the Jews in Arab-controlled Palestine.

As the smoke of World War II cleared, the horrible story of Hitler's methodical murder of between four and five million Jews stunned the world. The plea by Zionists and others for establishment of a Jewish homeland became stronger. Even during the last century the Zionist movement had been making headway in Palestine, the Jews buying up Arab lands one by one and thus enlarging their foothold on Arab-controlled ground. The Arabs, fearing this resurge of Jewish power, resisted, and as time wore on this resistance became more evident.

The Israeli Issue

In 1945 the United Nations decided to give part of Palestine to the Jews. The Arab states reacted immediately and formed the now-famous Arab League to resist this action. On May 14, 1948, the British mandate over Palestine ended. As



* Syria, Lebanon, the Jordan, Egypt, Iraq, Iran and Saudi Arabia.

the last British troops embarked, small-scale fighting between Arabs and Zionists had already begun. Israel declared its independence, and the Arab states declared war.

Troops from almost all the Arab states eventually participated in the intense and bitter fighting. Atrocities on both sides were reported. Over one and a half million refugees fled Palestine, leaving everything behind, and even now, after seven years, their plight continues to be a difficult and unsolved problem.

Under U.N. influence an armistice was finally signed in 1949 between Jordan and Israel, but border incidents that continued to occur have brought death or injury to hundreds of soldiers and civilians on both sides.

With the death of each new Arab soldier or civilian (regardless of which side provoked the attack) the fire of hatred has grown stronger. This feeling is not confined to just the governments, but is strongly felt by almost every Arab man and woman. They look upon these deaths as being the responsibility of the West, who fostered the new state, recognized it and provided perhaps the very arms with which some of their fellow countrymen were killed. They view the rapid increase in Israel's population as providing an even greater threat to the Arab world, and feel that this fear is supported by Israel's recent thrust into Egypt's territory.

Thus the Arab has no stomach for the West's sales of supplies to the hated and feared neighbor, and it is under these conditions that the soil becomes ripe for Russian penetration into the Middle East.

The Arabs' New Champion

More and more Moscow is being consulted and looked to for support in the disagreements with the West and with Israel. The Russians see a great benefit from siding with the Arabs in this issue. Using it as a wedge they continue their efforts to divide the Arabs from the West. The Russians are making many overtures toward the Arabs, and most of these are receiving favorable response.

Shepilov receives wide publicity when he says: 'The Soviet Union will side with the Arab if Israel carries out any aggression.' Khrushchev adds: "Time is on the side of the Arabs, they must be patient. Imperialism has created Israel. . . . Its aim is now clear to you." Here, then, the Arabs find a champion. Their press comments: "Moscow is openly taking the side of the Arabs for the first time since the Palestine question began." And again: "It is Shepilov's visit which proved to the Soviet Government that no friendship with the Arab States is possible except on the basis of the Palestine question."

Colonel Abdul Nasser's decision to nationalize the Suez Canal fanned the flame of Arab nationalism even higher. The Arab states begin to feel their growing importance. The West, in anger over the nationalization, brought the greatest crisis since Korea. Again Moscow profited and Western influence sagged. The Russians hastened to the side of Egypt. As a result, in Cairo thousands of demonstrators hailed the Soviet Union and Communist China. Workers in the oil-producing areas threatened to destroy machinery and equipment if the West attacked Egypt. Even in friendly Lebanon the Congress of Parties called for mobilization of the Arabs, and if necessary the destruction of the oil installations.

While a "Holy War" has been called for in the aid of Egypt and against the West, Russia's ties to the Middle East have improved. Strategic posts in the Syrian army are held by officers sympathetic to communism. Syria has decided to establish diplomatic representation with Communist China. The Syrian cabinet refused to take

a loan from the World Bank, but decided in principle to take a loan offered by Soviet officials.

Both Egypt and Lebanon admit Russian magazines and other literature, something never done before; yet Syria and Lebanon have banned the Christian magazine *The Watchtower,* read all over the world in more than forty different languages. Russia increases its representation in Lebanon to Embassy level, while we read of recent reports of French Consulates in Syria and Jordan being burned. President Chamoun of Lebanon thanked Russia and Communist China for their support in the Suez Canal crisis, while adding that if the West continues its present course "the West shall lose what remains of the confidence we have in it." While Britain and America ask their subjects to leave the Jordan, Egypt and Syria, reports mention that more and more Russian technicians are entering the Arab lands.

A new round of state visits was conducted recently. A Russian parliamentary delegation visits, a Communist Chinese delegation visited, trade missions arrived, agricultural delegations toured, Russian farm equipment made its first appearance, and Arabic officials have made or considered visits to Moscow.

The Breach Widens

Israel's attack of Egypt and the Anglo-French attack at the Suez have even further widened the breach between the Middle East and the West, and this regardless of any temporary military victories. Even as this article is being written military jets whine overhead and radio Cairo speaks about the much-feared Holy War. No one knows where it will end or what the result will be, but these acts spell no good for the West.

The struggle for the hearts of the Arabs continues, and indeed, it presents more than one dilemma. Western support of Israel turns away the friendship of tens of millions of Arabs, and endangers the vital Middle Eastern oil supplies; while forsaking Israel, whom the West has befriended, would allow Russia to take advantage of the propaganda values of such a move. How is the West to stave off nationalization of the oil possessions so vital to Europe and still maintain her influence in the Middle East? Certainly these problems have reached the crisis stage, but no solution is at hand.

What shall men of good will now do? Neither East nor West has the real hope for today. Instead, God's Word says that when these troubles "start to occur, raise yourselves erect and lift your heads up, because your deliverance is getting near." —Luke 21:28, *New World Trans.*

Have you thought of looking that way, to God and his Word for the solution of today's problems? His Word shows that the kingdom of the heavens has now been established, and that only in it is there wisdom and vision. Seek that kingdom, for only in it are real safety, protection and true vision now to be found. And as God's Word cautions: "Where there is no vision, the people perish."—Proverbs 29:18.

Pussycat Delinquency

The wheat-growing town of Condoblin, Australia, recently had its worst plague of rodents in twenty years. When the field mice invaded the area last summer, the neighborhood cats raced about catching mice with a brisk animation typical of business-minded pussycats. But soon the townsfolk complained that the cats were not tending strictly to their appointed duties. The pussycats, it seems, were sitting around fat and lazy—and just playing with the mice!

Beautiful Florentine Mosaic

By "Awake!" correspondent in Italy

FLORENCE, city of art! Among its many interesting arts is Florentine mosaic. Unlike the more common Roman or Byzantine mosaics (made by decorating a surface with many small equal-sized fragments of colored stones or glass) Florentine mosaic is made up of stones that have been cut into the necessary shapes and sizes and then put together to form the desired pattern or design. Thus, Florentine mosaic has the fine details and blending of soft colors that a painting would have.

It was toward the close of the sixteenth century that this art was developed to its high degree of technical and artistic perfection. The finest of stones were used, including rare marbles from different lands, onyxes, agates, alabasters and the like. These were so precisely cut, each according to its particular section of the design or painting, that when they were joined together the lines of contact were almost invisible.

To produce such excellent mosaic the artist depends entirely upon the many-colored hard stones that he can obtain. He must become aware of the fact that many stones change their shade of color when washed and polished, and he must become expert in selecting the right-colored stone from the many hundred different types available in the marvelous storehouse of God's creation. He also takes into consideration the natural markings in the stones, and puts these, too, to good use in his composition.

To produce such a mosaic the artist first paints in water color the picture that he will copy in stone. From this he makes a model in outline form, then cuts each section out and pastes it on the right stone, which has already been cut into thin slices. Then each section of stone is cut to the proper shape with a wire saw.

A wire saw? Yes, this implement, resembling an arched bow, is made of a wire string held tautly by a curved branch. A special abrasive paste is applied to the wire, and then it quickly cuts even the hardest of semiprecious stones. When all the various pieces are cut and ground to the exact size the artist carefully fits them together, cementing each piece in place until the entire picture is assembled. Then, with the grinding and polishing of the rough surface, the stone "painting" is complete.

Depending on the size and design, such a mosaic requires from a few days to many months to complete. In the museum of Florentine mosaic there is on display a large table called the Octagon. Ordered by the Grand Duke Ferdinand II in 1633, it was finished sixteen years later. Its intricate design contains an interlaced pattern of lilies, dolphins and shells. The time involved in producing this and other masterpieces, plus the rarity of the stones that were used, made them precious objects of art purchased by the richest of families. For example, if this table were produced today it would cost over a million dollars.

This extreme expense has, of course, favored imitations. Thus, in northern Italy artists have used colored plaster called "scagliola" in an attempt to substitute for Florentine mosaic. Also, they have painted on a type of hard stone that is found only in the Arno valley in Tuscany. This stone contains markings that resemble natural scenery of trees, hills and buildings. The artist simply paints in a few appropriate figures to harmonize with the natural markings. Truly, these are ingenious ideas, but like most imitations they cannot compare either in value or precision with real Florentine mosaic.

In recent years a few artisans in Florence have begun to revive this craft that was slowly dying out. Pictorial plaques, table tops and jewelry are now being made in both classical and ultramodern designs, at prices from $10 to thousands of dollars.

Florentine mosaic represents another of the many interesting arts practiced by mankind today in proof of man's possession of wonderful abilities to make this earth, his home, a beautiful place in which to live.

SAFER to Drive

HOW safe is it to drive a new car? Much depends upon you as a *driver*, because modern cars are the safest ever built.

There are people who say today's American cars are put together flimsily, that old-fashioned sturdiness has been sacrificed for flashy chrome trimmings, streamlined contours, wrap-around windshields and other styling devices; that manufacturers worry too much about selling horsepower and not enough about protecting *man power*.

How true are these charges? Accident statistics speak well for the safety of today's car. For example, "from 1937 to 1953, the number of registered vehicles *increased from* 29,706,158 to 56,313,281. Mileage driven increased from 270,110,000,000 to 540,000,000,000. But the number of fatalities decreased—*from* 39,643 in 1937 to 38,300 in 1953. The death rate dropped from 14.7 per 100,000,000 miles to 7.1—a total drop in death rate of 52 percent." While automobile travel has increased from 1953 *to* 1955, still the death rate has not increased proportionately. In fact, it remained at 38,000, which represents another substantial decrease.

Figures prove that automotive engineers have practically eliminated the car in itself as a cause of accidental deaths. When was the last time you heard of an accident caused by mechanical failure? Yet daily there are tens of millions of cars on the highways, traveling under all kinds of conditions and at all speeds. The extreme rarity of mechanical failure can be attributed to the fine work engineers are doing to make your car safer to drive.

More than 15,000 parts go to make up a Chrysler car. Each one is laboratory tested for strength and durability. Almost all the array of safety equipment in a car is taken for granted. How many of us are conscious of the self-tightening wheel bolts, or of the brake fluid that will not boil, even after a dozen sudden stops? How many are aware of the safer ashtrays, the subdued lighting on the dashboard, the absence of knobs that stick out? Have you noticed the doors are made not to open when the car is in motion? And the way the door handles are fixed to rotate backward or upward, so they will not be opened accidentally? And the door locks that are designed so that forward motion of the car constantly forces them to close tighter? Automotive engineers have done amazing things in the past ten years to protect both good and bad drivers from their own mistakes behind the wheel.

In the brake laboratory every part of the brake system is put through the equivalent of 150,000 crash stops from thirty miles an hour. The Bendix-Westinghouse

brakes are made under rigid controls and designed to give over a million pedal applications without rupture or failure. Even the frames of car bodies are bounced around and twisted out of shape and torn apart by giant hydraulic presses to test the metal's crushability and strength. Car springs are checked and the various kinds of safety glasses used are all tried to see how they will stand up under years of wear.

As these pretested parts travel along an assembly line to form the finished car they get an additional 2,000 inspections. After this, certain completed automobiles are picked to undergo the rough grind of the proving grounds—all this for one purpose: to give you a safer car to drive.

Safe Cars Must Do Three Things

In order for a car to be safe to drive it must do at least three things: start, turn and stop at your command. To start, it must generate power. Increased horsepower in modern cars is being questioned as a safety factor. A five-man U.S. Congressional subcommittee, headed by representative Kenneth A. Roberts, criticized the auto companies for overselling speed and power and underselling safety. Charles A. Chayne, vice-president in charge of the General Motors engineering staff, said that the chief reason for increasing the horsepower of automobiles was to make them "safer to drive." Higher horsepower, he said, proves its advantage in a car's performance, in a car's ability to accelerate, its ability to respond to the driver's command when having to pass around heavily loaded vehicles, cars pulling trailers or other slow-moving vehicles. This better performance enables the driver to get back on his own side of the road in much less time. This lessens exposure to vehicles approaching in the opposite direction and thus reduces the hazard of passing.

Responsible officials say and tests show that the top speeds of automobiles have not risen proportionately with increases in rated horsepower. "Many of today's cars have less top speed than the same makes built 15 years ago," declared Chayne. "If the people who talk about the evils of high horsepower really understand how much of it never gets to the rear wheels," he said, "I am quite certain they would have a much better understanding of the situation." "We add horsepower without adding appreciably to top speed because we believe it makes cars safer. The low-pressure tires, a safety device on today's cars, absorb from 5 to 8 horsepower each at highway speeds. The fan, water pump and generator take up from 7 to 12 horsepower. Power steering and air-conditioning devices steal more horsepower. What we are after, for safety reasons, is increased pickup. There were something like 5,500 fatal accidents last year in which one car was on the wrong side of the road. With cars that will deliver faster forward thrust, we hope to get some of these drivers around the slow-moving traffic and back into their own lanes."

To stop a vehicle traveling at a normal speed necessitates good brakes and good judgment. The old-style mechanical brake served its purpose, but it was quickly replaced when the hydraulic system proved to be a better brake. Now the power brake has infinitely increased the automobile's ability to stop.

A British car designer and inventor, Harry George Ferguson, introduced a new braking system that would be accomplished through the differentials rather than through the conventional brake drums on each wheel. He demonstrated its effectiveness by having a committee of experts see his new car driven at seventy miles an hour down an ice-bound macadam road straight at the wall of a house. The specta-

tors cringed, awaiting the crash. The car drew up to a halt with a yard to spare. This car with no brakes on the wheels reportedly will not skid, and it might yet prove to be the safest car in the world to drive.

Why Delay in Safety Devices?

Representative Samuel N. Friedel, a member of the subcommittee studying auto and hrghway safety, expressed the opinion that the auto industry had been lax in installing safety devices as standard equipment on cars. Chayne replied that it was customary to offer many extra-cost items as optional equipment, first to ascertain whether the public liked them and would use them. The average motorist has been slow to accept safety devices, such as the safety belt, steering wheel with depressed centers, safety-door locks, padded instrument panels, sun visors and safety mirrors. Reports indicate that for the first time after many years safety equipment is taking hold. Motorists are beginning to see their need, especially for the safety belt.

Impartial surveys shows that belts have cut down both injuries and fatalities. One survey studied a total of seventy-five bad accidents involving cars equipped with safety belts. In the seventy-five wrecks a total of eight people was killed. Four of them did not have their belts fastened. Three of the fatalities involved convertibles. The eighth fatality resulted when the car plunged into a lake. In those seventy-five accidents about forty involved multiple roll-overs.

Another survey showed where a 1956 car, equipped with safety belts, hit a three-hundred-pound hog, went off the road, turned end over end and then flipped sideways. At one time or another, every part of the car touched the ground. The driver got off with a couple of bruises. In Michigan, a car turned over three times on a fast express highway. "The belt," wrote the driver, "kept me in place while the car was spinning crazily." In another case, a car was hit by a train in Utah, dragged more than two hundred feet and was completely demolished. The occupants, wearing belts, were unhurt. It is estimated by responsible traffic safety engineers "that safety belts, if used by all drivers and passengers, could annually save over 10,000 lives and prevent approximately 1,000,000 minor to serious accidents."

How many lives the all-steel top saved perhaps we shall never know. Or how many serious accidents have been avoided because of the thinner corner posts and the wrap-around windshields that increase the visibility for the driver can only be imagined. Night driving would be hazardous if it were not for inward-slanting glass. The slanted glass allows for a minimum of reflections, once a peril caused by the vertical windshield in old-styled cars. Among the safety improvements contemplated for some 1957 models will be a four-headlamp system. Although the new system provides improvement in the upper beam, its chief advantage is the greatly increased distance that the lower beam would provide for seeing along the right-hand side of the road.

"Diabolical" Windshields and "Crushable" Fenders

Automobile industry engineers admit that the wrap-around windshield has visual defects in the corners and ends of the windshield. Regardless of that fact, they say the central areas of the big windshield are free of defects and that the greater visibility offered is a definite aid to safety. However, Dr. Dupon Guerry, chairman of the Department of Opthalmology of the Medical College of Virginia, begs to differ. He called the wrap-around windshield a "diabolical" device that created "a hazard of

the first magnitude," that "cries out for correction." Commenting on the criticism, Dr. George Watkins of the Libbey-Owens-Ford company said: "It's far better to see an individual or car at the extreme corner of the right and left at a slightly distorted angle than not to see him or it at all." And the vast majority of car drivers agree with that.

Another opinion that makes the rounds periodically is that the bodies of modern cars are made primarily of "junk" material, lighter metal than that used on cars before World War II. The truth is that the gauge of metal has not changed at all since the middle of the 1930's. Manufacturers used a 20-gauge steel then and they use precisely the same metal now for the car body. The difference, however, lies in the shape or contour of models. The old styles had many flat surfaces, the present models are rounder in shape. A crash at forty miles an hour in an old model may have easily left the driver with a cracked skull and a broken neck, whereas the crushable metal on newer models absorbs the shock. The bulky grilles and the massive bumpers are capable of high crash-energy absorption. "The old spring-steel bumper would take a blow—and pass it right on to the car passenger," said Chayne. "But the crumpling metal on today's car will dissipate some of the shock. It's the difference between getting hit on the head with an empty pail, which will dent, and a pail full of liquid, which won't."

The cushioning of crumpling metal, safety lighting and safety glass, the all-steel top, tubeless tires, pop-out wrap-around windshields, crushable steering wheels, power brakes, power steering, windshield washers, heat absorbers and air-conditioning units—all of these—are a great convenience to the driver and we must not forget that they do increase visibility and maneuverability, reduce driver fatigue and help more people who are victims of crashes to come out of them alive.

OLDEST THINGS ALIVE

The giant sequoia trees of California, it used to be thought, were the oldest things alive. Now it appears that the oldest giant sequoia—scientifically dated at about 3,200 years old—is a mere youngster. A discovery by Dr. Edmund Schulman of the University of Arizona's Laboratory of Tree-Ring Research changed things. Dr. Schulman's report is published in the University of Arizona's publication titled "Dendroclimatic Changes in Semi-Arid America." It tells how, in the upper timber line of mountains in eastern California, Dr. Schulman discovered pine trees more than 4,000 years old. The tree-ring scientist found three bristlecone pines that were so old that they must have gotten their start in life in the postflood world while Noah was still alive. The trees were, respectively, 4,100, 4,050 and 4,000-plus years old. Four other pines in the same locality showed ages of 3,000 to 3,300 years. Dr. Schulman says that claims for trees of 5,000 years and over have never stood up under rigid scientific examination. One tree south of Mexico City has been reported to be 6,000 years old. But according to the university statement, Dr. Schulman "has inspected the Mexico tree and believes that its age is in the order of 1,500 to 2,000 years." So the 4,000-year-old bristlecone pines now seem to be the oldest living things on earth. The oldest giant sequoia is a mere youngster of 3,200 years, for the oldest bristlecone pine found was nearly 1,000 years old when the giant sequoia was still a mere seedling.

Geology, the Bible, and the Flood

MANY who claim to be Bible-believing Christians refer to the Scriptural account of the Flood as a myth or legend. The fact that Jesus and his apostles referred to Noah and his family and the Flood as realities does not seem to alter their views. They want scientific proof, they say.

Skeptics will ask, Where did all the water come from? Surely ordinary rain clouds could not possibly drop enough water in forty days and forty nights to immerse an entire earth to the point of covering the highest mountains with more than twenty-two feet of water. The phenomenal amount of water came from a great canopy of water vapor that had encircled the earth from the time of creation. The Bible answers the question in these words: "In the six hundredth year of Noah's life, in the second month, on the seventeenth day of the month, on this day all the fountains of the great water canopy were broken open and the floodgates of the heavens were opened. And the downpour upon the earth went on for forty days and forty nights."—Genesis 7:11, 12, *New World Trans.*

It was because of this canopy that the earth before the Flood had a uniform climate. Tropical vegetation covered the polar regions and tropical animals lived there. And with the complete removal of this canopy our present seasons began. Mankind received this promise from God: "For all the days the earth continues, seed sowing and harvest, and cold and heat, and summer and winter, and day and night, will never cease."—Genesis 8:22, *New World Trans.*

Professor of geology George Price in his book *The New Geology* confirms the aforesaid, saying: "There is but one climate known to the ancient fossil world, as revealed by the plants and animals entombed in the rocks; and that climate was a mantle of springlike loveliness which seems to have prevailed continuously over the whole globe." That tropical plants grew in the polar regions is proved by B. C. Nelson in his work *The Deluge Story in Stone.* Nelson says: "In the stratified rocks of Greenland and Spitzbergen fossils of such plants occur as ferns, oaks, magnolias, cinnamons, ginkos, and breadfruits which today grow in India and South China. Similar fossiliferous conditions are reported from Antarctica."

The falling water canopy caused a sudden change in temperature, destroying great numbers of animals in one mighty sweep. Starting with the islands in the Arctic Ocean along the coast north of Siberia, Nelson reports Sir Henry Howorth as saying that every one of them contains in its strata abundant animal remains. "The whole north coast line of Siberia has elephant remains embedded in the strata. The number of animals that are buried in Siberia must be stupendous." In one period of twenty years tusks from at least 20,000 elephants were taken from one Siberian mine. Not only the bones of animals are discovered but the flesh also. Whole frozen carcasses have been uncovered "with eyes which still retain their glassy stare."

The manner in which these animals were buried testifies that it was by a mighty flood, the kind that the Bible speaks about

in the seventh chapter of Genesis: "And the waters overwhelmed the earth so greatly that all the tall mountains that were under the whole heavens came to be covered. Thus he wiped out every existing thing that was on the surface of the ground, from man to beast, to creeping animal and to flying creature of the heavens, and they were wiped off the earth, and only Noah and those who were with him in the ark kept on surviving."—Genesis 7:19, 23, *New World Trans.*

The great boulder and drift formations combine with the foregoing to confirm the Bible's record of a global flood. W. B. Galloway in his book *The Testimony of Science to the Deluge* says: "The Boulder and Drift formations, with its varied fossil contents, is not a merely local thing, and cannot be accounted for by merely local causes. Nothing short of a planetary cause would account for the universality of the phenomena to be explained." Frederick Selous describes a drift of boulders in southeastern Africa as being "piled on one another in the most fantastic confusion." "Other single blocks weighing hundreds of tons may be seen standing singly on the slope of a granite hill, and can only have been carried there by water."

Some may attribute these phenomena to glaciers. But let them explain how a glacier could toss giant boulders great distances from their bedrock, even up steep hills. Sir Henry Howorth derides the ice proponents. A slow-moving glacier could never throw boulders around. Neither would animals wait for a glacier to crawl over them. Only lashing force of prodigious dimensions, backed by inconceivable power, could whip, crush and spread abroad the tremendous rock formations described by Howorth.

The Flood explains why marine productions are deposited at the bottom of the deepest mines as well as on the very tops of the highest mountains. It explains why Howorth found a whale mummy entombed with elephants and why elephants have been found buried sixty feet deep with shells and underdeposits forming one continuous undisturbed strata. It answers, too, why fish by the millions were at one time buried alive. The evidence found in the earth substantiates what the Bible says about the Flood and vindicates the event as a historical fact. Benjamin Silliman, former head of Yale's Geology Department, said: "Respecting the Deluge there can be but one opinion: geology fully confirms the Scriptural history of the event."

What came upon that antediluvian world because of its wickedness is a warning to this present generation of an even greater disaster to come. The apostle Peter said of this world: "For, according to their wish, this fact escapes their notice, that there were heavens in ancient times and an earth standing compactly out of water and in the midst of water by the word of God, and by those means the world of that time suffered destruction when it was deluged with water. But by the same word the heavens and the earth that are now are stored up for fire and are being reserved to the day of judgment and of destruction of the ungodly men." Of this destruction Jesus said: "For then there will be great tribulation such as has not occurred since the world's beginning until now, no, nor will occur again."—2 Peter 3:5-7; Matthew 24:21, *New World Trans.*

This generation faces the fulfillment of these prophecies. In this destruction the wicked will perish, but lovers of righteousness will be preserved, even as Noah and his family were through the Flood. These survivors will inherit the "new earth" in God's new world.—Matthew 24:37-39; 2 Peter 3:13.

Greenland

GREENLANDERS are a happy, friendly, hospitable people who worry very little about the future. Generally, they are very religious and show a deep respect for knowledge of God and the Bible.

Originally, the Greenlandic Eskimo religion was similar to that of the American Eskimo and the American Indian. They believed in life after death and in evil spirits. They also had the services of a "spirit man," or witch doctor. Many of their dances stem from ancient pagan religious ceremonies.

History says that A.D. 1000 Leif the Happy christianized the Greenlanders. For some reason his conversions did not stick, because Christianity was unknown in the sixteenth century when the island was rediscovered. In 1721 Hans Egede, a missionary, came to Greenland and told Greenlanders about Jesus Christ. Since that time the Danish Church (Lutheran) has been the state church of Greenland. The Danish missionaries developed a written language and translated the Bible into Greenlandic. Greenlanders learned to read by using the Bible. Nearly all families have a Bible or have access to one and, what is more, they are good students of it, being acquainted with many of its passages.

January, 1955, brought a change to Greenland. Two missionaries of Jehovah's witnesses from the Watch Tower Society's office in Copenhagen began to preach the good news of God's kingdom to these humble folk. Armed with three small tracts and just a smattering of the Greenlandic language, these ministers went to the homes of the people. Their first call was brief, they leaving the first small tract. The second time through the territory they spent a little more time at each door, leaving the second tract. The third time around the people felt as if they knew the missionaries and welcomed them into their homes. After a lively exchange of thoughts the missionary left either the third tract or the booklet *"This Good News of the Kingdom"* in Greenlandic, depending on the interest.

Since many Greenlanders understand some Danish, the missionaries, with a queer mixture of Danish and Greenlandic, managed to converse intelligently with the people. It became so that the people would stop the missionaries whenever they saw them and ask them questions about religion and the Bible. It was not unusual for these ministering witnesses to come home in the evening and find anywhere from five to fifteen people waiting to ask questions and discuss Bible subjects with them.

Because villages and camps are either very small or scattered and boat travel to these places is irregular, it has been almost impossible for the missionaries to spend much time in any one place. But where persons have shown interest the missionaries have gone back and have held Bible studies with them as often as nine times in as many days. Then their rigid schedule would force them to move on. Perhaps a few months or a year later these missionaries would return to resume their studies.

An outstanding trait of Greenlanders is their curiosity, and especially is this true of their children. Often the missionaries are followed from door to door by a dozen

or more children. When the minister gets invited inside the house the children run to the window and press their faces against it to see if they can see what is going on inside.

This curiosity of the Greenlanders and their uninhibited nature, while beautiful to behold, are frequently too easily exploited by the religious clergy. The clergy in Greenland have been opposed to the people's getting an accurate knowledge of the Bible. They have at times encouraged parents to send their children to heckle and pester the missionaries in their ministerial work. When the missionaries would pitch their tent, the clergy would see to it that large groups of juveniles would be on hand to mock them. Often the children threw dirt and stones on the tent, or loosened the ropes and pegs, while the adults stood by and laughed.

As a rule, however, this clergy-inspired opposition does not dampen the natural hospitable inclinations of the people. Once in Kangamiut the missionaries noticed a crowd of a hundred people gathered around the local catechist. This local religious instructor told the assembled audience that house-to-house preaching as carried on by Jehovah's witnesses was not only wrong but unscriptural.

The missionaries asked to be heard. They opened the Greenlandic Bible and from it read to the crowd passages showing that Jesus and his apostles used this method of preaching and recommended it. After hearing what the Bible had to say, the local catechist left in haste. The audience stayed to hear the missionaries tell about the coming new world of righteousness. Then they followed the missionaries down to the boat, waved good-by and asked them to come back again soon.

While it is hard work to learn the Greenlandic language, and living and travel conditions are not the best, yet it is hoped that many Greenlanders will respond to the Kingdom message and be among those who will survive into the new world of righteousness.

KNOW?

● What excommunicated man, called "a formal negative heretic," is now a Mexican national hero? P. 3, ¶3.

● Whether a special ordination ceremony was used by early Christians? P. 5, ¶4.

● What sound statement the U.S. Director of Selective Service made regarding ministers who must do other work? P. 7, ¶1.

● How non-scheduled airlines came into being? P. 9, ¶5.

● What brought air fares down to a more reasonable price? P. 11, ¶1.

● What percentage of workers in U.S. offices and industry are women? P. 13, ¶2.

● What the dangers are in a married woman's taking extra work outside the home? P. 14, ¶6.

● What is as effective as blood in treating shock due to burns? P. 15, ¶4.

● What unusual farming activities are being accomplished from the air? P. 16, ¶6.

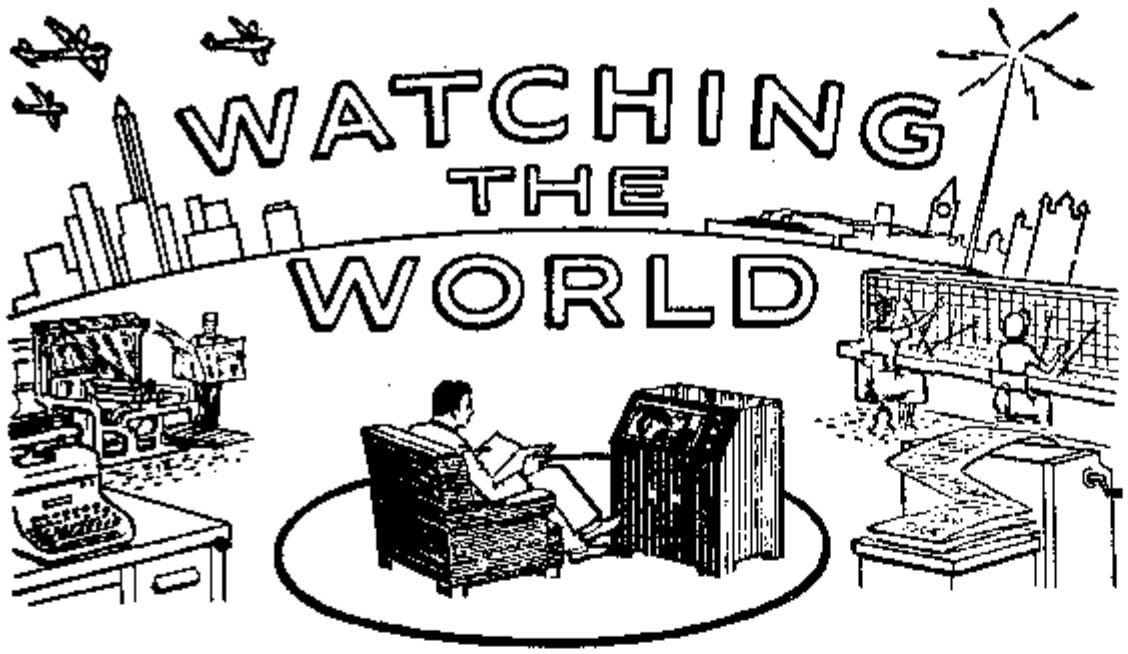
● What main issue has cost the West many friends in the Arab states? P. 17, ¶4.

● Whether today's cars actually are safer to drive? P. 21, ¶3.

● What safety advantage there is in the bulky design of the newest automobiles? P. 24, ¶1.

● Where the water for Noah's flood came from? P. 25, ¶2.

● Where nine Bible studies could be conducted with the same person in nine days? P. 27, ¶6.



Nehru Visits the West

◈ Jawaharlal Nehru, idolized leader of India's millions and unofficial spokesman for independent countries of Asia and Africa, paid the West a visit. In Washington he was welcomed with a mixture of official pomp and friendly informality. President Eisenhower greeted him with the words: "It is a privilege and an honor to welcome you to this land—to this house." For four days Nehru chatted intimately, privately and frankly with the president. He talked about Russia, disarmament and Red China, but his statements created no outstanding headlines. He found an unexpected flexibility in the U.S.'s policy toward a changing world. India's neutralism, he explained, is a helpful bridge between East and West. As for an over-all magic plan for the settlement of world problems, Nehru quickly admitted, he had none.

Negroes Ride Again!

◈ Desegregation took a giant step forward in Montgomery, Alabama, and one step backward in Dallas, Texas. The forward step came when the U.S. Supreme Court upheld a previous ruling of a three-man federal court that declared Montgomery's city ordinance requiring bus segregation unconstitutional. A federal injunction called a halt to the city law. The Negroes, who for the past year staged a ninety-percent-effective bus boycott that cost the bus line $750,000 in revenue in eleven months, called the boycott off. Despite alarms that desegregation would bring riots and bloodshed, only minor incidents marred the change-over. For the first time in Montgomery's history, Negroes boarded the buses on a first-come, first-served basis. White men found themselves sitting behind Negroes and Negroes found themselves sitting with white men. Stiffness gradually disappeared. One white man remarked loudly: "I see this isn't going to be a white Christmas." The Negro sitting ahead of him smiled, and in good humor said: "Yes, sir, that's right, that's right!" In Dallas, Texas, the situation was reversed. Federal district Judge W. H. Atwell ruled that the public schools could not be compelled at the present time to integrate whites and Negroes in the same classes. The theme of his findings revived the old "separate but equal" doctrine that the Supreme Court demolished in its decision of May 17, 1954.

On the Brink of Failure

◈ Independent Indonesia has never been completely independent. The nation has not been able to rid itself of the taints of anarchy. For eleven years armed revolts have plagued the land. The unity of 3,000 Indonesian islands under a central government at Jakarta has not been achieved. Inflation and corruption in high places have weakened the nation. Smuggling, which is centered at Sumatra, is a multimillion-dollar problem, robbing the government of $40,000,000 a year. The people were unhappy with developments. In a bloodless army coup thirty-seven-year-old army colonel Maludin Simbolon proclaimed himself the military and political leader of Central Sumatra, stating he would not return authority to the central government until the "people's demands for economic improvements are met." Simbolon disclaimed any personal or regional ambitions. He said the revolutionary way was the only path to true democracy. Negotiations between the central government and the revolutionary council seemed on the brink of failure. The end of Premier Ali Sastroamidjojo's government at Jakarta, as a result of the spreading revolt on Sumatra, appeared imminent.

A Not-So-Merry Christmas

◈ The four-day Christmas weekend rolled up the greatest traffic death toll for any holiday period in U.S. history. When the final count was taken, 669 deaths had been recorded. The count began at 6 p. m., December 21, and extended to midnight, December 25. The National Safety Council predicted that the traffic death total would reach 660. Death was frightfully on schedule. The previous record for any holiday of 609 fatalities was set during last year's three-day Christmas weekend. Other accidents, including forty-seven deaths in fires, brought the over-all total of deaths to 831 as of midnight, December 25. In New York city alone between 4 p.m., December 21,

and 4 p.m., December 25, 962 persons were injured, in addition to thirteen who were killed. During that period there were 1,787 motor accidents, and sixty-nine persons were arrested for drunken driving. Thousands of refugees from Communist East Germany spent an unhappy Christmas crowded in bleak barracks. They felt the world had forgotten them, that the sympathies of the world went to the Hungarians. A young lad said: "We are forgotten. This Christmas the world thinks only of the Hungarian refugees."

Canal Clearing Begins

◈ Exactly forty-eight days after their landing in Egypt to occupy the Suez Canal zone, the British and French forces have completely withdrawn. The news sparked a wild celebration among the Arabs. The British were less joyous. Their concern is to get the canal cleared. A fleet of fifteen salvage ships are already at work clearing the harbor at Port Said. A British authority stated that if all available British and French salvage equipment were used the canal could be cleared in seven weeks. Egypt has agreed to let a part of the fleet participate as U.N. volunteers. The British, French and Israelis now face still another burden. Egypt has demanded that they pay for the damages resulting from the invasion.

Japan's Rising Son

◈ Ailing Japanese Prime Minister Ichiro Hatoyama, 73, agreed to resign once his country signed a peace treaty with Russia and Japan took its place among the other nations in the U.N. These goals achieved, Hatoyama resigned. His only request was for "a clean election." When the election votes were tabulated, 72-year-old Tanzan Ishibashi, a Tokyo-born son of a Buddhist priest, who boasted that he could eat, drink and sleep as well as the next man despite his age, became Japan's new prime minister. Ishibashi is expected to follow an independent, no-bloc line, a policy that calls for continued cooperation with and friendship for, but greater independence from the U.S. and the Western world. His program calls for greater trade with Communist Russia and China. Often Ishibashi has been accused of being anti-American, but he denies these charges, adding that he is not a "yes man" for the U.S. either. He boasts that his "economic policy is the only salvation for Japan."

Soviet Troops Stay

◈ Russian soldiers will not be leaving Poland, according to a new agreement signed between the two nations. The question is, Will the Poles tolerate the presence of the Russian soldiers for long? "Russians go home!" is a familiar slogan throughout the satellite world. It was the slogan at Poznan, also in East Germany and Hungary. Just recently the same cry went up in the Polish port of Stetten. The troops will stay, say Communist leaders, because of the rebirth of West German militarism, and they will remain in Poland as a basic guarantee of security so long as there is no peace treaty with Germany. The newly signed document requires that the Russian government submit the movements and activities of its forces to Polish authorities. It also defined the extent to which Polish jurisdiction would extend over Russian troops in Poland. Russia's Marshal Zhukov was asked whether he was satisfied with the treaty. "Yes," he said, the agreement "is good for both."

Violence in South Africa

◈ Since 1948 the Nationalist party has been the dominant political force in South Africa. It is anticommunist, a stanch champion of white supremacy and rigid segregation of races. It tends to label all opposers as Reds. Ever since the government has outlawed communism, the Nationalist regime has pressed its *apartheid* policy with renewed zeal. In a year's time political police have made almost 1,000 raids hunting down opponents. On December 5, 140 persons who opposed the Nationalist program were arrested. Later thirteen sympathizers were locked up. The 153 were charged with treason and remanded to Johannesburg to stand trial. Pre-trial examinations were drowned out by 5,000 demonstrators singing "God bless Africa." Rioting and shooting followed. When the court granted the accused bail and adjourned the hearing until January 9, the demonstrators shouted for joy as the defendants left the courtroom. The trial has caused increased racial tension in Johannesburg. Experts are cautious about predicting the outcome.

U.N. Rebuffs Reds

◈ There are five permanent members on the U.N. Security Council and six nonpermanent members who are elected for a two-year term. In 1955 Yugoslavia and the Philippines vied for the nonpermanent Security Council seat. After thirty-five ballots had failed to give either nation the two-thirds majority, the assembly president called for a drawing of lots. Yugoslavia won. But an agreement was made whereby Yugoslavia would withdraw after one year and the Philippines would replace her for the remaining time. Yugoslavia resigned as promised. But the vacancy was disputed. The Soviet Union claimed that it had never agreed to have the Philippines fill the vacancy. The Russian delegate strongly contended that the vacant seat belonged to East Europe, preferably Czechoslovakia. A

vote was taken. On the first ballot the General Assembly backed the Philippines by a vote of 51-20. Russian delegate Kuznetsov called the Assembly action a crude violation of U.N. rules.

Nine-Year-Old Gives Birth!

◈ Nine-year-old Christina and 11-year-old Baron became the proud parents of a 4½-pound daughter. The parents, who originally came from Boma in the Cameroons, West Africa, now live in the comfortable quarters of the Columbus, Ohio, zoo. Christina's baby is the first-known gorilla ever to be born in captivity. Last April 8 the infant was conceived; 259 days later it was born. The birth was apparently premature. Because the baby had trouble breathing, it has been taken away from its mother and given oxygen. It was fed with an eye dropper containing a formula similar to that given to human infants. Its eyes opened a little more than four hours after birth and they are blue-brown with some gray in color. The birth upset the theory that gorillas did not reach breeding age until 12 years and that it was impossible to have them give birth in captivity. The infant is doing very well, thank you.

An Irish Stew

◈ The Irish Republican Army (IRA), an illegal organization, is terrorizing Northern Ireland. In 1949 the British parliament declared Northern Ireland to be an integral part of the United Kingdom, placing ultimate responsibility for external defense with the British government. The IRA seeks to end British rule of the six northern counties and bring them into the Republic of Ireland. Through raids it hopes to start a civil war and thus provoke international interest and end the partition of Ireland. Informed sources say that civil war cannot be prevented without the help of the London government.

Steppingstones to the Moon

◈ A U.S. Army eighty-foot test rocket, Jupiter C, was reportedly launched at the Florida base. The missile is said to have climbed 650 miles up, at a speed of 15,000 miles an hour. It is reported to have crossed the Caribbean and the South Atlantic and landed some 1,400 miles west of Ascension Island. Before the Jupiter C the rocket altitude record was 240 miles and the greatest speed was 6,864 miles an hour. Within two years U.S. rockets are expected to propel man-made satellites into outer space. These will be about 200 miles from the earth.

DEATH—*A DOOR TO WHAT?*

What do the Scriptures say about

Survival after Death?

Is the belief that departed spirits hold intercourse with human mortals by means of physical phenomena based on a reality? Can mediums communicate with the dead? Does spiritualism hold the key to unlock death's door and peer into the realm of a hereafter? Is spiritualism's use of the Bible authentic, or is it just a lure, a disguise? Do the Scriptures uphold the teaching of human immortality, or do they strike at the very foundation underlying the spiritualist movement? Why are world leaders turning to spiritism? What do the Scriptures say about "survival after death"? Do you know? You can! Read this power-packed 96-page booklet by sending 10c today for your copy.

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Do you feel your training qualifies you for that work?

James said, 'Be not hearers only but doers.' (James 1:22) Are you one who says, 'How can I when I am not learned'? (Isaiah 29:12) For instance, could you write a composition on a given subject? Could you prepare and deliver a talk to edify a congregation? Could you explain the difference between true and false religion? Could you go from house to house as Jesus did preaching the good news? Could you make return visits and give qualified instruction in the Bible?

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Awake!

WHY AND HOW BE BAPTIZED?

By sprinkling, pouring or dipping?

The Changing Face of Africa

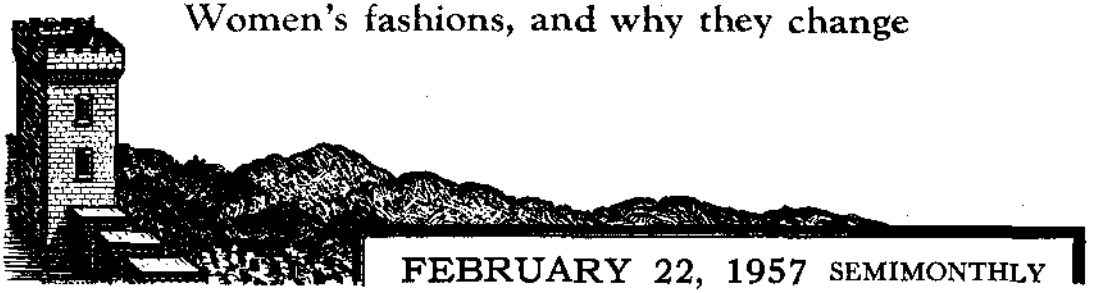
A dynamic continent's progress and problems

Tobacco Down Through the Ages

A pagan background that will surprise you!

The Evolution of the Fig Leaf

Women's fashions, and why they change



FEBRUARY 22, 1957 SEMIMONTHLY

THE MISSION OF THIS JOURNAL

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ambitions or obligations; it is unhampered by advertisers whose toes must not be trodden on; it is unprejudiced by traditional creeds. This journal keeps itself free that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

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"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of a righteous New World.

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Awake!
"Now it is high time to awake."
—Romans 13:11

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Atoms for Electricity

By "Awake!" correspondent in Britain

FOUR years ago Calder Hall was merely the name of a small farmhouse on the coast of Great Britain's beautiful Lake District. Today it is known the world over as the site of the first large-scale nuclear generating station—with the possible exception of the U.S.S.R.—to produce electrical power for public use as a matter of routine operation. This power station has been generating electricity since October 17, 1956, when Queen Elizabeth, at a much-publicized ceremony, declared it open.

From a distance Calder Hall is not notably different from any other power station. It has the familiar cooling towers of gray concrete, tall and bulky. It has a turbine house, inside which the generating turbines hum as softly as those in any ordinary powerhouse. But, in addition to these, it has a tall, solid building that houses the atomic pile (nuclear reactor), surmounted by two black chimneys.

At each corner of this building is a tall structure of pipes, steel ladders, cylinders and tanks that look as though they had been transported from an oil refinery. These are the heat exchangers, a vital part of the atomic power station.

In the atomic pile, or reactor, the splitting of uranium atoms generates tremendous heat. This heat is carried to the heat exchangers, where it converts water into steam. The steam drives the turbines that generate the electricity. A little radioactive material goes a long way. Theoretically, one pound of it can produce as much heat energy as three million times its weight in coal!

A moderator made of graphite slows down the neutrons that travel at great speeds in all directions from the radioactive fuel. This is necessary in order for the neutrons to cause the fission that produces the heat. At Calder Hall this moderator is a 24-sided block, 31 feet in diameter and 21 feet high, perforated by 1,696 vertical fuel channels, each housing four fuel elements.

The whole of the moderator is housed in a giant pressure vessel, which is about sixty feet high and has two-inch-thick steel walls. This pressure vessel is itself surrounded by a thermal shield constructed of six-inch-thick steel and by a biological shield made of seven-foot-thick concrete.

The technical problems associated with the building of such a power station were immense. But they have been overcome, the power station has been completed; local housewives are now cooking their food with atomic electricity, and local factories

are running their machinery by this ultra-modern means.

Of course, electricity produced in this manner is no different from that made in the conventional way. The lights are no brighter, the bath water no hotter, the toast no different, but the housewives using this atomically produced electricity still may be thrilled to know that they are the first who are regularly using electricity produced in this way.

The real significance of Calder Hall, however, is much more far-reaching. It is only the first completed station in a long-range atomic development program. The present power station, known as Calder Hall A, will be closely followed by Calder Hall B, now well on the way to completion. By 1975 the build-up of atomic power in Britain, it is calculated, should be equivalent to the burning of forty million tons of coal a year in conventional power stations —as much as all of Britain's power stations consume today!

Two other points worthy of note, however, are that Calder Hall is primarily a research tool and that the housewife who said that the more atoms she uses up as electricity the fewer there will be for bombs just does not understand the workings of such mysterious things. You see, the chain reaction that produces the heat that runs the power station also at the same time produces plutonium. Plutonium is a vital link in Britain's military system, being the principal constituent of atomic bombs.

As a British technical journal of high standing stated: "It is improbable that the Calder Hall and Chapel Cross projects would have been undertaken for peaceful purposes only."

How fine it will be in the new world of God's making when such developments will not have a military background, but when all technical resources will be applied to beautifying the earth! Then man can fully enjoy the wonderful possibilities of the peaceful development of the almost inexhaustible sources of power that his heavenly Father, Jehovah God, has provided. Never again will war-development programs be disguised behind peaceful objectives, but the earth will yield its increase, and "shall be full of the knowledge of Jehovah, as the waters cover the sea." —*Isaiah* 11:9, *Am. Stan. Ver.*

It is of that long-promised and eagerly awaited time that Jehovah's witnesses today are preaching.

GEORGIAN HEARS GABRIEL

Into the Georgia state backwoods a car, driven by two Internal Revenue agents, inched forward. At a lonely spot nestled in among a score of wooded hills it stopped. One officer got out and started up a nearby mountain to where a still reportedly producing moonshine whiskey was located. The other agent remained in the car. The officer on foot soon met an elderly man and asked him where the still could be found. The old man swore up and down that he knew of no still around there. "Would you tell Heaven that?" the officer asked. Then he pulled out his walkie-talkie and told the old man he was going "to buzz Heaven." The fellow agent back in the car answered in deep, stern tones: "This is the Angel Gabriel. Why did you tell that lie? You are taking the way straight to hell!" That did it. The old man told the tax agent the location of not only that particular still but of three other stills as well. By this and similar tactics, the Internal Revenue Service in its annual report stated, the tax agents have seized and put out of commission 14,498 illicit distilleries in the year ended June 30, 1956, an increase of 15.9 percent over the preceding year. Agents poured more than 250,000 gallons of moonshine whiskey down the drain.—The New York *Daily News*, August 27, 1956.

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Why and How BE BAPTIZED?

A BABY two weeks old was found dead in its crib by its parents. Because they had failed to have it baptized or "christened," their pastor gave them to understand that it was eternally lost. Distraught, they wrote a clergyman who answers such questions on religion in a popular United States picture magazine. He replied:

There is much difference of opinion on the subject of baptism. All who would please God will follow with interest what his Word has to say about baptism.

"I esteem baptism very highly as an important factor in the spiritual life. Yet, I do not believe that God would deny a helpless little child simply because, through no fault of his own, water was not placed on his head or a ritual of words said over him. The kindly Heavenly Father has certainly received your child to Himself, and all is well with the little fellow."—*Look*, June 28, 1955.

What is the truth about baptism? Is it indispensable to salvation or not? Some baptize infants, others only those who have reached the age of discretion. Some sprinkle, some pour water and others dip under the water. When and why should one be baptized, and how?

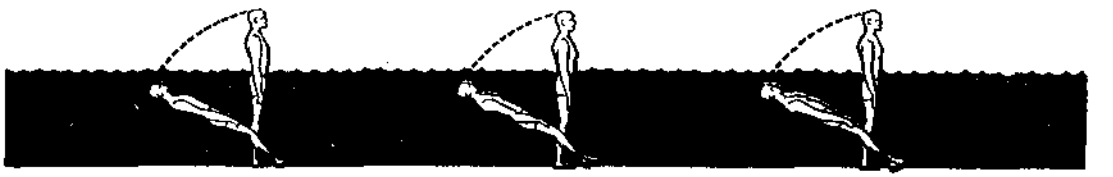
Not a Sacrament

Baptism is usually termed a sacrament. According to the Greek and Roman Catholic religions it is the first of seven, and according to most Protestant denominations, the first of two. The term "sacrament" comes from the Latin *sacramentum* and refers to a military oath of enlistment. Not only is the term not found in the Bible, but the thought of a sacrament is likewise foreign to it.

According to *The Catholic Encyclopedia* a sacrament is an external sign of something holy that imparts grace, holiness or spiritual benefit to the one receiving it, and that even though the priest administering it may not be in a state of grace or favor with God. However, there is no Scriptural basis for such a position, for the apostle Paul plainly states, at Romans 5:1 and 9, that Christians are declared righteous by God on account of faith in the shed blood of Christ. No act of itself brings favor with God unless it is directed by accurate knowledge, faith and love.

The early church "father" Tertullian once stated that baptism brings with it regeneration and pardon of all perjuries.

3 REASONS FOR BAPTISM BY TOTAL IMMERSION



Word baptism means to dip, submerge, immerse

Likened to burial, dying to one's former course

The early Christians used only immersion

In support of this position some quote Jesus' words: "Unless anyone is born from water and spirit, he cannot enter into the kingdom of God." However, no mere act of a human is that indispensable. Rather, Jesus was speaking here of the part that God's Word plays in spiritual regeneration, which Word has well been likened to pure water. Thus Paul speaks of Jesus' cleansing the Christian congregation "with the bath of water by means of the word." —John 3:5; Ephesians 5:26, *New World Trans.*

The teaching that baptism washes away sins and results in a regeneration had its origin in ancient pagan teachings. Contrary to general opinion, not even the baptism of John served to wash away sins. Rather, God gave the Israelites forgiveness on the basis of their repentance, and their baptism was merely an expression of their repentance, which state of mind prepared them for the coming of their Messiah, Jesus Christ. As John himself said: "I, on the one hand, baptize you with water because of your repentance." And so Luke states that John came "preaching baptism of those repenting for forgiveness of sins." His baptism was only for Israelites and was valid only until Pentecost at the very latest.—Matthew 3:11; Luke 3:3, *New World Trans.*

Why Jesus Was Baptized

However, this could not have been the case with Jesus' baptism, for we are plainly told that he was "guileless, undefiled, separated from the sinners." He had no need to give public expression of repentance for sins. That is why John so remonstrated when Jesus came to him to be baptized. But Jesus overruled John's objections, saying: "Let it be, this time, for in that way it is suitable for us to carry out all that is righteous."—Hebrews 7:26; Matthew 3:15, *New World Trans.*

Jesus' baptism was a public expression of his having dedicated himself to do his Father's will. That is why Paul states that at the time Jesus came to Jordan he said: "Look! I am come to do your will." Certainly it was only after his baptism that Jesus set out on the work for which he had come to earth, namely, to "bear witness to the truth," and "to minister and to give his soul a ransom in exchange for many." —Hebrews 10:9; John 18:37; Matthew 20:28, *New World Trans.*

Since Jesus left his followers an example for them "to follow his steps closely," it follows that for them baptism must have the same meaning. For them to be his followers they must, each one, heed Jesus' command: "If anyone wants to come after me, let him disown himself and pick up his torture stake and follow me continually." And so we repeatedly find the Scriptures associating the making of disciples with baptism: "Jesus was making and baptizing more disciples than John." "Make disciples of people of all the nations, baptizing them." And so we likewise time and again read that upon a person's accepting Jesus he was baptized.—1 Peter 2:21; Matthew 16:24; John 4:1; Matthew 28:19, *New World Trans.*

Who Is Eligible?

Who is eligible for baptism today? Only those who have heeded the command to repent, who have turned from their previous selfish course, who have received knowledge of Jehovah God and his purposes and who have then exercised faith in God and in his provision for their redemption, the sacrifice of Jesus Christ. A foundation must first be laid of "repentance from dead works, and faith toward God." Yes, for "without faith it is impossible to win his good pleasure, for he that approaches God must believe that he is

and that he becomes the rewarder of those earnestly seeking him."—Hebrews 6:1; 11:6, *New World Trans.*

And since "faith, if it does not have works, is dead in itself," it follows that there must be works consistent with one's faith. And of what do such works consist? Works of obedience to God's commands, the basic one being to dedicate our lives to him: "My son, give me your heart, and let your eyes observe my ways." And the first requirement of him who has dedicated himself is to make a public declaration of that fact by being baptized.—James 2:17, *New World Trans.;* Proverbs 23:26, *Rev. Stan. Ver.*

Can infants repent, gain knowledge, exercise faith, dedicate themselves to do God's will? Of course not. Then neither should they be baptized. And since baptism is not a sacrament, it does not of itself bestow any merit upon the one baptized, and so it follows that the baptism of infants is valueless, as it is without Scriptural support. At the time of Cornelius' conversion we read that the holy spirit fell upon those hearing the Word and these were baptized. It could not be said that infants heard the Word.—Acts 10:44-48.

Corroborating the foregoing the leading historian of early, post-apostolic Christianity, Neander, has the following to say regarding infant baptism: "Faith and baptism were always connected with one another; and thus it is in the highest degree probable that baptism was performed only in the instances where both could meet together, and that the practice of infant baptism was unknown at this period." "That not till so late a period as (at least certainly not earlier than) Irenaeus, a trace of infant baptism appears, and that it first became recognized as an apostolic tradition in the course of the third century, is evidence rather against than for the admission of apostolic origin."—*Planting and Training of the Christian Church.*

Why Be Baptized

Why should a person be baptized after he has taken the steps of repentance, faith and dedication? Can he not continue to serve God acceptably without being baptized? No. Why not? Because baptism is one of God's requirements and we cannot willfully neglect any one of them and gain life. To fail to be baptized would be a failing to live up to one's vow of dedication at the very outset. Baptism serves as an open, public, formal ceremony indicating that one has made a decision to do God's will. It might be likened to a marriage ceremony. Wills, legal documents, political treaties, etc., are all signed in the presence of witnesses and with fitting formal ceremony to establish their genuineness, binding quality and importance. And so it also is that the ceremony of baptism is a token of one's having dedicated oneself to do the will of Jehovah God.

Jesus commanded that one be baptized "in the name of the Father and of the Son and of the holy spirit." That means that the one being baptized must first of all recognize the one true God and Father of Jesus Christ, must give Him his rightful place in one's life as the great Life-giver and rightful Sovereign. To be baptized in the name of the Son means to recognize Jesus as both God's Chief Agent of life and one's Ransomer and Head and Exemplar, in whose footsteps one must endeavor to walk. And to be baptized in the name of God's holy spirit means to recognize the part that spirit plays in God's purposes and in one's own life and to seek at all times to be guided and motivated by God's holy spirit.—Matthew 28:19, *New World Trans.*

What if one had been previously baptized, not understanding its purpose, but

being baptized for the forgiveness of sins or to become a member of a religious organization? Should he be baptized again? Yes, he should, for such a baptism was not a public expression of his dedication to do God's will. This is made clear from the record at Acts 19:1-6, which tells of Paul's meeting some who had been baptized by John's baptism and whom he required to be baptized again in the name of Jesus Christ.

How Be Baptized

Religious authorities, such as *The Catholic Encyclopedia,* state that baptism may be validly performed by sprinkling, by pouring water or by one's being dipped in water, immersion. According to them it is merely a question of convenience. Is that what the Scriptures teach and is that what the first Christians held? No, it is not.

The only proper form of baptism is immersion and this can be definitely established on three counts. First of all, the very term "baptism" comes from a Greek root that has the meaning of submerging, immersing, dipping. In ancient Greece and in the *Septuagint,* the first Greek translation of the Hebrew Scriptures, this root word was always used to indicate immersion, never sprinkling. That is why certain modern translations, such as the *Emphatic Diaglott* by Wilson and *The Emphasised Bible* by Rotherham, use the English words dip, dipper or dipping and immerse, immerser and immersion instead of baptize, baptist and baptism.

Secondly, immersion is the only fitting form of baptism to picture properly what takes place at dedication. In dedication one gives up one's former course in life, dies to it, as it were. This is well pictured by one's going under the water, being buried by it, as it were. He decides to do God's will from now on, becoming alive to it, and his being raised out of water is as a resurrection to this new life as God's servant. In keeping with this we find baptism being repeatedly likened to a burial.—*Colossians 2:12.*

Finally, there is no question about the early Christians' using solely immersion. Thus Neander further states that "the usual form of submersion at baptism, practiced by the Jews, was passed over to the Gentile Christians." This is in keeping with the record that John baptized near Salim "because there was much water there." (John 3:23) Some who insist on sprinkling claim that it would not have been possible to immerse three thousand believers in the city of Jerusalem on the day of Pentecost because of lack of facilities. That in this they err none other than Professor Albright, dean of American archaeologists, shows. In his book *The Archaeology of Palestine* he states that this was possible "since there undoubtedly were a number of large reservoirs in Jerusalem at that time."

So we have seen that baptism is not a sacrament, that it does not wash away sins, but for Christians is a symbol of their having dedicated themselves to do God's will and to follow in the footsteps of Jesus. Its only proper form is immersion. As for the hope of everlasting life for infants, this does not depend upon baptism but upon the resurrection of all those in the memory of God in his due time, even as Jesus shows at John 5:28, 29. Then they will grow up on earth and have the opportunity of choosing life or death.

Baptism is required by Jehovah God of all those dedicating themselves to him and wanting to receive everlasting life. Those who were immersed for any other reason, or who were sprinkled, should be baptized again upon their learning the truth and dedicating themselves to do God's will.

By "Awake!" correspondent in Northern Rhodesia

TO many who have never visited this vast continent, Africa is still the land of the dark jungle, savage warrior tribes, witchcraft and throbbing drums—the Africa popularized by the Hollywood sagas of adventure and jungle mayhem.

It is true that large parts of Africa are still little removed from the primitive, yet the "darkness" is rapidly giving way to the mechanical progress of Western civilization. Not that this always brings with it enlightenment of the best kind, but it has brought to Africa the opportunity of an improvement in material benefits for millions, as well as the possibility of an education far advanced over anything they had before known.

Less than fifty years ago the Belgian Congo, for example, contained large areas of forest land where there were neither roads nor wheels; schools nor alphabet. From childhood on death was an ever-present companion, because of the prevalence of disease and the general lack of medical care. But today the infant mortality rate in parts of this area is down to 60 a thousand—less than Italy's national average!

Here more than a million children (forty percent of the school-age population) now attend primary and secondary schools. Africans drive taxis, trucks, buses and bulldozers; work on looms and furnaces. Girls sell in shops, teach in schools and nurse in hospitals. And the same pattern, in varying degrees, is seen throughout other parts of Africa.

Flying over this vast continent of eleven and a half million square miles, one catches a bird's-eye view of the transition. For the most part one passes over endless miles of forest. With difficulty you can glimpse an occasional cluster of native huts. But the plane drops out of the sky over modern cities, with busy streets crowded with shiny new cars and lined with gleaming white multistoried office blocks and apartment houses. You land at modern airports: Johannesburg, Salisbury, Nairobi, Dakar and Leopoldville are a few that come to mind.

Of course, South Africa has long been known as an area of European development. But it is in the country to the north, within the tropics, that the recent change has been swift and sweeping. The newly formed Central African Federation of Northern and Southern Rhodesia and Nyasaland is an outstanding example. Within the Federation the evidence of change is nowhere more clearly evident than in the industrial copperbelt of Northern Rhodesia. With a history of but thirty years it has grown to be one of the greatest copper-producing areas in the world, and it is studded with modern bustling towns.

Wherever one goes in southern Africa the story is the same. Europeans are moving in, new buildings are being constructed and thriving new industries begin to operate.

In West Africa, however, with its much longer history of European colonization, the Europeans are moving *out* rather than *in*, as more and more West African countries move toward complete self-government and Africans take over more of the directive and administrative posts. Yes, besides the changes in the literal "face" of Africa with the structures of an industrial age, there are also the inevitable changes in the economic, social and political features that accompany any industrial advancement. And the factor that enters with growing emphasis into every consideration of such changes in Africa is that of race relationship. Indeed, it might be said that this factor is like a common denominator present in all African problems.

The Complex Racial Problem

This problem is a complex one. To understand it it is necessary to remember that different parts of Africa have been subject to different historical development. Some territories have developed faster than others, and Africa's present status now presents a bewildering variety of administrations: multinational colonies, independent states, protectorates, self-governing dominions, trusteeships, federations and areas of contested and ambiguous status.

In West Africa there is the Negro republic of Liberia. Also, the British colonies of the Gold Coast and Nigeria are rapidly moving toward complete self-government. Other Africans have cast envious eyes on these developments and have caught up the cry of "Africa for the Africans!" Fanned by various "nationalist" organizations and individuals with an eye to personal power, the cry for more political responsibility clamors to be heard. In South Africa, committed as it is to white supremacy, that cry is certain to go unheeded. But in other African territories the governments are concerned about the problem and wonder how they can handle the development of their countries, providing for sufficient political advancement while holding in check the extremists among the African nationalists and, at the same time, appeasing the arguments of the European settlers against the too-rapid advancement of the African, who, they claim, is still politically immature.

Governing in Africa has virtually become something of a high-wire act. And much is at stake. *Newsweek* pinpointed the matter: "Inherent in Africa's problem is the threat of a division of the world along a line more real, more fateful than the Iron Curtain—a division setting colored man against white."

The color line varies throughout Africa from the *apartheid* policy of South Africa, where the line is legally and uncompromisingly drawn; through the *partnership* policy of the Central African Federation, with the European as the senior and the African as the junior partner; and on to the West African countries, where legal color bars are virtually gone altogether. But whatever the color line drawn or not drawn by human laws, there continue throughout Africa the barriers built up by tradition and emphasized by the differences in culture, social habits and language.

To illustrate the ebb and flow of the color line: interracial sports would not raise eyebrows in Leopoldville in the Belgian Congo, occasionally take place in Rhodesia with some eyebrow raising and never in South Africa. The color question is a perennial subject for discussion and argument. All kinds of "reasons" are put forward for and against both sides of the issue. It is not the purpose of this article to weigh all these arguments. Suffice it to say that this is *the* problem underlying all others, and that many political commentators fear that the *apartheid* policy of the

Union of South Africa is potentially as dangerous to the peace in Africa as others think the rapid move toward equality is.

The fact is that with men as selfish as they are, whether black or white, their aims and purposes have to appeal to the selfishness in themselves and in others. It is for this reason that the world as a whole is no nearer to genuine peace and understanding than it has ever been. It is only when selfishness is gone, together with the fears and hates that it generates, that true peace will come to the human family. And that will happen only under the righteous administration of God's heavenly kingdom.

Other Characteristics of Africa Today

But the face of Africa includes much more than its political problems, and indeed this continent is a fascinating and interesting place!

Are you interested in scenic marvels? styles of dress? food? Ah, food! Most people are interested in that. And when you travel through Africa you will find eating customs that may seem strange indeed. Throughout Africa *kassava* meal or *mealie* (maize) meal forms the basic staple food. In West Africa *kassava* is prepared in two ways: either as *foo-foo* or *garri*. You take a little lump, roll it into a small ball with your fingers, dip it into a hot sauce and swallow it whole, without chewing. Other items on the West African menu are plantains, okra, collards and yams.

The yams are boiled like potatoes, fried as fritters or put in soup as thickening. The soup often is washed down with palm wine (a legitimate drink) or palm gin (illegal in most places), which is made by distilling palm wine. In the Gold Coast palm gin is called *apketeshi,* which means "someone who hides in a corner." This refers to the fact that the handling of an illegal drink has to be done in a corner, out of sight of prying eyes.

Another interesting point is that in West Africa food is called *chop*. Knowing this you could understand the following conversation: "What did he do with the money?" "He chopped it." That would mean that he used the money to buy food, or, by derivation, that he used it for some purpose other than that for which it was intended.

Indeed, there are many unusual side lights that the traveler will remember. The stitching of a wound by getting a certain kind of ant to bite into the two sides of the wound, then removing the ant's body, leaving its head as a stitch, is an amazing thing to see! Traveling on the ferry across the mighty Congo River between Brazzaville in French Equatorial Africa and Leopoldville in the Belgian Congo, you will surrender your passport for a little colored disk, if your stay is just for a day or two, and collect it again on the return trip. Driving through a typical Nigerian town, with its hundreds of one-man stores, double-storied houses leaning over at the most unlikely angles, and with the streets crowded with the local population in their colorful garb, and here and there the inevitable goat living dangerously, dodging traffic, will also blend into your memory all these features of this amazing continent.

You will certainly recall the variety and colorfulness of African clothing. You will remember the cosmopolitanism of Dakar, where you will see the latest Paris fashions, the Arab-style dress of bearded Bedouins and the red-turbaned guards with drawn sabers on duty at the secretariat. You will remember the contrast between the shining new office blocks in the city center and the side-street slums, where destitute people live in nothing more than wooden crates. These are all lines on the face of Africa that combine to reflect its many and varied characteristics.

A Really Confident People

It is the fear of many that the face of Africa may yet change into one of terror and dismay as the conflicting ways of life and the clash of desires may prove to be beyond solution. But throughout Africa there is to be found a people with a different view. In the busy cities and small villages, wherever there are communities of people, this group talks of the future. They are not a people who are swayed by extremist political talk, They are not stirred by the hatreds and fears that disturb others. Their hope does not depend for its success on selfish, imperfect men, and they do not offer some differently contrived human remedy for Africa's problems. Instead, they talk to the people about the only true and lasting remedy for the problems of Africa and of the world—God's kingdom under Christ Jesus.

Who do this? Jehovah's witnesses! Yes, as throughout other continents, here also the active preaching of Jehovah's witnesses changes the faces of lovers of righteousness. They reflect the happiness and joy that come from knowing the truth. They understand the reason for earth's present difficulties, and know that God has promised the outcome. They have seen from the Scriptures that ours is the crucial time, that the spiritual battle of Armageddon is at hand, that in it all disunifying forces will go down and that God's righteous kingdom will bring peace to all the survivors, who will remain truly united under their Creator.

This is what the whole world needs, and it is certain to come, for it is promised in God's Word, the Bible. Multitudes are recognizing this fact and are learning of it today. Will you do so too?

Military Justice

¶ In the New York *Post* of November 27, 1956, there appeared the following item under the editorial heading "Witness": "An Air Force court-martial has sentenced a 20-year-old enlisted man to five and one-half years in prison and a dishonorable discharge because he refused, on grounds of religious conviction, to salute his commanding officer and train recruits in gunnery. Prior to his conversion as a Jehovah's Witness six weeks ago, Airman Orville Cupp had compiled an excellent record during eighteen months in service. His superiors rated him a 'model airman.' Cupp was aware of the penalties he faced and is willing to go to jail for his beliefs. Air Force authorities are now reviewing the severe sentence imposed by the court-martial, but the real question that arises is whether the military should impose any penalty at all in cases of this kind. Selective Service boards recognize the rights of conscientious objectors even in wartime. Surely it is not beyond the capacities of the Pentagon bureaucracy to devise a system whereby men already in service who undergo religious conversion can state their case."

¶ A few days before the *Post* editorial appeared, on November 24 a letter from a reader, published in the Philadelphia *Bulletin*, said: "A man who drinks on duty and stupidly leads six others to their deaths receives a far lighter sentence than one who merely punctures an officer's ego by refusing to salute. The monstrous conclusion would seem to be that 'chaffed' honor is worth far more than human lives."

¶ In the "Letters from the People" column of the Rocky Mountain *News* of November 25, 1956, the following appeared: "They permit chaplains in the service to teach men to try to do right and follow their God and the Commandments. . . . Why does a boy get put in prison for 5½ years for suddenly developing a God-given conscience? . . . McKeon can cause the deaths of six of our boys with a few months' detainment and transfer. Renton can punish at the point of bayonet with one year sentence. But our religious boy can be given 5½ years at hard labor! . . . Isn't that a big cut into free religion, as we say we have always fought for?"

The EVOLUTION of the FIG LEAF

WHY FASHIONS CHANGE

No DOUBT it was an irate male editor who spurned *Webster's* and defined fashion as "a racket to sell clothes." He may have been echoing the frustration and despair of others of his sex. Having been driven by their wives' seasonal wardrobe replenishings to inquire into the whys and wherefores of fashion changes, they have been rewarded with the classic but somewhat less than satisfactory reply: "Why, they are not wearing this this year. My old clothes are just not right this season."

Observing the vagaries of fashion and the inability of most to account for them, we might perhaps be inclined also to dismiss the subject with a phrase, concluding that fashion changes are totally inexplicable, the product of whim and caprice. But they are not, really. There are reasons and motives governing fashion changes, and they are more than skin, or clothes, deep.

The basic functional purpose of clothes is, of course, to cover nakedness and to provide heat. A sack with a hole in it would satisfy these requirements. But, in spite of the rather short-lived popularity of the "sack dress" several years ago, sacks with holes in them have never been standard feminine attire. Women have demanded that their clothes be beautiful as well as functional, and sacks are not beautiful. Succinctly, a scholar of the study of man states that clothes are designed for modesty, heat and decoration.

Clothes were always designed primarily for modesty, heat and decoration. Then why do fashions change?

They change so often, so bewilderingly, that it would seem almost impossible to contradict Oscar Wilde's remark that "fashion is that by which the fantastic becomes for a moment the universal." What is fashionable today will be ludicrous tomorrow. What was lauded yesterday is derided today. Photograph books, within a few years, resemble too often a collection of carricatures, or, as one observer remarked, a gallery of little surrealist pictures. It is rather a disconcerting thought that the costume so lovingly and painstakingly assembled today will, in all probability, be snickered at tomorrow. What does a mother say when her now clothes-conscious daughter, looking at the finery of a generation before, asks helplessly, "Oh, Mother, how *could* you?"

Mirror of Social Customs; Practicality

The object of her gentle derision is not only the clothes of another year, another age, but all the social mores and customs,

now antiquated, that they represent. For clothes do certainly reflect the social climate of the day. Anatole France probably had this in mind when he said that if he could have only one book a hundred years after he was dead to tell him what was going on in the world he would choose a book of fashions.

Although the Victorian Era had no Dr. Kinsey to chronicle the sexual behavior of its females, a fashion book might have been almost as revealing. Our changing attitudes toward sex contribute to the change in fashions. For example: A Victorian lady did not have legs. She had limbs. And she concealed them. But although she was, by the demands of her society, a lady, she was also a woman. So her natural desire to attract led her to draw attention to the parts of her body she concealed by means of bustles, drapes and ruffles.

A marked departure from the flouncey femininity of the Victorian Era was evidenced during the predepression days. Women were reaching toward equality and the masculinity of their dress during this period was a silent assertion of their independence. It was an emancipation proclamation. Things that had been covered became uncovered. Perhaps it is this overexaggeration of everything that symbolized woman's newly gained "freedom" that accounts for the fact that the fashions of this period often seem to us as unreal as the shattering stock-market crash proved the prosperity of those times to be.

Women today no longer feel the need to assert themselves quite so vociferously. They no longer dress for battle. But in an age when women often juggle motherhood, household duties, a career, participation in sports, social and community life, they must dress for activity. And with all the varieties of clothes at their command they can dress for varied activity. Today's designers have enabled a woman to appear feminine one moment, executive the next —a change in personality wrought by a change in clothes. Today's clothes are adapted to the role or roles women now play. So while not everyone may be able to see logic in the contention that women shop in Bermuda shorts because it is more practical to do so, most of us would agree that subway rush hours, as awful as they are, would be considerably worse if we had to contend with bustles, hoop skirts and parasols.

The Psychologists Have Their Word

This is not to suggest that fashion changes are strictly functional or governed solely by the demands of practicality, a virtue usually considered most alien to feminine fashions. "Fashion changes . . . though they may be accompanied by utility, are not determined by it." According to one psychologist the reason fashion exists is the passion for self-individualization or differentiation, the desire to set oneself apart from others. According to another, its real motive is the advantage of conformity. These may seem to be contradictory motives. Actually both differentiation and conformity, or imitation, are means of gaining distinction. Psychologists who have studied motives in fashion say that women fall into two classes: The fashion leaders, who, craving distinction, assert their superiority by setting new fashions, and the masses, who follow and imitate. When the masses catch up to the leaders, styles are again radically changed.

Someone once remarked that there was "greater anxiety . . . to have fashionable clothes than to have a sound conscience." It would be rather difficult getting people to admit this of themselves, but in one survey 90 percent of the women questioned did reveal that their anxiety to keep in style would prompt them to deprive them-

selves of certain luxuries and even necessities. The results of the same questionnaire also indicated that most women chose their clothes to suit their personalities, but only within the framework of what was currently fashionable. This surely proves how great the desire to conform and the fear of social criticism and disapproval are. When people can gain approval and respect by dress, this becomes a commentary on a society that judges by externals. No wonder one designer said: "These women are sheep"! One is often tempted to add, "who have gone astray."

Fashion Designers—Beauty's Slaves?

Dress designers, having studied behavior patterns, are aware of this social behavior and exploit it. Apparently believing that people can be conditioned into buying or accepting anything, they create a demand rather than fill one, and then let the attention-loving fashion leaders and the advertisers do the rest. So after a fashion is changed and a new direction is set the old one seems laughable because the pressure to accept it is gone.

Fashions have changed since Shakespeare's day. People have not. It is still believed that "the apparel oft proclaims the man; and they in France of the best rank and station are of a most select and generous chief in that."

"The head monkey at Paris puts on a traveller's cap, and all the monkeys in America do the same."

The head designers in Paris are, if taken at their word, motivated solely by a love of Beauty, at whose altar they worship and whose gospel they are dedicated to disseminate. Balenciaga says he is interested not so much in newness as in beauty of line. Chanel and Givenchy are fond of using the words *simplicity* and *timelessness*. One wonders. It is sometimes easier to believe that it is love of novelty rather than love of beauty that governs dress. So when Dior declares that his object is to design unusual silhouettes, to introduce innovations and to produce exciting clothes we can appreciate his honesty although we do not necessarily approve of his designs. Excitement sometimes paralyzes the critical powers.

Beauty has been a singularly fickle mistress, delighting in leading her followers along a winding and twisting path, sometimes executing an abrupt about-face or U-turn, and demanding strangely different offerings at different points along the way. In 1942, Elizabeth Hawes, a top American fashion designer who combined with her creative talent business acumen and a flair for writing, devoted three paragraphs of a book on fashion design to explaining why a skirt, to be esthetically pleasing, must end exactly at the knee. Dior's latest skirts are nine inches from the ground. Her dictum on tight skirts: "What you *cannot* do is put a straight flat back in a skirt." This may come as something of a shock to diet-conscious, sheath-loving American women.

Pity the Poor Woman

Philosophers have had their word for it because the subject of fashion changes involves esthetics. Psychologists have been intrigued because it is linked with social behavior. Women, finding their wardrobe as well as their intellect involved, are sometimes bewildered and often frustrated by it. Into what complexities they led us when, no longer clothed with innocence, Adam and Eve, on that faraway day in Eden, "sewed fig leaves together and made loin coverings for themselves."

HIGH LIFE IN ANIMALDOM

High-living Alley Cat

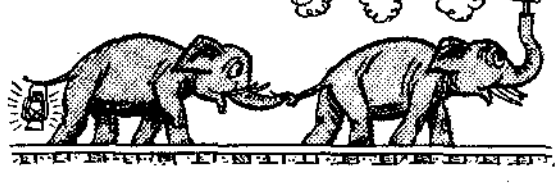
In Madrid, Spain, is one of the world's most luxurious hotels, called Hotel Ritz. With the Ritz's rich atmosphere 'no animals' is the rule. But as with most rules there is an exception. The exception at the Ritz came about one night when a homeless alley cat, dwelling in a cat-infested park across the street, wandered over to the Ritz to see what was cooking. Through some quirk of human nature this feline audacity landed the alley cat a plushy berth. The Ritz's doorman conjured up a plate of left-over filet mignon. It became a custom at the Ritz. About 2 a.m. the feline freebooter saunters over to the Ritz. Word goes to the kitchen: *"Gatito!"* (Little cat!) and presto a rich-looking meal is served. After dining and chop licking, the *gatito* sits in the vestibule of the main lobby greeting late-comers. At dawn he is released to rejoin his feline friends, who have spent the night less elegantly—rummaging through garbage cans.

Unexpected Arrival

Nurses at the maternity ward of the Dudley Hospital in Britain are used to new arrivals checking in. But one arrival recently caused them to take a second look. The nurses discovered a stork strolling nonchalantly down the hall of the maternity ward. The nurses checked with the zoo in Dudley. Yes, one had escaped. Was a visit to the maternity ward the stork's idea of a practical joke or just plain high living? Whatever the case, zoo officials arrived and one stork checked out.

Good-Will Ambassadors

Japan recently sent two Japanese tortoises to New York's Bronx Zoo. In return the New York zoo sent two American turtles to Japan. When the American turtles arrived in Tokyo it was too late in the day for them to go to their new home at the zoo. The turtles were without lodging for the night. Tokyo's luxurious Imperial Hotel heard about the turtles' plight and offered a free night's lodging. The hotel management decided to accommodate the turtles as special "good-will ambassadors."



Alcoholic Ants

Some ants dwelling in the vicinity of Wembley Hospital in London recently decided to see what high living was like. The ants tracked through some alcohol in a hospital laboratory. After this fling at rich living, the ants, undoubtedly with appetites greatly enhanced, streamed into the kitchen. All may have gone well for the lively ants had they not passed too near to a gas heater. Alas! the alcohol vapors caught fire and many an ant ended its life in what was hardly a blaze of glory. Though the fire in the hospital kitchen caused only minor damage, officials decided to be on the alert for a new fire hazard —alcoholic ants.

Elephants Try Railroading

At Charleston, West Virginia, three elephants broke loose when they were being transferred from a railroad car to a truck for transportation to a circus. Two of them, called Mary and Jean, decided to liven things up in the Chesapeake & Ohio railroad station. As they lumbered in, a woman and her small son took refuge in a telephone booth, a porter fled upstairs and two ticket sellers found themselves on top of their counter. From under a counter the trainmaster saw his new hat adorn an elephant's hind foot. Mary and Jean finally joined their companion on the platform. While the trainmaster ordered train traffic halted, the pachyderms lumbered down the C & O's main line. About half a mile from the station the elephants gave up railroading and were caught. The elephants' trainer explained that his charges were "just children—only five years old—and they get frisky."

Tobacco DOWN THROUGH THE AGES

By "Awake!" Correspondent in Cuba

IN THE opinion of many, tobacco has become a "necessary luxury." How opinions have changed since Columbus first discovered this plant in the Americas! Today the world is groggy from its use. It is not yet considered a basic food, but basic foods often are sacrificed for tobacco. People somehow seem to get along without sugar, potatoes or corn, but not without their tobacco. Because of the effect of this strong habit on economy and business, Cuba has become not only the "world's sugar bowl," but also a leading tobacco producer.

One tobacco plant alone can, theoretically, produce a million others, since it produces a million seeds, each so small that it takes about 300,000 of them to weigh an ounce. Were it not for certain controlling factors tobacco would soon cover the earth.

Though tobacco is sown in many lands, it is obvious that it originated in the Americas. No record of any kind, mythological or otherwise, shows to the contrary. The earliest evidence of its use points to the American Indians' using it in religious ceremonies.

Yes, though you may be shocked by it, it is thought that the original Cubans may have used it in a form of sex worship. Other early American tribes used it in rites symbolizing female impregnation as to animals and even fields. In marriage ceremonies the bride was enveloped in tobacco smoke, and in the fields the seeds were exposed to it. The traditional custom of some peoples was to put children and sick persons and even suckling babies under tobacco fumigation.

In a ceremony called *kusupani* by the Jívaros of South America, their young men were initiated into manhood by certain uses of tobacco. (Even today smoking makes some young boys think they are men.) The Jívaros, like the Bantu tribe of Africa, believed that tobacco had an invisible masculine spirit, and hence all ritual, work and preparation were limited to the males of the tribe, women not being permitted to participate therein.

Tobacco was used as a propitiatory offering or sacrifice to accompany prayers to the pagan gods or as an offering to pacify their anger. Thus, tobacco was closely associated with demonism. Some authorities show that it was used to expel evil spirits, and also as a fumigation. Hence early Americans in South, Central and North America attached a deep supernatural, mystical and fecundating power to tobacco, especially to its slowly rising smoke. Early evidence indicates that the smoke was considered a message to the gods, and that long before Columbus' day tobacco was burned in caves or caverns to appease their wrath.

Tobacco leaves were burned in the different cults or magic ceremonies. Since the smoke was considered the most precious, in some ceremonies the hands were shaped like a funnel to facilitate inhalation, while dances were performed around the slowly

rising smoke. Later a small tube or pipe was used to inhale the smoke. The religious meaning was again shown when sacred animals and mysterious signs were drawn or engraved on these tubes.

The early Mexican Indians covered their pipes with a white substance that hid the pictures and engravings. But as the smoking process continued, the heat from the fire gradually edged up the tube or pipe and caused the powdery substance to fall from the tube, exposing the religious symbols.

Connection with "Christianity"

In his Indian ecclesiastical history Friar Gerónimo Mendieta compares the religious ceremonies of the early American Indians with those of the Catholic Church. He says the Aztecs connected tobacco with some type of communion or with the reception of their sacraments. They considered it the "body of a goddess named Ciuacoualt." Her more complete name Chalchilmitlicue is sometimes used. She was wife of Tlaloc, god of waters. The Indians represented Tlaloc by a cross. This greatly astonished the Spaniards when they arrived at Cozumel Island, off the coast of Mexico, to start their adventures through Yucatán.

The original priests of the Cuban Indians were called *behiques*. They acted as soothsayers and physicians, and gave tobacco a decided religious meaning. Some think, too, that an agrarian rite in honor of the tobacco deities was performed at night by the Indians' carrying torches through the tobacco fields. The practice is still followed in Cuba, but the modern tobacco farmer does it with the idea of cleaning the fields of insects.

Besides transmitting messages to their deities tobacco also enabled these Indians to expurgate quite literally anything offensive to their gods. Some authorities believe it was used even to induce vomiting, this being interpreted as a mysterious symbol of confession of sins, of internal purification and of the purging of oneself of evils.

Strange as it may seem, the Mayans, Incas, Aztecs and Chibchas were practicing sin confession long before the Spaniards arrived with their religious leaders. The Indians' confession included ablutions, baths, sprinklings, bleedings, massages, fumigations, threats, spells, exorcisms, amulets and witchcraft. Compare these to crossing oneself, holy water, scapulars, medals, relics, exorcisms and prayers that repeat pagan formulas. The motives and methods are quite similar.

Tobacco's Ups and Downs

Tobacco is mentioned in 1560 in connection with the illness of a court attendant of Queen Catherine de Medici. The French ambassador to Portugal, Jean Nicot, from whose name "nicotine" comes, was ordered to bring some tobacco leaves. The attendant reportedly was healed. At first almost miraculous powers were attributed to tobacco. It was mistakenly called a panacea and a "holy herb."

But in 1603 King James I of England wrote *A Counterblaste to Tobacco,* in which he called it "a repugnant custom to our sight, dangerous for the brain, dangerous for the lungs." This is more in line with present medical discoveries, but after tobacco was seen to produce revenue for the crown, the king ceased his attacks.

The Papal States, including the Vatican, took a lead in commercializing tobacco. Cardinal Nicoló Tornabuona had established the cultivation of tobacco in the Papal States in 1574. Cardinal Próspero de Santa Croce trained Pope Urban VI to smoke and to use snuff. In 1657, through an order of Alexander VII, the "apostolic authority" established a monopoly of tobacco. About 1660, by order of the pope, the monopoly was established in Bologna.

The year 1665 saw its operation in Rome.

Pope Innocent X had issued an excommunication decree against any who profaned St. Peter's basilica with "Spanish tobacco." But papal fallibility permitted the reversal of this decree. Pope Benedicto XIII, in 1725, on the basis of his own decision, revoked 'the useless prohibitions against snuff.'

In 1851 Cardinal Antonelli, the fiscal administrator of the Papal States, decreed that everyone disseminating writings or rumors against tobacco must be sent to prison. It was a case of religion's co-operating strongly with the commercial interests.

Perhaps equally amazing is the fact that when the Jesuits introduced tobacco into China during the Manchu dynasty in 1715, its use became such a distinctive feature of the newly converted that the nonconverted called their converted fellow countrymen "the snuff takers."

So . . . ?

Tobacco's popularity today indicates the great ignorance of its history. Its close relationship with paganism, demonism, religious lies and commercial oppression gives its use a most unsavory background that the true Christian most definitely will shun. And its proved harm to the body is merely an added argument against its use. For example, University of Cincinnati scientists recently found that by smoking pipes or cigars a man doubles or triples his chances of having lung cancer, that by "moderate" smoking of sixteen to thirty-five cigarettes a day he multiplies his chances by four to six, and by heavy smoking he multiplies them by ten to twenty!

The threat of physical harm is causing many people to abandon tobacco. The threat of spiritual harm is an even stronger reason why many others do so. Emerging from the enslavement of such wrong practices, these persons' goal is a perfect new world where true conditions of cleanliness, health, righteousness and real peace will prevail. Then, happily, the world will no longer be befouled with the unpleasant smoke of this most unnecessary indulgence.

The Menace of Strontium-90

IT APPEARS that we shall hear more and more about strontium-90. That is the term used to describe the deadly fallout of hydrogen bombs. Thus *Newsweek*, November 12, 1956, states that one of the leading authorities on the subject, Dr. William F. Newman, is of the opinion that the testing of hydrogen bombs may already have propelled enough strontium-90 into the atmosphere to doom ever so many children to incurable cancer during the next ten to fifteen years.

❦ True, there are those in the American Atomic Energy Commission who hold that if there are no further testings by hydrogen bombs only one percent of the "maximum permissible concentration" will eventually accumulate. However, Dr. Newman points to British and international scientific groups who claim that even if there were no further testings anywhere in the world children would still get ten percent of the maximum permissible.

❦ He further notes that contrary to the predictions of some the strontium-90 fallout is not at all uniform. Some areas may receive many times the fallout that other areas do. Experiments are being made with animals to determine exactly just how much the body can stand, but it will take ten years before the facts are known.

❦ Recently Dr. Newman told press reporters: "There is a grim possibility that we will gain this information from human data first." By that he meant that the children harmed by strontium-90 would be the first to demonstrate just how harmful it is. This is the case because their growing bones are especially susceptible to strontium-90. Truly, man, with his knowledge without wisdom, is constituting himself a destroyer of the earth as a place in which to live.

TERROR IN SPRINGHILL

By "Awake!" correspondent in Canada

A THUNDERING *explosion, a flaming ball* of fire, angry and menacing; billowing clouds of dense, black smoke carrying the pall of death—these told the small Canadian town of Springhill, Nova Scotia, that a dreaded mine explosion had struck. Then the single, long-drawn mournful sound of the colliery whistle chillingly announced: Disaster!

¶ People streamed from their homes to the mine and began *the long, agonizing wait for* news of loved ones trapped below. A rock fall had sealed off the shaft. Communication lines were snapped. Deadly gases would quickly asphyxiate anyone who entered. Rescuers, conscious that 118 lives depended on their speed, tore at the debris surrounding the pit head.

¶ The next day the first rescue crew was able to enter the mine. The gases were so deadly that *even with special oxygen equipment* they were overcome. A second crew brought the first one out unconscious. Two of the rescuers died from the effect of the gases. Still, rescue crews pushed into the mine. They brought four bodies to the surface, but still no survivors. Hope faded. An official said: "The probability is that the men are dead."

¶ Almost all the trapped men were below the *3,200-foot level*, where the explosion had sealed the shaft. The explosion had occurred Thursday afternoon, and on Saturday the rescuers broke through this rock barrier. Here the first miners were found alive at the 3,500-foot level. They had stayed close to the compressed air hose and, by breathing the air from it, had saved their lives. By evening thirty-six men had been brought out alive, to the immense joy and relief of their loved ones.

¶ Yet seventy-eight more remained below. Some were known to be alive at the 5,400-foot level. The rescue workers repaired an abandoned seam from a neighboring mine, and finally reached the remaining fifty-two men, who were yet alive. They had their first food at 5 p.m. on Sunday, after being imprisoned since Thursday. More than eighty-two hours *had passed from the time of the explosion* until the last man reached the surface. One of the last men to leave the mine was Gerald Millard, assistant congregation servant of the Springhill congregation of Jehovah's witnesses. Other witnesses worked on the rescue crews. In all, 88 men were rescued, 37 died.

¶ What was it like to be trapped in the pit? How were the men able to survive in the presence of the deadly gases? When the explosion occurred they immediately tried to get up the slope. Smoke and the deadly gas stopped them.

¶ They returned to the 5,400-foot level and there turned on every available air valve. Still the gas was coming down upon them. They built a makeshift door out of old boards and brattice cloth to seal off the slope and divert the gas into an old tunnel. With the gas sealed off and with compressed air being pumped in, they were able to breathe.

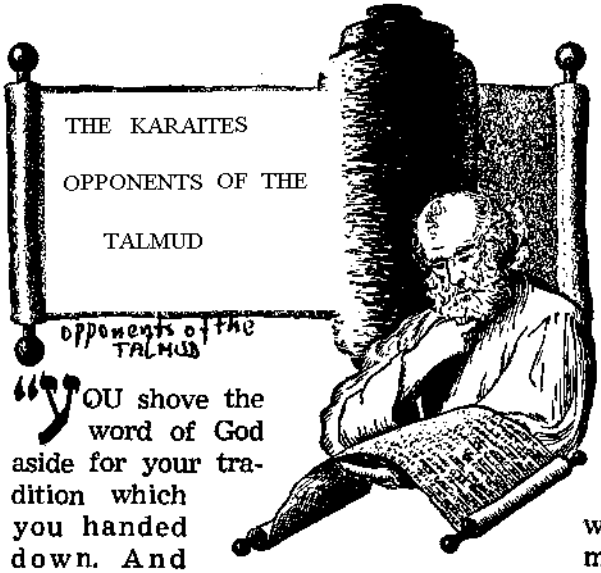
¶ During the final hours gas seeped through the makeshift barrier. They cut holes in the compressed air line, plugged their nostrils with cotton and breathed only through their mouths from these small openings in the hose. This saved their lives.

¶ Some of the men started for the upper levels, making breaks on the air hose at intervals for fresh air, and then moving on. They were able to make it to the 3,500-foot level, where they were the first men met by the rescue crews. The remaining fifty-two waited at the 5,400-foot level until the slope was penetrated by the rescuers.

¶ Jehovah's witnesses, among the first to volunteer for the rescue operations, now make a special effort to comfort the bereaved, pointing to the bright hope of God's new world, where such disasters will occur no more and where those now bereaved who accept God's way may have the hope of seeing their loved ones return in the resurrection. May everyone who is undergoing tragedy draw strength from this only reliable source of real comfort now!

Debatable Logic

❦ After a switch engine ran over him while he slept between the rails of a track near Brownsville, Texas, a man told the unnerved engineer: "Sleeping here is safe because snakes don't cross railroad tracks."—New York *Times Magazine*.



"YOU shove the word of God aside for your tradition which you handed down. And many such maxims you do." (Mark 7:13, *New World Trans.*) While this charge laid by Jesus Christ against the Jewish religious leaders of his day has applied and still applies to the vast majority of those in Judaism, throughout the many centuries there have been a few within Judaism who opposed this trend, among whom was the sect of the Karaites.

Their name literally means "reading," from their emphasis on reading the Bible. Their slogan was "Search the Scriptures carefully!" and others termed them "Followers of the Bible" and "Bible Loyalists." They were also termed "Mourners for Zion" and had strong faith in the coming of the Messiah. In this connection it is interesting to note that "anti-Talmudism and Messianism [are] essentially one in concept," according to Kastein, the Jewish historian.

Of the Karaites we are told that they are "one of the oldest and most remarkable sects of the Jewish synagogue, whose distinguishing tenet is strict adherence to the letter of the written law (i.e., the sacred writings of the O.T.), and an utter disregard of the authority of the oral law or tradition." Also that "they accept only what is conformable to Scripture, and may be drawn from it by just and necessary consequences." As a result their religion is "free from superstition, as they give no credit to the explications of the Cabalists [Jewish metaphysicists], chimerical allegories," etc.—McClintock & Strong's *Cyclopœdia,* Vol. 5.

Karaism, according to the Jewish *Encyclopedia,* was "the natural reaction and counter-movement against Talmudism brought to a state of stagnation," especially in the eighth century A.D., when among the Jews there was gross neglect of the plain commandments of the law of Moses on the one hand and philosophical speculations and hairsplitting on the other. And while their movement is said to have been begun in the latter half of the eighth century A.D. by one Anan (for which reason they were at first called Ananites), there is evidence showing that they go back all the way to the time when tradition first began to creep in among the Jews shortly after the completion of the Hebrew Scripture canon, a few centuries before Christ. Revealing is the observation of *The Encyclopedia Americana* that they "represent the only sect that had had a long and important existence and against which Rabbinical Judaism had continually to be on the alert."

Anan held that each Jew must study the Bible for himself and not depend upon the rabbis who neglected the Bible for the Talmud. Karaism attracted many converts because its stress on "unrestricted study of the Bible as the source of religion was most attractive" to many Jews. And because of the rabbis' unfamiliarity with the Bible the Karaites "filled with zeal of propaganda generally had the upper hand and went from victory to victory," a Jewish

authority tells us. Instead of a formal liturgy they used the psalms of David and other portions of Scripture in their worship. As for phylacteries or *tefillin*, they took references to these, as found at Deuteronomy 6:8 and 11:18, figuratively. However, it must be said that they went to extremes in their observance of the sabbath and adherence to the laws relating to ceremonial cleanliness and intermarriage.

The Karaites epitomized their religion in ten rules, that might be summed up as follows: All things were created by one God, who is without equal; the Hebrew Scriptures are the inspired Word of God, are complete in themselves and each person is obligated to study them for himself; there will be a resurrection of the dead; there will be a rewarding of every man according to his work when the Messiah, the Son of David, who will bring deliverance, comes.

History shows that at times the Karaites fared better than their Talmudic Rabbinite brothers, especially in Russia and Austria. It shows also that in certain lands the Rabbinites caused the rulers to take action against the Karaites on the charge of heresy and troublemaking. As to their numbers, it appears that at the present time there are only some 12,000 of them, mostly in Russia. For modern students of the Bible it is also of interest that the Karaites correctly understand that the two evenings between which the passover supper was to be eaten refer to sunset and darkness and not to noonday and evening. In this they are supported by such Jewish authorities as Gesenius, Rosenmueller, Keil, Knobel, Maurer, Kalisch and Michaelis, as well as by most Jewish commentators of the nineteenth century.

Jewish historians, though unsympathetic to Karaism, point out that the zeal of the Karaites and their stress on the Bible as authority had a good effect on the Talmudist rabbis, as it made them study their Bibles in an effort to find justification for their teachings. Also, as *The Americana* points out: "The philosophic [logical] presentment of their theology necessitated an equally philosophic presentment on the part of the Rabbinites, and the rivalry they engendered was useful in turning other Jews to a closer and more scientific examination of their position." History also records that certain Karaites claimed that their sect had no part in the persecution and death of Jesus and that because of their insistence on the law of Moses they were at times excused from military duty, whereas Talmudic Jews were not.

An Open Rebuke of 1,000 Years Ago

Representative of the way the Karaites preached among their Talmudic Jewish brothers is the pamphlet *Tokahat Megullah* (*An Open Rebuke*), written between 960 and 1,000 by a Karaite Jew, Sahl Mazliah of Jerusalem, from which the following is taken:

"Know, my Jewish brethren, that every one is responsible for himself, and God will not hearken to the words of him who tries to justify himself, saying: 'Well, my teachers taught me to do this,' any more than he listened to the excuse of Adam who said: 'The woman whom Thou gavest to be with me, she gave me of the tree, and I did eat.' Nor will God accept the excuse of the man who says: 'The sages fooled me,' any more than he tolerated the excuse of Eve when she said: 'The serpent beguiled me, and I did eat.' [Genesis 3:12, 13]

"And just as He gave to each his due, and exercised His judgment on each one of them, so will He do to any one who argues in that manner, as it is written: 'Mine anger is kindled against the shepherds, and I will punish the he-goats.' [Zechariah 10:3] The 'shepherds' are the leaders, and the 'he-goats' are those who are led. Real-

ize, therefore, that he who attempts to justify himself, saying, 'I walked in the ways of my fathers,' will find that this excuse will not help him at all. Did not our God, blessed be He, answer: 'Be ye not as your fathers'? And did He not further say: 'They shall not be as their fathers, a stubborn and rebellious generation'? [Zechariah 1:4; Psalm 78:8]

"This is to tell us that we are not bound to follow in the ways of our fathers in every respect, but we must reflect on their ways and compare their actions and their laws to the words of the Torah [the Law of Moses]. If we see that the teachings of our fathers are exactly like the words of the Bible, then we must accept them and pay attention to them. We must follow them and dare not change them. But if the teachings of our fathers are different from the Bible, we must cast them out, and must ourselves seek and investigate and think about the commands of the Torah. That which is written in the Torah of Moses—peace be unto him—about the commandments and other things does not require any sign or witness to show us whether or not it is true; but that which our fathers have told us requires proof and a responsible witness so that one may determine if it is true or not, and only that law which is proved to us will we perform.

"Learn, investigate, search and inquire and do that which has been demonstrated to you through valid proof . . . for this is what our Rock desires and wishes of us, and it is incumbent upon us to perform that commandment which becomes valid only by proof and testimony and not by arbitrary will."—*The Jew in the Medieval World,* Marcus.

The foregoing is very applicable today, for the vast majority in Christendom merely profess the form of worship that their parents have taught them, never having searched for themselves if what they were taught is supported by the Scriptures. However, it must not be overlooked that in addition to God's Word we also need the help of his approved human agency or channel to understand that Word, as well as the help of God's holy spirit. The lack of these explains why the Karaite Jews, with all their Scripture searching, fail to recognize Jesus Christ as their Messiah. So search the Scriptures, but also do not overlook God's organization and his holy spirit.

Sex Determinations Involve Risk

¶ The United Press in a dispatch of August 13, 1956, stated: "Two doctors from Denmark and two from Israel say sex can be determined by a microscopic examination of fluid extracted from a three-month embryo. The discovery was the result of a study of means of preventing the birth of boys suffering from hereditary diseases peculiar to the male. They said that their research showed that female cells can be distinguished from male cells. That led to the method of sex determination. The fluid containing the cells is obtained by puncturing the embryonic capsule in the mother." However, *Science News Letter,* September 22, 1956, warned that the results of such tests made with mice showed that "an unborn baby faces a 'definite risk' if a needle is stuck into the sac around it to get fluid for learning months before birth whether the baby will be a boy or a girl. The risk is that of killing the unborn infant or damaging it so that it will be born with a cleft palate or other abnormality. This risk is especially great if the attempt to get the amniotic fluid surrounding the baby in the womb is made early in pregnancy." This report, made by doctors with the McGill University, Montreal, Canada, first appeared in *Science,* September 7, 1956.

WORLD'S LONGEST BRIDGE

DO YOU have any idea where the world's longest highway bridge is? or how long it would be? Is it near one of the world's greatest cities? *Is it one mile long? Five?* Ten? No, the world's longest bridge, opened to traffic last August, is a gleaming white concrete ribbon that stretches twenty-four miles across the open water of Lake Pontchartrain into New Orleans, Louisiana, in the southern part of the United States.

¶ A motorist reaching the center of this bridge, officially called Lake Pontchartrain *Causeway, but actually a bridge, since it rests* on pilings, not an embankment, is twelve miles from either shore.

¶ Amazingly, this tremendous bridge was completed in just nineteen months—four months ahead of schedule. And it was built in a quarter of the time that would have been taken if it had been constructed in the ordinary way. What special construction methods were used?

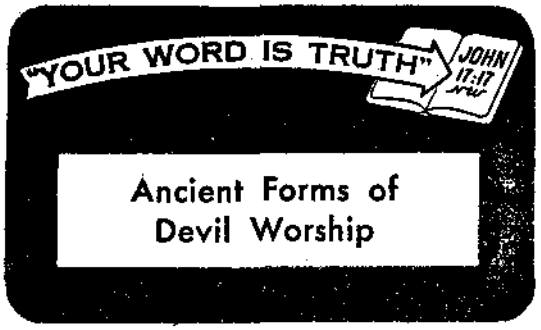
¶ With assembly-line efficiency the parts of the bridge were made at a special plant built on the lake's north shore. Pilings and spans were prefabricated, prestressed, loaded on barges and towed to the construction points out on the lake. These structural units included nearly eighty miles of prestressed concrete piling made into 4,750 piles, plus 2,240 reinforced concrete caps, each weighing twenty-five tons, and 2,237 prestressed concrete *roadway slabs, each weighing 185 tons. The al*most endless maintenance expense of constant painting on such a bridge was also eliminated through having it built of concrete with virtually no exposed steel.

¶ This 33-foot-wide bridge with its 28-foot roadway has three humps where small craft can pass underneath, and two drawbridges, one eight miles from each shore, for larger *marine traffic. The 31-mile Greater New Or*leans Expressway, which includes the bridge and its approaches, cost $51 million. The passenger car toll for the entire distance is $1—a relatively small sum in comparison with tolls on other bridges. This new bridge provides direct access from New Orleans to the north and saves motorists as much as 29 miles of driving and 40 minutes' time.

¶ *Despite its great length, this "Causeway"* is just under a mile longer than the second-longest similar bridge. That second-longest structure is the timber trestle that carries fast railroad streamliners across Great Salt Lake in Utah—an old bridge scheduled to be torn down by 1960.

BIBLE-BURNING BISHOP FOREWARNED OF BACKFIRE

¶ Edward Hall, the English historian and author of *Hall's Chronicle* (1542), records the story of how the bishop of London once paid out great sums of money to a merchant to buy up Tyndale's English Bibles. The bishop wanted the Bibles to burn them. Since the merchant was a secret friend of Tyndale's, the money ended up in Tyndale's hands; and the Bible translator was able to get out of debt *and print even more Bibles than previously. A sequel to that story is also recorded* by *Hall's Chronicle*. A prisoner named Constantine was suspected of being a Bible distributor. He was being tried before Sir Thomas More. "Now Constantine," said the judge, "I would have thee to be plain with me in one thing that I shall ask, and I promise thee I will show thee favor in all other things whereof thou art accused. There are beyond the sea Tyndale, Joye, and a great many of you; I know they cannot live without help. There must be some that help and succor them with money, and thou, being one of them, hadst thy part thereof, and therefore knowest from whence it came. I pray thee, tell me who be they that help them thus." "My lord," answered Constantine, *"I will tell thee truly—it is the* Bishop of London that hath holpen us, for he hath bestowed among us a great deal of money upon New Testaments to burn them, and that hath been our chief succor and comfort." "Now by my troth," said Sir Thomas More, "I think even the same, for I told the bishop thus much before he went about it."



SHORTLY after the Flood true religion became corrupted with many forms of false worship. Responsible for this corruption is mankind's archdeceiver, Satan the Devil. He wants all creatures to worship him rather than have them give exclusive devotion to God. To gain man's worship, the Devil has introduced many false, wicked practices in the name of religion.

Idolatry is one of them. Israel became ensnared by idolatry. The people served the idols of the pagans. "Yea, they sacrificed their sons and their daughters unto demons, and shed innocent blood, even the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan; and the land was polluted with blood." Idolatry not only corrupted them, but turned them against the true God, Jehovah. Finally, in 607 B.C. it led to the nation's destruction.—Psalm 106:37, 38, *Am. Stan. Ver.*

Another subtle scheme of the Devil is serpent worship. It can be found in almost all ancient religions in every section of the earth. Villiers Stuart, in his book *Funeral Tent of an Egyptian Queen,* says that serpent worship "is found in China, in Siam, in Mexico; it is found even in the legends of Scandinavia and of Great Britain and Germany." Another authority states that a serpent was represented "on ancient Tyrian coins and Indian medals"; that "the portals of all Egyptian Temples are decorated with the hierogram of the Circle of the Serpent"; that this symbol is found in Persia, China, Java, upon the walls of Athens; that in the ritual of Zoroaster the serpent was a symbol of the universe, and in China the "ring between two Serpents was the symbol of the world governed by the power and wisdom of the Creator."

The Babylonians, the Assyrians, the emperors of Constantinople, the Parthians, Scythians, Saxons, Chinese and Danes all bore the serpent as a standard. Thus, when men praised the serpentine symbol, the great dragon, "the original serpent, the one called Devil and Satan, who is misleading the entire inhabited earth," was receiving that worship to himself.—Revelation 12:9, *New World Trans.*

Serpent worship has even wormed its way into forms of so-called Christian worship. According to Mrs. J. Gregory Smith, the self-styled Christian sects of the Nicolaitans, Gnostics and Syrian Ophites "taught that the Ruler of the Universe was in the form of a dragon, that the serpent of Paradise was the author of man's knowledge, and that to him was to be attributed all wisdom. Manes of Persia taught that Christ was an incarnation of the great serpent, and certain Egyptians call their serpent god Cnuphis, Jesus Christ. These sects kept a serpent in a chest. From his covert they enticed him upon a table with a piece of bread. When he had folded himself around the bread they broke it in pieces and ate it and all who wished, kissed the serpent. They then sang a hymn through the snake to the Supreme Father, calling this the Holy Eucharist—a perfect sacrifice." Jesus said he hated the deeds of the sect of Nicolaus, which proves them Devil worshipers, not Christians.—Revelation 2:6.

So subtle have been Satan's snares that the apostle Paul expressed deep concern for Christians, saying: "I personally promised you in marriage to one husband that I might present you as a chaste virgin to the Christ. But I am afraid that somehow, as the serpent seduced Eve by its craftiness, your minds might be corrupted away from the sincerity and the chastity that are due the Christ." The danger of being deceived by the Devil is real and great, because he and his henchmen are craftsmen in arts of deceit: "For Satan himself keeps transforming himself into an angel of light. It is therefore nothing great if his ministers also keep transforming themselves into ministers of righteousness. But their end shall be according to their works."—2 Corinthians 11:2, 3, 14, 15, *New World Trans.*

Outwardly Satan's agents appear righteous, but inwardly they are ravenous wolves. In the name of religion they have induced people to perform every kind of wickedness. The priests of Baal and Molech caused mothers and fathers to offer their children on fiery altars. In Mexico the Aztec priests sacrificed humans by the thousands. According to Mrs. Gregory Smith, Prescott in the *History of Mexico* states that the yearly sacrifice of humans among the Aztecs "was estimated from twenty to fifty thousand. At the dedication of one temple seventy thousand perished at this infernal shrine, many hundreds of priests being employed for days in the slaughter. The Spaniards counted one hundred and thirty-six thousand human skulls, preserved in a building erected for the purpose. . . . Cannibal feasts were prepared from the bodies of the victims, . . . and, incredible as it may appear, high-born ladies participated in the loathsome banquet. The Spaniards were also witnesses to a still more dreadful rite, where infants were bled to death, and the blood of these innocents, mixed with meal or earth, was eaten by the assembled company!"

In India as recently as the nineteenth century human sacrifices were offered to the goddess Kali. In Brazil a report dated April, 1955, stated that two hundred men and women danced wildly and chanted hymns as they whirled about the flames that burned to death the four children they had chosen as sacrifices. That such sacrifices are abominable, no one need tell you. Of wayward Israel, who also offered human sacrifices in the name of religion, Jehovah said: "I commanded them not, neither came it into my heart." He absolutely abhors such sacrifices.—Jeremiah 7:31.

Sex worship is another form of religion that the Devil has introduced. Ancient people had their phallic emblems, symbols and their sacred groves where sex orgies were carried on as part of their religious rites. On page 259 of *The Emphasised Bible* Rotherham says: "Their very worship was grossly sensual and revoltingly cruel. In honour of their deities women surrendered their virtue. Their sacred places were brothels. The generative organs were openly represented by disgusting symbols. The peoples had holy (!) prostitutes, male and female." Israel fell victim to this degrading form of Devil worship too, as shown by Jehovah's prophets Isaiah and Hosea. —Isaiah 57:7, 8; Hosea 4:13, 14.

So completely have nations given themselves over to Devil worship that the apostle John was moved to write: "The whole world is lying in the power of the wicked one." "Therefore, beloved ones," warned Peter, "having this advance knowledge, be on your guard that you may not be led away with them by the error of the lawdefying people and fall from your own steadfastness."—1 John 5:19; 2 Peter 3:17, *New World Trans.*

Jehovah's Witnesses Preach in All the Earth

Australia

AUSTRALIA is almost as large as the United States, big enough to contain Greenland, Borneo and New Guinea, with room to spare. It has a coast line of 12,000 miles. To travel around it would be equivalent to going almost half way around the equator. Yet this giant island continent of peace, plenty and employment can boast of a population only about equal to that of greater New York city.

Surprisingly enough, the majority of Australia's 9,000,000 inhabitants are city dwellers. Once you get away from the populated coastal areas and off the main roads, the wide open spaces stretch before you. To an Australian, this is the outback, where the trackless land opens up a world of solitude. Some remote parts of Australia are labeled "the never never land." But wherever there are people, sooner or later the message of God's kingdom will reach them by means of Jehovah's witnesses.

To get some idea of how Jehovah's witnesses bring the Kingdom message to isolated areas let us take the case of two full-time representatives of the Watch Tower Society. Recently they made a 5,500-mile trip covering the coastal and inland parts of northwest Australia. Carrying extra supplies of food and water as well as a good stock of Bible literature they set off on a nine weeks' tour that took them to isolated towns and villages, sheep stations, oil fields, lighthouses and road workers' camps. Usually these two ministers slept on camp stretchers under a canvas awning. If they happened to be at a small town or sheep station when nightfall came, accommodation was sometimes provided.

At Point Cloates whaling station the two ministers of the Watch Tower Society were pleasantly received by the manager, who provided a guide to show them around as they talked about the Kingdom to the men during working hours. Next morning as the two visitors were preparing to leave several men came up to express their appreciation for the Bible literature left with them. The manager also said he was glad for the visit, as the men at the station had little variety in their life there and the discussions had done much good.

A little farther on at a sheep station, while having tea with the manager and his wife the two representatives read various Bible texts and pointed out interesting features of the publications being offered. The manager readily accepted the literature explaining the Bible. His wife remarked that two weeks ago a Salvation Army captain paid them a visit, but he talked only of "how big were the checks that other stations had given him as donations and just fished to see how much we would give." People at other stations along the way said the same thing. Money lovers and neighbor lovers are manifest by their works.

In isolated places tracts and leaflets are arousing interest in the new world of righteousness. These tracts are carried far and wide among the sheep stations and mining camps, paving the way for interesting discussions later. At one small town a man took several tracts while repairing his truck. Eventually one of Jehovah's witnesses called at the town where this man

lived. A woman asked the witness, "Are you the people that put out certain tracts?" pointing to the one entitled "How Valuable Is the Bible?" that she held in her hand. On learning that Jehovah's witnesses were the ones distributing them the woman said: "My husband and I have read these tracts and he left instructions that if you called I should get the three bound books that you distribute."

Australian witnesses of Jehovah love to attend assemblies, even though it may mean traveling long distances to do so. One congregation traveled 2,200 miles one way, over dusty roads for the most part, to be at a district assembly. Every six months this same congregation travels from 1,500 to 1,800 miles to attend a smaller circuit assembly. At a recent Sydney convention 8,149 were in attendance. About 2,000 strangers from the metropolis came to hear how all mankind could be made one under their Creator.

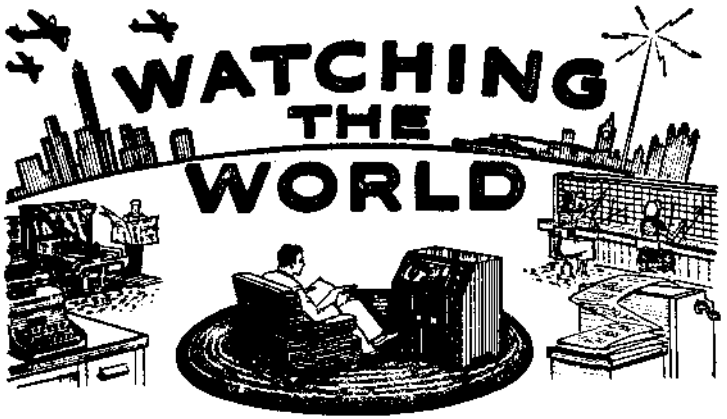
One newly interested businessman, who had come seven hundred miles to attend this assembly of Jehovah's witnesses, said: "My business associates in my home town have thought I was going mad for being interested in this work all of a sudden. In fact, as there were so few of us in the town I wondered if I was. But this assembly has removed all doubts and fears." This man was immersed at the convention and said he was going to give as thorough a witness as he could in his home town when he got back. With such enthusiasm, along with the 290 well-organized congregations here, this good news of God's kingdom is being preached in fulfillment of Jesus' command.—Matthew 24:14.

SYNTHETIC PRAYER

¶ At the Arizona *Cattlemen's Association* Convention last year Dr. Robert L. Forbes, dean emeritus of the University of Arizona's college of agriculture, reminisced about the old days. "Uncle Bob Leatherwood," he said, once put down $20, "and challenged any man to say the Lord's Prayer. The $20 was matched, and a cowboy started reciting: 'Now I lay me down to sleep, I pray the Lord my soul to keep . . .' 'You win,' Uncle Bob said, and paid the $20. 'I didn't think you knew it.'"

? DO YOU KNOW? ?

- Where the first large-scale nuclear generating station—with the possible exception of the U.S.S.R.—is located? P. 3, ¶1.
- Why Jesus, who had no sin, was baptized? P. 6, ¶3.
- Why baptism must be by immersion, instead of by sprinkling or pouring? P. 8, ¶2.
- Where the cry "Africa for the Africans!" is being heeded, and where it will not be? P. 10, ¶3.
- Why women's fashions change so frequently? P. 14, ¶4.
- How alcoholic ants proved to be a fire hazard? P. 16, ¶4.
- What part tobacco had in pagan religious ceremonies? P. 17, ¶4.
- Where Catholic converts were called "the snuff takers"? P. 19, ¶3.
- What danger strontium-90 already presents for your family? P. 19, ¶6.
- How trapped men used their wits to survive in a Nova Scotian coal mine? P. 20, ¶8.
- What outstanding approach the ancient Karaite Jews took toward tradition? P. 23, ¶1.
- What concern the apostle Paul showed lest even Christians be deceived by Satan? P. 26, ¶1.
- What contrast the manager of an Australian sheep station saw between a visit of Jehovah's witnesses and the Salvation Army? P. 27, ¶5.



The "Eisenhower Doctrine"

◈ Once again the fabulous oil fields of the Middle East figure in the struggle for world domination. British influence that for years ruled in that area has faded away before Arab nationalism. Russian power is being felt. "If the Russians go into the Middle East and we don't stop them," said U.S. Secretary of State J. F. Dulles to the U.S. Congress, "then we're done." On January 5, President Eisenhower asked the U.S. Congress to authorize him to use the U.S. forces against any Communist aggressor in the Middle East. He also requested a $400,000,000 special program of economic aid for that area. This "Communist Keep-Out" warning is dubbed the "Eisenhower Doctrine." In his surpriseless State of the Union Message (Jan. 10) Eisenhower renewed his plea and argued anew the need for co-operation with the rest of the free world to counter the continuing threat of communism: "I say again that this matter is of vital and immediate importance to the nation's and to the free world's security and peace," he said. The new policy is entirely voluntary and within the framework of the U.N. The nations that ask for U.S. help from Red aggression will get it; those that do not, will not.

World Cool to Ike's Plan

◈ Arab reaction was resentful of the U.S. proposal to use military force to resist Red aggression in the Middle East. Egypt, Jordan and Syria are hostile to the whole idea. The Syrian ambassador Farid Zeineddine thought the plan smacked of colonialism. The Soviet Union called it an American attempt to "rekindle the flames of war in the Middle East." The Peiping, China, radio charged the plan as being "nothing more than a vicious scheme of colonialist aggression." Yugoslavia said it would "further complicate the already delicate situation in that part of the world." Even the U.S. Congress responded without warmth. Former Secretary of State Dean Acheson called the plan vague, meaningless, hackneyed and dangerous. A U.S. senator declared that Americans should not trade U.S. blood for Middle East oil. From London a report states that the Eisenhower doctrine is exciting less interest than a cricket match test in South Africa. "As things are now shaping," snapped the British *Sunday Express*, "we may have [Eisenhower] ordering us back into Egypt. . . . I hope the thought of it isn't spoiling his golf game this week on the Augusta golf course where America's government now seems to be permanently established."

Eden Out, Macmillan In

◈ Ailing Eden consulted his physicians (1/8). "In our opinion," they said, "his health will no longer enable him to sustain the heavy burdens inseparable from the office of prime minister." The next day Eden handed in his resignation. His successor is the former Chancellor of the Exchequer, who has also been foreign secretary, defense minister and housing minister, namely, Harold Macmillan. The new British prime minister is a 62-year-old man with a keen mind and a ready wit. When he was asked by reporters if there would be a general election, Macmillan said, "No, and when there is one, we will win it." Thorny domestic and foreign problems await him. According to London his aims are (1) to repair relations with the U.S. and firm up the Western alliance; (2) to restore Britain's international prestige; (3) to establish closer economic and political cooperation with western Europe. Macmillan is an old, valued friend of Eisenhower. He is expected to make an early trip to Washington.

"We Are All Stalinists!"

◈ About a year ago Nikita Khrushchev of Russia waded into Stalin and left only shreds. "Stalin . . . used extreme methods and mass repression," he shouted. Stalin showed "his intolerance, his brutality and his abuse of power"! The Communist world trembled under Khrushchev's blast. There must be something wrong with a system that would tolerate a man like Stalin. Students began to talk. Doubts and confusion spread. Then came Tiflis, Poznan and Budapest. As 1956 came to a close there appeared signs of Stalinism returning on the Soviet scene. At a New Year's party Khrushchev reminisced

about good old Stalin, completely and sharply reversing himself. Now he was warmly praising the same man he called a bloody brute. "I grew up under Stalin. Stalin made mistakes but we should share responsibility for those mistakes because we were associated with him. . . . The imperialists call us Stalinists. Well, when it comes to fighting imperialism, we are all Stalinists!" From the outer fringes of the Communist world Stalin was once again being praised. Do the Russian rulers fear that the anti-Stalin campaign has rocked the foundations of their dictatorship? Maybe so.

Sop for Reform

◈ The new year threatened something worse than a cold winter, starvation and open defeat for the Hungarians. They face being sidetracked from all the basic demands for which they fought. Communist hand-picked Premier Janos Kadar has cleverly pretended that the Hungarian crisis is basically an economic one. By offering economic reforms he intends to bypass all the basic and still unanswered political demands that inspired the uprising. Meanwhile, executions, strikes and economic disorganization continue. A four-man U.N. mission is now in Budapest to confer on agricultural and industrial aid. Another U.N. committee has been approved to take testimony from refugees who have fled from Hungary, in an effort to determine the cause of the uprising.

Violence Halts Bus Runs

◈ War over bus segregation in the U.S. reached new heights. In Birmingham, Alabama, a dynamite blast shattered the home of F. L. Shuttlesworth, a Negro integration leader. Five persons were injured. "If I had been killed," said Shuttlesworth, "then someone else would have taken my place." In Montgomery, Alabama, a 15-year-old Negro girl was beaten by several white men. Another Negro woman was wounded in the leg by a sniper's bullet that was fired from ambush. Eleven sticks of dynamite tied to an iron tube were found by the police in the yard of Robert Graetz, a white clergyman who has fought against segregation. A faulty fuse saved lives and serious injury. Four Negro churches and the homes of two antisegregation ministers were bombed. Montgomery's city commission ordered all bus operations to stop until further notice. In Atlanta, Georgia, five Negro ministers were arrested for refusing to observe the state law on segregated seating on city buses. A court test of the law is being made. Federal district judge Emett Choate of Miami, Florida, said: "I have no hesitation in saying that these segregation laws are unconstitutional and hence unenforceable." The state said it would appeal the decision. A pleasant note, however, came from the Southern Regional Council. It reported that 21 cities in five Southern border states had ended bus segregation without violence.

A Thorn in the U.S. Side

◈ Forty-nine-year-old Kamejiro Senaga, a man with a jet-black mustache and a pair of dark, beady eyes that glare from behind thick spectacles, has been elected to Okinawa's top elective office—mayor of Naha, the island's biggest city (pop. 170,000). He hates Yanks. In his campaign he called the U.S. occupation authorities "criminals, murderers, rapists, arsonists and thieves." His campaign slogans were: "End U.S. rule of the saber," "Restoration of Okinawa to Japan," "Yankee go home." Under the 1951 peace treaty with Japan, the U.S. received indefinite jurisdiction over the Ryukyu Islands, of which Okinawa is the largest. On Okinawa the U.S. has built a $500,000,000 air base. The Okinawans' complaint is that the U.S. military has taken 21 percent of the arable land from them, dispossessing some 50,000 Okinawans. And the army plans to acquire six percent more land. The islanders are not happy over their treatment by the U.S., and the election of Senaga into office is positive proof of this fact.

"Hungary of the Antilles"

◈ The almost unnoticeable youth rebellion headed by Fidel Castro and his eighty-two-man revolutionary force that began in Cuba the early part of December hardly appeared a threat to the mighty stronghold of Fulgencio Batista's government. But the rebels have increased their guerrilla warfare and sabotage, and the foundation of the Batista government is beginning to shake. The regime is obviously aware of the possibility of its crumbling and is trigger-happy at the thought. Soldiers and police guard roads, stations and public buildings. Planes and naval craft patrol the seacoast. Twenty-one political oppositionists were found dead on a road near Holguin. Cubans blamed the government for the killings. The anti-Batista Orthodoxo party condemned those in power for their manner of dealing with the rebellion, stating that the government wants "to convert Cuba into a Hungary of the Antilles."

$25,000 Reward for the Mad Bomber

◈ As 1956 drew to a close, bomb scares and hoaxes in New York city reached epidemic proportions. Threats and warnings kept some 20,000 policemen racing from one threatened building to another. Over 107 alarms were turned in in a week, most of them unfounded. The bombs are made of a lead pipe from

two to five inches long, a watch and a flashlight battery. The pipe is plugged at each end and slipped into a man's sock, apparently for camouflage. Thirty-two such devices were found in the last sixteen years. Twenty-two of them went off, injuring fifteen persons. The Board of Estimate voted a $25,000 reward for information leading to his arrest and conviction. The case was finally solved when police arrested 54-year-old George P. Metesky of Waterbury, Connecticut. Metesky meekly confessed the bombings. He said that bombing was the only way he knew how to get at the Consolidated Edison Company for alleged injuries that he contracted when with them. His arrest ended the sixteen-year search.

Germany's Tenth State

◈ On December 18, 1955, Saarlanders voted to return to Germany. It was a quiet return that took place January 1, unlike that which took place under Hitler. The Saar makes Germany larger by 1,000,000 people and the country much richer in coal and steel potential. It also becomes Germany's tenth state. "We seem to have made peace with the French—at least, we have an understanding," said a Saarbruecken steelworker. "The majority of us have no resentment against the French." The change will mean a German flag, German laws and military service. France, however, will continue in charge of customs control until December 31, 1959, and she will keep her present rights to a third of the Saar coal indefinitely.

"Mona Lisa" Keeps Enigmatic Smile

◈ Madonna Lisa del Giocondo modeled for Leonardo da Vinci. Between 1503 and 1506 he painted her portrait. Francis I, king of France, bought it for 4,000 gold florins. Today the "Mona Lisa" is the world's most famous portrait and literally priceless. On December 30, 1956, a 42-year-old Bolivian tourist, Unjaga Villegas, entered the Louvre with other tourists. He felt a stone in his pocket. Suddenly an overpowering urge came over him to throw the stone at the portrait. Before he could control himself, the glass protecting the picture crashed under the impact of the stone. The Mona Lisa was removed. A restorer worked fourteen hours on the damage. After three days' absence Mona Lisa was back on the wall. Only her elbow had been damaged. So beguiling and precious is Mona Lisa's smile that one art dealer estimated the painting would bring between $500,000 and $1,000,000 on the open market, "that is, if it could be sold," he added.

Why be "cocksure" or "half sure" of anything?

"Make sure of all things," is the Bible's safe counsel.

Can you draw on the Bible's true wisdom? 'Come let us reason together, saith Jehovah.' That's what the early Christians did, "examining the Scriptures daily as to whether these things were so."—Isaiah 1:18; Acts 17:11.

Could you prove from the Bible the earth's destiny, or where the Devil came from? Could you find scriptures on interfaith, divine healing, the return of Christ, or on prayer? Do you know what the Bible says about present world distress and its outcome?

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Awake!

WOULD JESUS PRACTICE INTERFAITH?

Unity is not the most important thing

Visiting the Hungarian Border

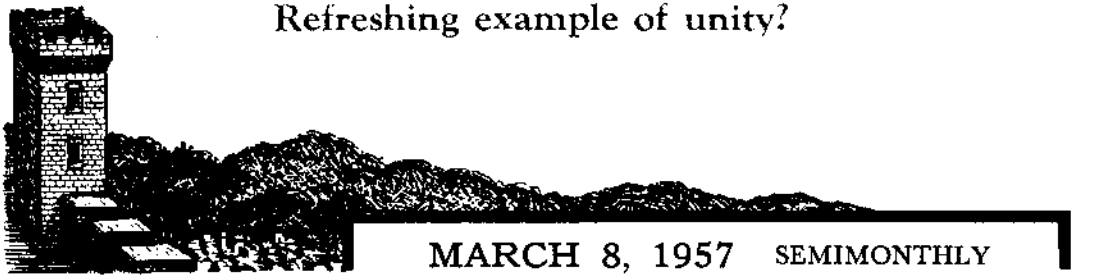
A firsthand view of the flight of refugees into Austria

What Is New About the 1957 Automobile?

Gadget-happy dream cars melt buyer resistance

The Olympics

Refreshing example of unity?



MARCH 8, 1957 SEMIMONTHLY

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Awake!

"Now it is high time to awake."
—Romans 13:11

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the OLYMPICS
EXAMPLE OF UNITY?

THE world was in a major crisis. Hungary was in revolt. Egypt, Israel, Britain and France were locked in the Suez area. Tensions were mounting. What effect would this have on the 1956 Olympics? Would the seventy-five nations that had planned to participate do so? And would the spirit of the Olympics ease the world's tensions, showing that men of varied backgrounds can get along together even under strenuous competition?

Cancellation seemed possible. Egypt and Iraq withdrew. Communist China pulled out, piqued over the Nationalists' being invited. The chairman for the Netherlands said it had been hoped "that goodness would be recognized and that our playing the game could contribute to the establishment of a certain understanding," but then, "we are not soft in the head, are we?" Withdrawing from the games the Netherlanders donated 100,000 guilders ($26,000) of their Olympic fund to the Hungarian war relief.

Avery Brundage, president of the International Olympic Committee, said: "I spent a lot of money cabling to various nations not to let us down." The Russians are reported to have delayed their arrival until they were sure it was safe for them to put in at a Western port. Finally athletes from sixty-seven of the anticipated seventy-five nations arrived in Melbourne, Australia, for the games.

The five thousand athletes and 103,000 spectators who were present at the colorful opening ceremony, November 22, witnessed the culmination of plans that had been more than ten years in the making. By 1949 the Australian delegates, pointing out that Australia was one of the four nations of the world that had traveled the longest distance to compete in all the games of the modern era, and that the games had never been held in the Southern Hemisphere, succeeded in persuading the Olympic officials to choose Melbourne for the 1956 games.

However, major difficulties set in. Financial problems plagued the officials, as did the problem of choosing a site for the stadium and Olympic Village. In 1953 the president of the International Olympic Committee said: "Melbourne will lose the chance of staging the 1956 Olympic Games unless its officials stop bickering." Later

he wrote: "If I accept your offer to visit Melbourne it will only be to let you people know that it would be appreciated if you gracefully surrender the games."

With this threat hanging over them the Australians really went to work. The problems were overcome, and the games were an outstanding success in this youngest city ever to hold the Olympics.

It was at 9:30 in the morning of November 2 that, on the plains of Olympia, Greece, the sun's rays were concentrated to start a small wood fire. From it a torch was lit, and the flame began its 12,741-mile relay to Melbourne. Three hundred and fifty Greek athletes relayed it to Athens, where it was put on a plane for Australia. There 2,830 runners carried it 2,830 miles down the east coast of the continent. A convoy of three trucks and four cars carrying food and supplies was necessary to support the relay. This flame in honor of the ancient pagan god Zeus was carried into the Olympic Stadium to light the fire that burned during the games.*

What of the international friendship that was desired? At least one reporter said these were the "friendliest games ever." Differences of language and color faded. Souvenirs, including gloves, handkerchiefs and the like, were traded back and forth by representatives from both East and West. But while friendliness was the word, there were some outstanding exceptions.

A flurry of punches marked Russia's socker match with Yugoslavia. Then Russian swimmers hissed "Fascists!" across the water at the Hungarian water polo team. When the Hungarians outclassed them they resorted to the use of fists and feet as well as words. One Hungarian said: "I've never been in a game like this. It wasn't water polo, it was pure boxing under water." A Hungarian was removed with a bloody head and the Russians were escorted from the pool by the police.

Also, a further mark of world tensions was the decision of scores of the 176-member Hungarian team to stay in the West rather than return to the Russian-ruled homeland, from which thousands of their fellow countrymen were fleeing.

Sportswise the Olympics witnessed many record-breaking performances. Eleven world records and thirty-four Olympic marks were set. No official national scores are kept, but newsmen compile an unofficial list to let the people back home know how their athletes are doing. In a landslide finish Russia surged ahead, with 722 points and 37 gold medals, the United States was next with 593 points and 32 gold medals, and Australia was third with 278½ points and 13 of the gold medals. Next in line were Germany, Hungary, Italy and Britain.

How will the Olympics affect world peace? What unity was achieved at the Olympic Village does not seem to be permanent, nor does it get over to the leaders back home. Men seek such unity, and recognize its need, but continue to fail in their efforts to achieve it. It will come, but only in God's way and through his kingdom, not through appealing to the need for unselfishness among men.

* For information concerning the pagan background of this ceremony see *Awake!* November 8, 1952, page 25.

STRANGE TABLE MANNERS

The toad, reports Bernard Gooch in *The Strange World of Nature*, has table manners that are most unusual: "To stay the wrigglings of a captured worm it brings its eyeballs to the rescue. They are dropped down through the roof of the mouth and actually help to hold the food. When their homely task is over, they return to their proper place, to be once more the lovely jewels in a toad's head."

WOULD JESUS PRACTICE Interfaith?

Peace and harmony are desirable, and in unity there is strength. But according to God's Word there are other things that must come first.

ESPECIALLY in the United States the subject of interfaith has come to the fore. And not without good reason, in view of this land's more than 250 sects, all claiming to be Christian. What mainly accounts for this large number is the fact that there are so many divisions among the major sects. Thus the 1956 *World Almanac* lists 26 Baptist, 21 Methodist and 18 Lutheran bodies.

So it is not at all surprising that some speak of the "scandal of sectarianism" and urge the various sects to join in some form of interfaith activity. Especially has the fear of communism caused them to speak out for such unity. To combat such a foe best, they say, the sects of Christendom should forget their doctrinal differences and pool their forces and resources.

A similar argument is used in reference to foreign missions. Late in November, 1956, the public press told of various statements made by leaders of foreign missions pleading for a united front in facing Oriental religions. These decried the fact that such bodies as Jehovah's witnesses refused to work with other religions in interfaith activities.

No doubt it would strengthen the position of those opposing communism and Oriental religions to be united in an interfaith movement. But should religious principle and truth be sacrificed for the sake of unity in facing a common foe? Christians must follow Jesus Christ. Would he practice interfaith were he on earth today?

Jehovah Opposed to Interfaith

Jesus had the mental attitude of his Father, Jehovah God. Jehovah opposes interfaith. He tolerates no rivalry, and therefore he repeatedly emphasized to the Israelites: "I Jehovah your God am a God exacting exclusive devotion." He required that they love him with their *whole* heart, mind, soul and strength. And, Jehovah being almighty, it is unthinkable that any circumstances could arise that would require him to make concession as regards these principles.—Exodus 20:5, *New World Trans.*

From the very first Jehovah refused to countenance interfaith. He rejected Cain's offering of fruits of the ground and accepted only Abel's sacrifice of a firstling of the flocks, for only it met God's requirements. Cain's murder of his brother showed that he was hypocritical as well as mistaken in his form of worship. Yes, Cain slew his brother "because his own works were wicked, but those of his brother were righteous."—1 John 3:12, *New World Trans.*

Jehovah strikingly showed his displeasure with interfaith at the time the Israelites mixed Egyptian pagan worship with their worship of Jehovah by making a golden calf. Only for the sake of his name did Jehovah not at that time wipe out the whole nation. Still the sin was too serious to let it pass by, and so God ordered a token execution as it were in which some three thousand idolaters were slain.—Exodus 32:7-28.

Time and again Jehovah warned the Israelites against interfaith. They were to make no national compacts with the pagan nations round about, nor were they to intermarry with their pagan neighbors. (Deuteronomy 7:1-6, 16, 25, 26) The Israelites, however, failed to heed God's warning and allowed themselves repeatedly to become contaminated by interfaith activity, mixing the worship of the nations with that of Jehovah. King Solomon, Israel's wisest king, furnished, perhaps, the most notorious example of interfaith, all to please his pagan wives. For this interfaith activity God cast him off and so Solomon died outside divine favor, blotted out of the memory of God.—1 Kings 11:1-11.

During all this time God raised up faithful prophets and kings, such as Elijah and King Hezekiah, who opposed interfaith and were zealous for the pure worship of Jehovah God. These gave Jehovah exclusive devotion and denounced those who would both "swear to Jehovah and swear by Malcam," a pagan deity.—Zephaniah 1:5, *Am. Stan. Ver.*

Jesus Opposed to Interfaith

Jesus was fully familiar with the foregoing Scriptural examples. He well knew God's will for him and so he likewise did not support or practice interfaith. He refused to make common cause with the Jewish religious sects of his day, the Pharisees, the Sadducees or the Essenes, even though members of these sects had God's Word and performed the sacrifices required by God's law.

Had Jesus been interfaith-minded he could have reasoned: Do not the scribes and Pharisees teach the people the law of God? Besides, are not the priests and Levites indispensable to the worship of Jehovah, and are not many of the leading priests members of the sect of the Sadducees. Do we not have a common enemy in pagan Rome, which is occupying our territory and forcing submission upon us? And should we not present a united front against those Samaritans? So let us practice interfaith by getting together on the points on which we agree and not say anything about our differences.

Did Jesus reason in such a manner? He did not! He did not fear the oppressive power of Rome. He did not need to unite with the leaders of false religion for safety and protection; neither did he minimize how different his message was from that of others, so as to appear tolerant and "a good fellow."

Nor did Jesus minimize the importance of Bible truth. He made it plain that there was a resurrection of the dead and that those who doubted it knew neither the Scriptures nor the power of God. He told his opposers that by their traditions they were making the Word of God of no effect. True, Jesus did many charitable works, but his chief reason for coming to earth was to "bear witness to the truth," as he himself told Pilate. And far from practicing interfaith he said: "No one comes to the Father except through me."—John 18:37; 14:6, *New World Trans.*

Jesus' Position Unequivocal

Plainly Jesus said: "No one cuts a patch from a new outer garment and sews it onto an old outer garment; but if he does, then both the new patch tears away and the patch from the new garment does not match the old. Moreover, no one puts new wine into old wineskins; but if he does, then the new wine will burst the wineskins." To the hypocritical malicious clergy who accused him of casting out demons by the power of Satan, the prince of demons, he said: "He that is not on my side is against me, and he that does not gather

with me scatters." It was a case of everything or nothing.—Luke 5:36, 37; Matthew 12:30, *New World Trans.*

Far from practicing interfaith, Jesus warned his followers to be on guard against "the teaching of the Pharisees and Sadducees," which teaching he termed leaven, or yeast, in that this agent causes ferment or spoilage. Regarding these false religious leaders he further counseled, "Let them be." That is, do not have anything to do with them. "Blind guides is what they are. If, then, a blind man guides a blind man, both will fall into a pit."—Matthew 16:11, 12; 15:14, *New World Trans.*

Jesus' zeal for pure worship removed him far from any suspicion of interfaith. He exposed not only the false teachings of his religious contemporaries but also their bad heart condition. Bluntly he told them: "You are from your father the Devil and you wish to do the desires of your father." Time and again he castigated them with the phrase: "Woe to you, scribes and Pharisees, hypocrites!"—John 8:44; Matthew 23:13-29, *New World Trans.*

But perhaps at this point an advocate of interfaith will object, saying: "Did not Jesus also say, 'He that is not against us is for us'?" True, but in view of what Jesus said about 'he that was not with him being against him,' and his further statement that all lukewarm ones he will vomit out of his mouth, it must be that the words above cannot be stating a general rule but must be of specific application to a certain circumstance. And so we find it to be. —Revelation 3:16, *New World Trans.*

Briefly, the circumstances were these: A certain believer in Jesus was casting out demons in Jesus' name and it so happened that this man was not in the party that was following Jesus at the time. However, the fact that he was able to cast out demons by God's power showed that he had God's approval and backing. This is made clear from an incident recorded at Acts 19, where seven sons of a certain Sceva tried to cast out demons by using Jesus' name and that of Paul, but instead of succeeding, these seven impostors were beaten up by the demon-possessed persons.

It may be that the disciples of Jesus felt a little concern about Jesus' fame and therefore commanded this man to stop his work. Apparently they overlooked the fact that it was not at all necessary that all of Jesus' disciples be literally following Jesus just as they were. Did not Jesus at one time send out seventy bearers of good news? Certainly all these were not at all other times accompanying Jesus, were they? Then too there was the man whom Jesus freed from a legion of demons. He wanted to accompany Jesus but Jesus would not let him do so. Instead he commanded the man to go home and preach to his neighbors, which the record shows he did.—Mark 9:38-40; 5:19, 20, *New World Trans.*

So when Jesus said "he that is not against us is for us" he was not contradicting what he had previously said about 'he that is not for me is against me,' and this cannot be used as an argument for interfaith.

No Interfaith for Jesus' Apostles

Being thus properly instructed, the apostles also ruled out interfaith. Peter warned of false teachers who "will quietly bring in destructive sects," and who would seek to "exploit you with counterfeit words." —2 Peter 2:1-3, *New World Trans.*

The apostle Paul severely rebuked the Christians at Corinth for their divisiveness. Asked he of them, "Does the Christ exist divided?" No, he does not, and therefore it cannot be that more than 250 different sects all belong to the one true Christian congregation. Its members "speak in agreement" and are "fitly united in the

same mind and in the same line of thought."—1 Corinthians 1:10-13, *New World Trans.*

Paul also showed that error is as leaven or yeast and that "a little yeast ferments the whole lump." That by such ferment Paul meant not only bad conduct but also false teachings is to be seen from his warning regarding certain ones who were "wanting to pervert the good news about the Christ. However, even if we or an angel out of heaven were to declare to you as good news something beyond what we declared to you as good news, let him be accursed." His zeal for truth allowed for no compromise, no interfaith.—Galatians 5:9; 1:7-9, *New World Trans.*

Today the various sects of Christendom differ in varying degrees with one another as to what the Bible teaches, and especially do they disagree with the Bible. Thus, for example, they teach that someday the earth will be destroyed by fire, whereas the Bible says that "the earth abideth for ever." They also teach that the wages of sin is eternal torment, wh

the Bible plainly states that "the wages sin pays is death." They further teach a mystifying doctrine, the trinity, that the Father, the Son and the holy spirit are coequal and coeternal, whereas Jesus himself said "the Father is greater than I am." To practice interfaith with sects teaching such false doctrines would mean being false to God's Word. It would be refusing to "let God be found true, though every man be found a liar," the position the apostle Paul took.—Ecclesiastes 1:4; Romans 6:23; John 14:28; Romans 3:4, *New World Trans.*

Interfaith rests on two foundations. First, it holds that differences in religious teaching and practice are not vital and that these should be ignored for the sake of unity. Secondly, it holds that sects can disagree with one another in such matters and yet all belong to the true Christian congregation. However, since God's Word stresses the importance of both purity of teaching and oneness of faith, it can confidently be stated that Jesus would not

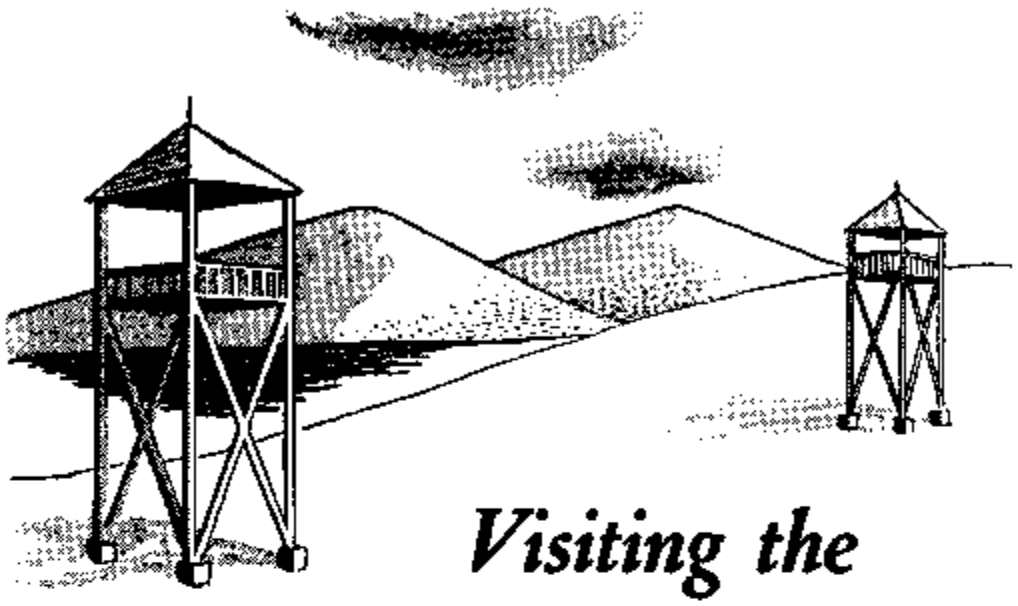
BEING AN EFFICIENT NATURALIST

"THE Pleasures of a Naturalist" is the title of a talk recently given by Gilbert Highet. "Animals," said Highet, "do need a great deal of looking after," as experiences of naturalist Gerald Durrell show:

"Once, for instance, in South America he was given a baby bird one week old. It belonged to an interesting species, the great screamers, but it would not eat. It was offered fruit, eggs, maize, cabbage, clover and a biscuit. It rejected them all with scornful abruptness. In despair Durrell let the baby bird walk through the vegetable garden to see if there was anything he particularly fancied. The little creature looked slowly and disdainfully at every vegetable except spinach, which he actually tried to pick and eat. So he was offered a plate of chopped spinach. This he ate, and immediately vomited it up again: it was too coarse for his tender stomach.

"Now Mr. Durrell, being an efficient naturalist, remembered that the mother birds of this particular species chew up leaves, and then regurgitate them, softened and half digested, for the young ones to eat. Since he himself smoked, he could not risk the effect of nicotine on the baby bird; but he persuaded his wife to chew up the first dinner for the new arrival. She said, with some justification, 'If anyone had told me that when I married you I should have to spend my spare time chewing spinach for birds, I would never have believed them. In fact, if anyone *had* told me that, and I'd *believed* them, I don't think I would have married you.' By the time the bird was big enough to fend for itself, Mrs. Durrell calculated that she had masticated about a hundred pounds of spinach, give or take a few ounces; and even today, spinach is not among her favorite vegetables."

by "Awake!" correspondent in Austria



Visiting the HUNGARIAN BORDER

IT WAS a warm welcome that we received at the frontier railroad station. The red-and-white flags at the bridge marked the border. The eastern part of the valley that contrasted gray with the other darker soil was already Hungarian territory. Here in the summertime the region has a most unusual appearance with grainfields five to ten yards wide, but very long.

On the road that leads north from the custom house, long columns of Hungarian carts used to move, as these neighbors from across the border returned home from the market in Wiener Neustadt here in Austria, about thirty kilometers to the north. The Hungarians supplied many Austrian towns with vegetables and other farm products, and there was once a lively small border traffic, since people who lived near either side of the border were permitted to cross without passport.

However, with the second world war the curtain was drawn, and the traffic was limited. But this frontier's silence was again broken with the retreat of the German soldiers. With them came many German settlers from Romania and Hungary who had resided in those lands for centuries. Now they were refugees with heavily laden carts and horses driven by women and old men, an uprooted people whipped by the icy east wind of the Soviet war machinery.

The Russians tore the curtain that had been drawn by the German frontier guards, and again the Hungarian and Austrian borders lived together in unity, bearing together the hard fate of the postwar years. But even this harmony did not last for long, because Hungary was to be taken into the gigantic federation of "people's democracies," the Russian-built false "paradise" of modern times.

But the "paradise" seemed more like a prison, and for the second time within ten years the border was closed. But this time it was not an ordinary border curtain woven of frontier guards and secret agents, as it had been during the second world war. Now it was an iron curtain. A strip of no man's land about eight yards wide along the river that marked the border was kept so smooth that it would show even a single footstep. It was reinforced with a mined, barbwire obstruction about three yards wide. Then, about every kilometer, a high wooden watchtower completed this barrier at the edge of the largest concentration camp in the history of mankind.

This border was again opened, however, by Hungary's violent October uprising, and this area has become the "passing-through territory" for more than a hun-

dred thousand refugees, people who abandoned their homes and relatives and fled through this gap in the Russian-built wall surrounding their Communist "paradise."

Behind the Revolt

Working conditions under the Communist rulership had grown worse and worse. A tradesman in Hungary had to work 280 to 300 hours to earn as much as an Austrian is paid for 190 hours' work, but, even so, prices in Hungary are considerably higher than in Austria.

It was not just the bad working conditions that embittered the Hungarians, but the communistic educational methods also caused high tension and fermentation among the people. Eyewitnesses reported that victims were tortured to death by the state police. One case of torture involved a man who weighed more than 240 pounds. Because of keeping firm to Christian principles he was arrested and made to stand in a narrow shaft for fourteen days, so that the swellings on his feet hung over his shoes. On very bad food his weight fell to a mere 130 pounds, but still he was forced to work. Yet he stood firm for his convictions, because he was one of Jehovah's witnesses.

Extent of the Flight

Just before the October uprising the iron curtain had been lifted a little. During the first days of the revolution it was completely raised. Liberty demonstrations took place near the border, and the two nations could greet each other gladly. Then reinforced Russian troops moved in. Many Hungarians feared that they would be deported to the East. Their flight became a wholesale one. Even though the Russians tried to block them by force of arms, some parts of the border remained open.

Some of the people who lived near the border brought their animals and household establishments across. The professors and students of the university in Sopron managed it, and hoped to emigrate together to Canada. Even apparent Communists fled in fear of being killed by the revolutionaries. Some of the refugees arrived still in fetters or badly wounded and almost frozen to death. Sometimes parents found that by a tragic misfortune their children had been left behind. It is reported that two children came across the border with tablets hanging down from their necks. Their parents, who were physicians, chose to remain with their patients.

For some time the revolutionaries managed to keep bridges and gangboards open for the refugees. But more and more of these fell to the Communists. Then the refugees waded or swam through the icy water. At the Neusiedler Lake a seventy-year-old woman with a five-year-old boy was found wading through the reeds. Also with her was a young mother with her baby in her arms. When they were found by the Austrians and learned that they had already crossed the frontier, they wept for joy.

The Russian-Hungarian troops hurried to lay out a belt of mines along the border. They ordered special commandos to hunt the refugees. They even had it announced in the newspapers that the refugees had to languish in concentration camps in Austria with but one slice of bread daily as food. But still they could not stop the stream of refugees fleeing from their "workers' paradise."

The Refugees

The Austrian border communities aided all they could, but soon Austria was not able to bear the burden alone. There are places here in the district of the Burgenland where at times there were as many refugees as there are inhabitants, sometimes twice as many. Assistance came from

other countries, and this made it possible to offer shelter and food to all.

Late in November very interesting statistics were compiled. Of the 108,000 refugees who had already come across, more than 30,000 were children under fourteen years of age. Among one group of refugees 27 percent had been freedom fighters, 28 percent fled because they feared deportation by the Russians, 56 percent were workers. Amazingly, two thirds of the refugees were under thirty years of age—the youth in which the Communists had put their hope!

Fifty-three percent of those questioned wanted to return home when the Russian troops depart, when free elections take place, and when there is some hope of a development for the better. Seventy-six percent put their hope for the creation of better living conditions in the U.N. However, it has not yet succeeded in bringing such conditions, as these Hungarian events have proved.

Yet, even under these most difficult conditions in Hungary, the preaching work of Jehovah's witnesses continues. The witnesses, even in such totalitarian lands, stand as isles of hope and safety in the midst of a generation roaring like a stormy sea.

What most constructive work are the witnesses doing? They are pointing to the only way of safety—that which leads to God's kingdom under Christ, the one rule that soon will bring an end to man's failing systems and establish the righteous conditions of lasting peace for which all Christians have prayed.

Horror of Atomic Radiation

❦ Almost daily someone speaks or writes about the perils of atomic radiation. Such news is often received unemotionally. But an Associated Press news item from Nagasaki, Japan, recently pierced the emotions. It told of 29-year-old Mrs. Shoko Hasegawa, a woman who was subjected to severe atomic radiation in the 1945 atomic bombing of Nagasaki. She became very ill, went into a coma but eventually recovered. Two years ago she married. In July, when she was about to have a baby, she became very ill again and was admitted to the hospital. Ten days later doctors at Nagasaki University hospital delivered a four-pound girl by Caesarean operation. The baby was born five minutes after the mother died of acute leukemia caused by atomic radiation.

The Dangers of an Atomic War

¶ Dr. Edgar Adrian, described as the "primate of British science," has said that a long war between well-armed atomic-age nations would produce such radioactive contamination that it would involve us all, both the victors and the vanquished. In reporting on his warning, the London *News Chronicle* said, September 2, 1954: "Arguments that war does not pay will not count much when ideals are threatened. It is true that a war which would probably end in wholesale destruction can appeal only to people who are desperate, but they can be made desperate and that is the end we have to guard against. There are conceivable safeguards, of course, but controls and conventions are not foolproof and, in the future, whenever the world is split into two opposing groups with large store of atomic weapons it must face this added risk of catastrophe." Dr. Adrian's warning serves merely as a further illustration of the need for the conditions of lasting peace that God has said his kingdom will bring to the earth.

THE KAMISHIBAI-MAN

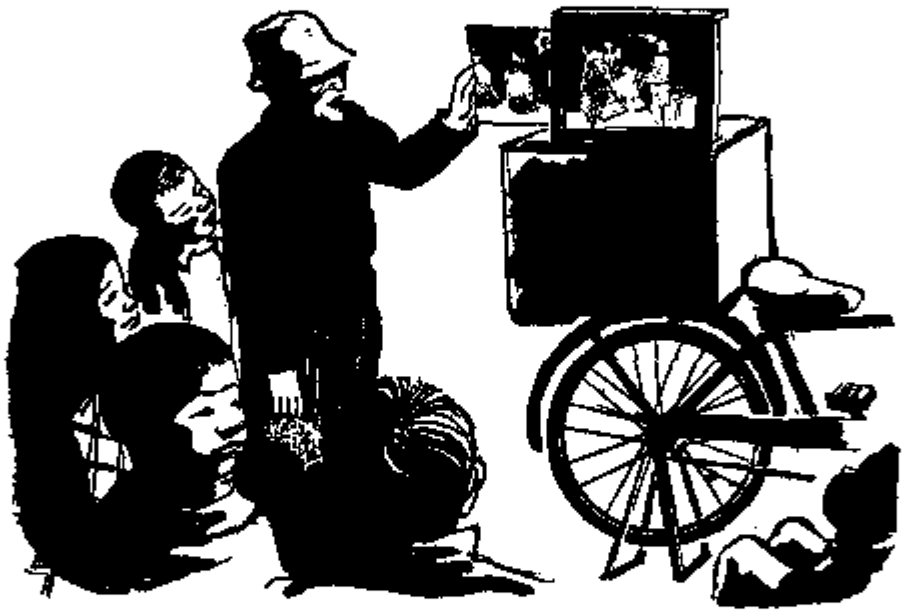
BY "AWAKE!" CORRESPONDENT IN JAPAN

ALL the world loves a storyteller, and especially do the children. Even in these modern days of theater and television the storyteller has lost none of his charm. Japanese children are very fond of him and storytelling is still a well-beloved part of the Japanese scene.

The Japanese storyteller is usually shabbily dressed and weather-beaten. His bicycle is fixed with a large wooden box on the back. The little man props up his cycle and begins his work by striking together two wooden clappers. It is surprising how penetrating this sound is among the other noises.

Little boys and girls come scampering from all directions. Ten, twenty, thirty of them are there in as many seconds, the more favored of them eagerly proffering a few shiny yen to the man with the bicycle.

The man is not just a common vendor. There is something special about him. To the children he has the power to open the gates into the magic world of storyland. He is the *kamishibai*-man (paper theater, translated literally), teller of tales, actor and comedian; the man who shows fascinating pictures of the days gone by, or of other little boys and girls who have all kinds of exciting adventures.



With the *kamishibai*-man business is first, pleasure comes later. He slides open drawers in the big box and a brisk trade begins with all kinds of sticky colored candies. When all the customers are attended to, the big moment arrives. On with the show! or shall we say story? The big wooden box atop the bicycle becomes the stage for the play. When it is propped up it takes the shape of a large picture frame in which the storyteller displays one by one all the brightly painted slides that illustrate today's story.

As almost all good children's stories begin, so does this one: "Once upon a time . . ." Now the little man's voice is quiet and measured, then a touch of fire as excitement mounts, his eyes blaze with anger, he shouts and waves his arms. Violence, hatred, humor, love, pathos —all there in startling lucidness for the price of a sugary stick of candy.

The influence *kamishibai* has on the minds of the very young should not be underestimated. During World War II it was exploited by the militarists to implant in young minds the idea of a heaven-ordained nation moving on invincibly to its supreme destiny. Even today violence plays a prominent part, just as it does in Western movies and comic books. The most popular heroes of the Japanese youngsters are *samurai* knights, complete with sword and armor, the warriors of feudal Japan. The police now keep a wary eye on *kamishibai*, to prevent any undesirable information from being presented.

Many churches have recognized the paper theater's unique potentialities and have produced series of slides on various religious themes. The regular *kamishibai*-man does not use these, but they are presented in the Sunday schools throughout the nation. Thereby many children are indoctrinated with pagan ideas.

Kamishibai is a business, and many earn their rice and fish by this novel method, either as traveling storytellers or by making the slides and candies they will use. Day after day the children come back for more sweets and more stories. Mothers sigh and voice their annoyance as they reach into their kimonos for their purses. There will be no peace in the house unless they do.

Truly *kamishibai* was not made to bring pleasure to mothers who must skimp and scrape.

WHAT IS NEW ABOUT THE 1957 AUTOMOBILE?

The dream cars of a few years ago are the American production models of 1957. Beautifully designed, the new models are generally lower, longer, roomier and more luxurious, both inside and out, than ever before.

But what a good many of the forty-seven million car owners of America want to know is, What are the changes in the 1957 models? What do the new models have that older models do not have? In other words, What is new about the 1957 automobile?

Of course, not all new cars have the same changes. And, too, various adaptations may be made of the same idea by different models. As a rule, though, each 1957 model has its own new attractive features and selling points. For example, there is Ford's new all-steel-top convertible that actually converts from a full-fledged solid-top sedan into a top-down convertible. All the driver does is push one button. Small electric motors raise the trunk lid, then release the top and lower it into the trunk. The trunk lid then closes and locks itself. The operation takes only forty seconds.

Then there is Mercury's new dual-curve windshield that wraps upward as well as around each side. This model also has a button on the instrument panel that lowers the back window into the rear deck compartment. Mercury's new tachometer measures engine revolutions and provides a quick check on engine efficiency. An average-speed computer clock reports your average speed at any point on a trip while also serving as a convenient timepiece.

New also is Mercury's "Seat-O-Matic," a power device that helps you select your favorite driving position. A control dial mounted on the instrument panel is simply turned and the seat moves up, down, forward or back automatically to the most comfortable position that you select for yourself. When the ignition key is turned off the seat automatically moves to its rear position, to allow easier exit and entrance. When the ignition key is turned on again the seat moves automatically to the last previously dialed position or setting. Other makes have arrived at various adaptations of this idea. De Soto, for example, is introducing a new six-way power seat to help the driver fight fatigue. Pontiac's new transcontinental Safari has a reclining, four-position right-front seat with folding head rest. It is ideally suited for long trips.

Fuel Injection

The new Chevrolet and Pontiac are highlighting the fuel-injection system. The gasoline will be injected directly and individually to the cylinders without resort to carburetion. The system improves starting and acceleration. However, Chevrolet will confine the system mainly to its Corvette, and Pontiac will put it on a limited number of its convertible models.

Fuel tanks have been given some attention. Chevrolet has fixed its fuel tank with a vent to prevent overflow and to speed filling. The new Lincoln is equipped with an automatic fuel gauge warning light that flashes red when there are approximately three gallons of fuel left in the tank. De Soto has a new fuel tank filter

that effectively screens out foreign matter and water, preventing the fuel line from becoming clogged or frozen.

Packard is introducing the torsion-level ride. This new suspension keeps the car level under all conditions, either when making sharp turns or when thrown out of balance by the shifting of interior loads (including trunk loads) or when braking. Other makes have developed this idea in other ways. Mercury's floating ride is the result of atmospheric pressure. An air cushion inserted between the frame and the rear spring front eye absorbs both driving and braking forces, together with bumps and jounces. Chrysler has come out with a "Torsion-Aire" ride, capable of holding the car level even after a blowout. A torsion bar acts as a spring relieving the stresses and strains on the rigid car body and chassis as it rounds corners and goes over bumps. It eliminates 65 percent of the brake dip and is 30 percent lighter than coil springs.

Cadillac's Eldorado Brougham has pillarless, four-door styling, four headlights, a hood that is hinged at the front, and it uses air springs—the first time that such a system has been used on an automobile. The system provides an individual air spring unit at each wheel. Air is supplied to the spring units through leveling valves so that the car remains level with varying loads and road conditions.

The new Cadillac has a switch incorporated in each rear door that prevents shifting the transmission selector lever into a driving position if either of the rear doors is open. All doors can be locked by controls in the front compartment. Also new is Cadillac's all-transistor radio and an antenna that rises automatically to urban height when the ignition and radio are on and automatically recesses into the right-front fender when the radio or ignition is turned off.

Almost all new models have the all-transistor radio. It requires only about 50 percent as much power as a coventional set and it eliminates the reason for 80 percent of car radio failures. Lincoln's travel-tuner radio can be tuned by foot. There is a foot control that lets you change stations without taking your hands off the wheel.

The Directeur is Cadillac's answer to the busy executive. The car has a rearward-facing seat for the use of the executive's secretary, a fold-away typewriter that opens into a typing position for the secretary. The car is equipped with fluorescent lighting, telephone, news and stock tape screen, a high fidelity record player, a humidor and a pistol mounted in a holster on the instrument panel in the driver's compartment for the chauffeur, who may serve as a bodyguard.

Safety Features

The new 1957 Lincoln has electric door locks. With this mechanism all doors may be locked simultaneously by moving a toggle switch on the instrument panel. A red warning light, located above the switch, signals the driver if a door is unlocked. Every front suspension and steering-gear fitting can be lubricated at the touch of a button on the dashboard in the new Lincoln. This model is also equipped with a headlight control. The autronic-eye dims your lights as cars approach and returns them to bright after the car passes. It takes a lot of bother out of night driving, and it makes highway courtesy automatic. There is a floor switch that lets you override automatic action if desired.

Buick has found a way to impress automobile drivers with the need for alertness at high speeds. A buzzer alarm on the dashboard can be set on whatever speed you do not want to exceed. When the car gets up to that predetermined speed the

buzzer goes off and will stay on as long as the car speed exceeds the limit you have set. Chevrolet is fixed with a triple-turbine, automatic transmission that helps to brake cars on steep grades. The high-swept tail fins of the new Plymouth reduce steering corrections in cross winds by 20 percent. The new De Soto station wagon comes with only four tires—no spare. If punctured the tires retain enough air to be driven up to a hundred miles to the nearest service point, thus eliminating the need of a spare tire. Independent double air chambers make this possible.

To Boost Sales

If these changes make you dissatisfied with your present car, that is just what the automobile manufacturers hoped would happen. The high-pressure salesmanship and recent cut prices at the retail level are signs that the automobile industry has had to push to dispose of its present high production. Thus it was with a smile that an automobile company official observed at the National Automobile Show in New York last December that "the beauty and appeal of the cars simply melt away buyer resistance."

The gaudy multicolored designs of the 1957 automobiles certainly are eye-catching. But whether the clashing colors of some of the two- and three-toned models constitute "beauty" is open to considerable debate, for some of these color-splashed "dreamboats" are as gaudy as the American ties of a few years ago, and in a few years may look equally out of place.

But these color schemes and designs are selling cars, and that is the urgent concern of the manufacturers right now. Harold E. Churchill, president of the Studebaker-Packard Corporation, said last September that the manufacturers' honeymoon is over: "Industry has found out that no amount of giveaway tactics can high-pressure the buying public into another close-to-8,000,000 unit vehicular sales year such as we had in 1955," at least, he felt, not until the market normally grows to that size.

One thing in the manufacturers' favor is the fact that the automobile has become a sign of our current materialism—a mark of modern prestige. When his neighbor gets a longer, lower, more powerful car of the latest design, with gadgets (no matter how expensive) to shift the car's gears, lower its top, roll down its windows and move the driver's seat backward or forward, then a man who has a perfectly good car that he just finished paying for feels that he must get a new one himself. Getting it gives him added prestige until other people get the same model, and then the whole process starts over again.

The new cars have conveniences and safety factors not found in the earlier models. You may wish to buy one, but when you do you will find that car face lifting is a costly business, and that the gadgets and multicolored paint jobs are expensive, so be prepared to pay extra dollars for the added comfort and pleasure that its added convenience brings.

Distinguishing Factor

¶ What is it that makes racial groups differ? Writing in *Alcohol, Culture and Society,* Clarence H. Patrick states: "The distinguishing factor between the way any two human groups live is culture. What human beings learn and what they become, the thoughts they think, the activities in which they engage, and the life they follow largely depend upon the particular culture into which they are born and in which they live."

Machines Take Over at the Coal Mine

SOME people who are not closely associated with modern coal mining methods may still visualize a man and beast going down into the bowels of the earth, wresting a meager amount of coal by dangerously blasting it from a solid face, hand loading it onto a cart and then laboriously pulling it to the outside world.

Other people who know that the methods are much more advanced than that still have little conception of a modern electrically run coal mine. Let us visit such a mine where we see that today's modern miner is a machine operator who approaches his task in an atmosphere of engineering and skill.

First, picture in your mind's eye a cutting machine, mounted on large rubber tires, rolling toward a solid face of coal. A nine-foot cutter bar, looking like a giant chain saw, sticks out in front of the machine. The operator, with occasional assistance from his helper, maneuvers the machine to undercut the coal, and then to shear it to a full depth of nine feet.

After the coal has been cut, another operator approaches the coal face, riding on a hydraulic electric drill. Like the cutting machine, it too is mounted on rubber tires, but instead of the cutter bar it has twin booms, into which nine-foot augers are inserted. With these the coal is drilled to a depth of eight and a half feet, just six inches short of the machine cut.

An airdox cartridge containing compressed air—10,000 pounds a square inch, piped in from outside the mine—is inserted into these holes. At a given signal the shot firer moves a lever on the main air line, releasing the supercompressed air into the drill hole. The resulting force breaks the coal into usable-sized pieces. This method is far better than the old method of blasting because it eliminates the dangerous and unhealthy gases that were left in the wake of blasting, because the lack of flame eliminates a possibility of explosion and because the coal is of a better grade when the heat from a blast has not robbed it of energy.

At this stage the coal is ready to start its trip to the consumer. First, an electric loading machine hungrily reaches out with gathering arms to pull the coal onto its conveyor boom. The conveyor boom deposits the coal onto a rubber-tired electric shuttle car that whisks a five-ton load to the dumping point. There the shuttle car deposits the load onto a rubber belt conveyor.

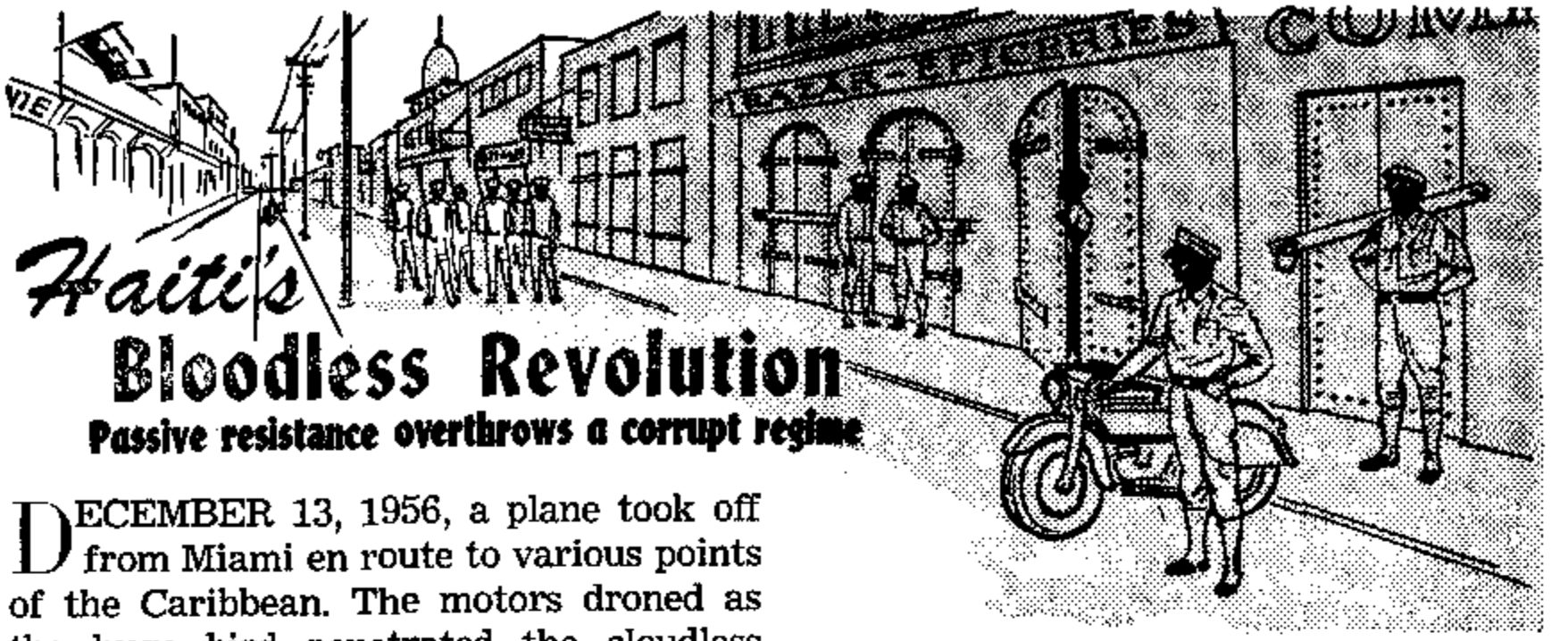
The belt, traveling at approximately five hundred feet a minute, moves the coal to the processing plant, or "tipple," located outside the mine. Here the coal is emptied into a series of conveyors, the rock and impurities are taken out, the coal is crushed to predetermined sizes, is washed and oil treated, then finally drops off the loading booms into waiting railroad cars.

This tipple, a mighty industrial monster as large as a factory, is operated by one man from one control panel. Even the starting and stopping of the loading booms is under his control, closed circuit television being used to enable him to see when one car is loaded, or when another is pushed under the booms.

Truly, such a mining operation is a modern miracle, made possible by electricity, modern machines and human know-how. —Contributed.

GAS RATIONING TROUBLES FIRE-EATER

◈ A fire-eater in Britain had a problem recently. When gasoline rationing went into effect, this professional fire-eater, a young woman named Priscilla Birt, asked for an application for petrol. The forms, however, made no provision for humans who consume gasoline; they catered only to vehicles. The fire-eater's problem was finally solved when she was advised to cross out "carriage or motor vehicle" and pen in "fire-eater." To be on the safe side fire-eater Birt applied for three gallons of petrol a month. Each time she performs her act, she consumes one drinking glass of petrol. For flavor she prefers the cheaper grades, since high test, anti-knock gas tastes too much of lead.



Haiti's Bloodless Revolution

Passive resistance overthrows a corrupt regime

DECEMBER 13, 1956, a plane took off from Miami en route to various points of the Caribbean. The motors droned as the huge bird penetrated the cloudless atmosphere. The deep blue sea sparkled in the tropical sun, and the deep green of the Republic of Haiti slowly came into view. All was well. Back for his second visit, a traveler was reminiscing as memories of the peaceful country below came to mind.

He could remember the dark populace milling on the capital's hot, dusty streets. Women sat on the sidewalks selling their knickknacks; an occasional *gendarme,* lightly armed, was always eager to help. How he longed to circulate in those streets again, though often he had been pestered by persistent vendors. He could now even feel the soft breeze that swept his face when he once sat on the gallery of a Port-au-Prince hotel. The tropical moon glittered on majestic palm trees, and the quiet evening emitted faint echoes of voodoo drums, honking horns and barking dogs.

Alert! Port-au-Prince aviation field closed! A revolution! Our traveler bolted forward from his dreams of the once peaceful land. The plane veered its nose toward the Dominican Republic, where Haiti-bound passengers could wait until the crisis passed. At the Haitian capital's Bowen's Field much was ado. Few personnel were left to direct Pan-American's operations, but the hangars of the national air force buzzed with activity. Under strict police surveillance a plane was hurriedly readied to carry to exile a load of undesirables. The airport highway was blocked off. Heavily armed guards held back crowds of angry people. What had happened in Port-au-Prince?

The Background

Events take us back to 1950 when President Estimé, a well-liked man, mysteriously handed in his resignation to a three-man military junta that took over the government in May. In October a one-candidate election took place, and on December 6 the junta head, a powerful, dark Haitian military leader, was inaugurated as president of Haiti under the following oath: "I swear before God and before the nation to faithfully observe and have observed the Constitution and laws of the Haitian people, to respect their rights and maintain National Independence and Integrity of Territory."

That constitution, to which he swore faithfulness, states in Article 77 that the president is elected for six years, that he "is not immediately re-eligible, and cannot in any case, benefit of a prolongation of mandate." If called to fill a vacancy his term could have ended May 15, 1956. However, the previous junta, of which he was

a member, conveniently added to the Constitution a "Transitory Disposition" that stated: "The President of the Republic, the Citizen Paul Eugene Magloire, elected the 8th of October 1950, will enter office the 6th of December 1950 and his mandate will terminate May 15th, 1957." This was a contradiction of Article 77.

Magloire successfully passed the May 15, 1956, date, but when later in the year the election preliminaries began, several presidential candidates presented themselves. One was the president's choice. Another, having spent time in jail during the Magloire regime, refrained from criticizing him in political speeches. But Dr. Francois Duvalier and Senateur Louis Déjoie outwardly opposed the Magloire administration. A French constitutional lawyer who was consulted advised that Magloire's mandate would end December 6. Harping heavily on this argument, hot political speeches boomed across the Republic on Sunday, December 2. This provoked Magloire, and as events unfolded a very clever scheme revealed itself to the people, who then became infuriated.

Constitutionally, the Supreme Court would take over until elections could be held. Reportedly its president, vice-president and eldest judge refused. Then the army took over with Magloire's new title being "Chief of the Executive Power." In other words, he left through the door by constitutionally vacating the presidency and came back through the window as head of the army, and that on December 6.

At first only one newspaper, the Catholic *La Phalange,* published the declaration made by the court justices. The court's president stated formally that he would not accept the responsibility if the army would not guarantee to stay within constitutional methods to retain order. The eldest judge said that for fifty-five years in the Supreme Court he had been guided by the constitution and laws and he would not be temporary president of Haiti unless these were strictly observed.

Magloire's own newspaper, *Le National,* pumped out the regime's propaganda. It charged that enemies of the government, "terrorists," were responsible for setting off time bombs, etc. The population, however, whispered that the regime itself had planned these disturbances as an excuse for the army to take over the country.

Everything seemed to be working fine for the regime. There were censorship of news and telegraph service, army control, the police chief calling in all registered arms, political enemies being jailed, including presidential candidates Déjoie and Duvalier, then the dissolving of the senate and the house of deputies (legislative), the by-stepping of the Supreme Court and the constitution (judiciary), and the country was left under the control of one man, Paul Eugene Magloire, who, in times past, was variously publicized as being "The idol of the Haitian people," "The nation's apostle," etc. On December 6 he said his conscience was calm and satisfied with what he had done for the country in the past.

Another Idol Tumbles

What could the population do? What weapon could they use? How foolish it would be for them to revolt, plunder and destroy. What bloodshed that would have brought!

But a strike, that was it! Lawyers, law and medical students and others walked out, then the strike set in with full force on Monday, December 10. The huge steel doors of Haiti's shopping centers were bolted solidly. Few people walked the streets, and as gas stations ran dry traffic diminished. Public utilities and government offices continued with hampered operations. How did the regime react?

Propaganda, intimidation of merchants, another bomb explosion, arrests, etc. But nothing worked! Guards armed with bayonets, rifles and some with machine guns were posted everywhere. The people remained calm and did not even say a bad word to the guards. *Le National* and the radio propaganda said many merchants would open on Wednesday. But the stores that tried to open had neither employees nor customers. Technicians hid to avoid arrest. Foreign diplomats would not recognize Magloire as chief of state.

Wednesday at 4:20 p.m. Magloire was to speak to the nation. The regime finally admitted defeat. It now ceded the position to the rightful man, the president of the Supreme Court. But Magloire was still head of the army. He bitterly accused foreign elements of criminally meddling in the political affairs of an independent country, but Haitians insist that their own strike tumbled matters for them. The empty streets were soon filled with people cheering and rejoicing. The national penitentiary was mobbed for the release of the political prisoners.

Was this the end of the "cold" revolution? No, crowds angrily cried for Magloire to leave the country. Who could trust him as head of the army?

Thursday morning was doomsday. The strike was now 100-percent effective when government employees abandoned their jobs. What would the people do to eat? They sat it out to the end. About noon on Thursday the radio announced that Magloire had resigned from the army and would immediately leave the country. Heavily armed guards held back the crowds that surrounded the airport. Incoming planes were radioed not to land. Finally, at 6:32 p.m., Magloire and exministers and families, a load of about twenty persons, took off with Kingston, Jamaica, as first stop.

People milled in the streets again Friday morning, but they wanted an unconditional house cleaning. On arrival in government offices the employees bodily ousted anyone who may have had no other condemnation than having had the misfortune of being an appointee of Magloire. Then they went back to their jobs.

Le Matin, December 15, stated that "the regime of freedom of speech that now presents itself will permit a new experience in which the press will be free." It called Magloire "the ex-dictator" and said his regime was "tyranny, failure, treachery, dirt and blood."

Now Haiti faces a financial crisis due to hurricane Hazel, the poor coffee crop, drought and grafting. These problems must be faced; the temporary president has a big job to do. Meanwhile, the list of candidates for election has greatly increased. The nation's stubborn and passive resistance won. This will be a golden page in Haiti's history. As one lawyer put it: "It was a fight of might versus peace—and peace won out!"

It Talks Any Language

The first language spoken over a telephone was English. The second? Shortly after Alexander Graham Bell had invented the telephone he was visited at Boston University by a student who was Japanese. They were discussing the difference in sounds between the English and Japanese languages when the student startled Bell with a question: "Mr. Bell," he said, taking the newly invented telephone up in his hand, "will this thing talk Japanese?" Dr. Bell commented on the incident: "He seemed much surprised when I assured him that it would talk any language, and he immediately proceeded to try it. He spoke into the transmitter while I listened at the receiver. I reported that the telephone was undoubtedly talking Japanese."

Fabulous Is the Word for Toheroa

Fabulous is the Word for Toheroa

By "Awake!" correspondent in New Zealand

FABULOUS, exciting, tasty, succulent, one of the most delicious soups ever created —such is the world-wide reputation of the toheroa. Clearly this Maori-named delicacy holds a top-ranking place in the shellfish world. But whether you agree with the epicures as to the exciting delectability of this sea creature, you will be interested to know *that the toheroa* has an amazing policy in life; it is simply "Begone! Vanish! Disappear!" He is doing that all right.

To behold this bivalve's skill in disappearing is not everyone's privilege, for this mollusk delight is exclusive to only a few of New Zealand's beaches. Being unbelievably expert at digging, the toheroa makes his home below the sand. To dig into his sandy dwelling place the toheroa has a foot that resembles a protruding, wagging tongue. Once comfortably situated, this burrowing bivalve extends to the surface an intake and an outlet vent. Through these it syphons sea water and extracts oxygen and marine plant food. But alas for the toheroa! he leaves some clues to the whereabouts of his hidden home.

Along comes the human sleuth who may be an epicure at heart. He knows the clues: certain types *of sand, sand-softening water* seepage from behind the beach and two tiny air holes about one inch apart in the sand.

Now that his sleuthing has located the two vents he moves into action. Using his hands as a scoop, he burrows in pursuit. No time must be lost! As soon as the surface sand near the vents is disturbed, Mr. Toheroa suspects pursuit and penetrates deeper into the *sand. In medium-soft sand this digging bi*valve burrows almost as fast as a man can scoop away the sand with his hand. It is just a question now of who can dig faster.

At last our shellfish enthusiast reaches the fast-digging toheroa. Taking a firm grip he prepares for a tug, for he knows that the toheroa's foot also acts as an anchor. Finally extracted from the sand, the toheroa withdraws his fabulous foot into the protection of his hinged shell home. But the toheroa, though captured, has not given up hope. No ordinary bivalve is the toheroa!

So, no one who knows this fabulous mollusk makes the mistake of placing it on the beach, expecting it to wait there until the soup pot is ready. Oh no! Mr. Toheroa has no intention of tickling anyone's taste buds if he can help it. Quickly the foot will feel its way out; then it begins to wiggle. Down it goes, the shell is drawn up erect and presto! the toheroa has vanished.

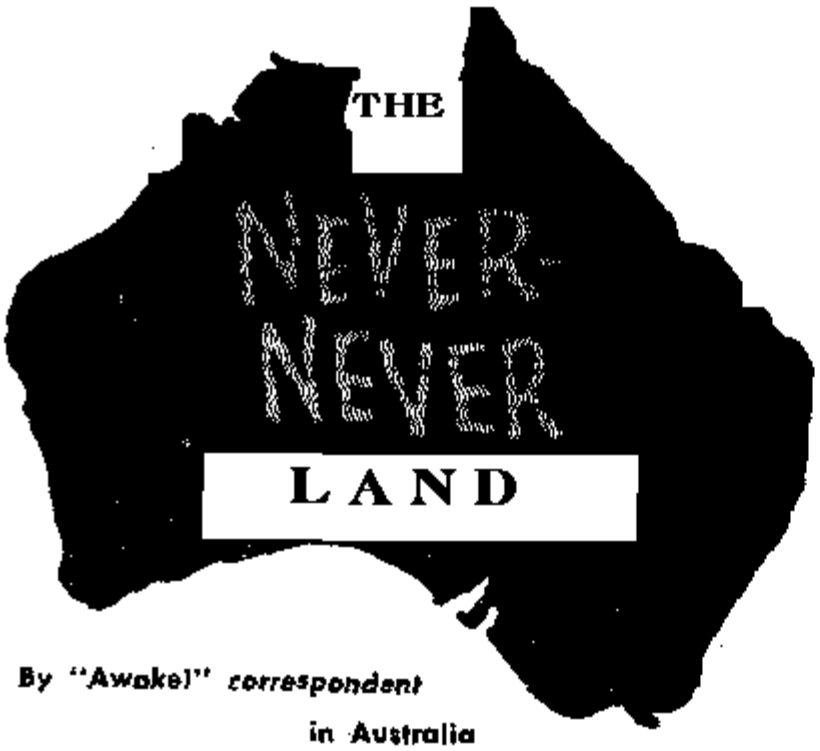
Unfortunately the toheroa is vanishing in more ways than just by digging. His numbers are vanishing too. A heartfelt lament for this vanishing food delight has been expressed *from gourmets all over the world. From Aus*tralia not long ago came this lament in a widely published report: "For the second year in succession our epicures will have to face a winter without this luscious fare."

What has happened? Beach and off-shore currents, along with other factors, have played a part in sweeping away the spats (young) and the precious green foods so vital for these *shore dwellers. Then there are the human* raiders, digging for shellfish with hand, shovel and plow. Entire beds of the succulent delicacy have been exterminated to satisfy the demands of factories and gourmets. Not long ago canned toheroas, mostly exported, reached a production level of upward of 40,000 pounds yearly.

Now this vanishing food delight is under *government supervision.* Only limited numbers of the toheroa are allowed to be gathered, and then at restricted times. Nature lovers, as well as lovers of this luscious fare, are bending every effort to save the fabulous toheroa from vanishing forever. They hope "extinct" will never be the word for toheroa.

KINDHEARTED

At Kingsport, Tennessee, a man went up to the foreman of a ditch-digging crew and asked for a job. The foreman gave the unemployed man a note to Judge Lacey West. The note said: "Please try to hire this man for 30 days." The judge just smiled and explained that the ditch-digging crew was a work gang sent out from the city jail—and the kindhearted foreman was a prisoner himself.



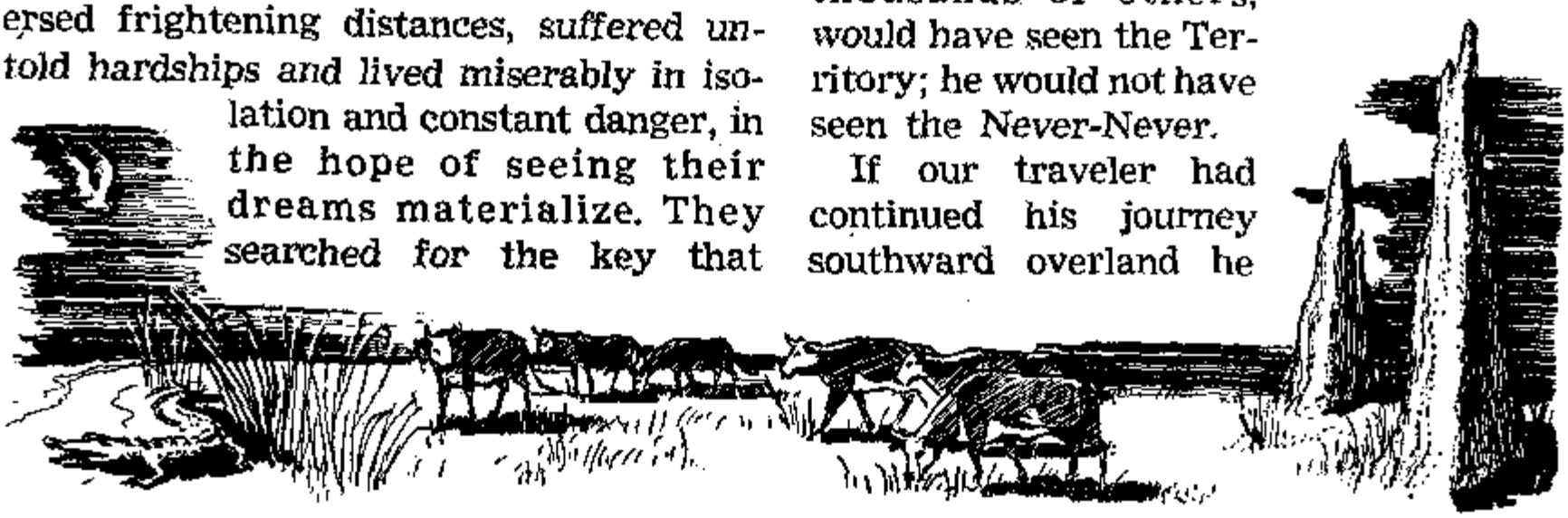
By "Awake!" *correspondent*
in Australia

IN THIS day of modern communications and transportation there is hardly a land, however inaccessible, that has not been explored and measured, settled at least partially and developed to a state of productiveness. It may come as a surprise to some that in Australia there is a land of unlimited possibilities that has defied all efforts to subdue it and that is officially known as the Northern Territory. Covering one sixth of the island continent and occupying the central and northern half of Australia, it is bordered by the dry interiors of three states, Western Australia, South Australia and Queensland. In area it is 523,620 square miles, but the sparse population allows for only one inhabitant to every thirty-three square miles.

The early settlers to the Territory traversed frightening distances, suffered untold hardships and lived miserably in isolation and constant danger, in the hope of seeing their dreams materialize. They searched for the key that pastoral and mineral riches. Most of them found only disillusionment, despair and untimely death. Many are the vivid stories about this land. It has been variously described by explorers and writers as a 'nameless land, vague earth, land of loneliness and legend, bad and beautiful, wild and strange, land of ever-shadowed past and ever-shining future, and of eternal promise that never comes true.' So to Australians, this center of the outback has come to be fittingly known as 'the Never-Never land.'

A traveler, winging his way from another continent on one of the overseas airliners, might vent surprise at his first glimpse of the northern "Gateway to Australia." His gaze could sweep over the sparkling Timor Sea and the well-watered plains dark with tropical growth. On landing at Darwin he would see close at hand the rich soil of the country, where lush vegetation grows in profusion. Bananas, papaws and mangoes planted by man spring up to maturity practically unattended. He would take note of Darwin, a straggling Commonwealth-administered township of 8,000 people, mainly made up of civil servants, pearlers, crocodile shooters, laborers, service personnel and a few farmers. He would probably term the place 'picturesque and quaint,' but would not be sorry to leave the tropical heat for the cooler, more 'civilized' Australia of the southwest. He, like thousands of others, would have seen the Territory; he would not have seen the Never-Never.

If our traveler had continued his journey southward overland he



might have been more surprised, for the country unfolds like the pages of an illustrated geography book. For about 250 miles the land is well forested and permanently watered by coastal rivers. This belt benefits from the 40- to 60-inch annual rainfall, and animal life abounds. Here the water buffaloes, descendants from India, slumber in the swamps in large herds. They are dangerous creatures with powerful inverted horns that can throw horse and rider many yards when the animal is disturbed. Hunted for their tough, durable hides, they have been one of the few constant sources of revenue for the Northern Territory.

The rivers teem with fish, providing food for the hungry fish crocodile, which attains a length of up to seven feet. On the billabongs and lagoons wild geese and ducks nest and swim companionably with the jabiru or black-necked stork. In the salt water and on the mangrove flats the sleepy-eyed but deadly man-eating crocodile waits on unsuspecting game, such as a hopping wallaby or even a lumbering bullock. The salt-water crocodile has been known to seize a horse on the gallop, and specimens of this creature up to twenty feet long have been caught. This northernmost part of Australia is richer in bird and animal life than any other part of the country.

On these swampy flats can be seen one of the wonders of nature peculiar to north Australia. Giving the appearance of huge grave headstones, flat-sided 'magnetic' ant hills stand row upon row, ten and twelve feet high. Each tomblike mound points magnetic north and south, not varying one degree.

Just south of the township of Katherine the landscape suddenly changes and another page of our geography book is turned. Hundreds of square miles of good lightly-wooded grasslands, somewhat like the prairie country of the United States, extend to the east and west borders of the territory and support many cattle stations. This is the land of the swift-footed emu, of Australia's own dog and scavenger, the dingo, and the habitat of the curious plain turkey, hunted for its tasty flesh.

Even farther south the scene changes once more. The Mitchell grass becomes sparser and finally gives way to the stunted mulga, and the land seems to spout billions of gibber stones, small rounded rocks that give the appearance of a huge potato harvest on the flat brown plains. Here a few hardy kangaroos can be seen, but snakes and lizards seem to thrive best, with the squawking pink-and-gray galah adding a little color. This is the dry dead heart of Australia. Nestled in a mountain range, an oasis to weary travelers, is the town of Alice Springs, which provides a rail link with South Australia. In a good year there may be a ten-inch rainfall in these parts, but in the extreme south only about five inches can be anticipated. The Never-Never is a thirsty land.

Early History of Never-Never

The white man's battle against the Territory's outback has been a constant and bruising one. The land had stood inviolate for centuries, and seemingly intended to remain that way. Its conflict with man has followed the pattern of boxers in a prize fight, with the Never-Never consistently proving itself the master strategist. The nomadic natives had never experienced any real trouble with this aggressor because they never tried to fight or tame it. They could exist, not only in the tropical north with its abundance of wild life for food, but also in the arid center where food and water were constant scarce commodities. There they were content to follow the water holes, hunting kangaroos, lizards, snakes and even tree grubs.

In the early part of the seventeenth century Dutch navigators discovered the Northern coast line. They were not impressed with what they saw, and it was nearly 200 years later that the British government, sensing foreign interest in the territory, decided to establish a military outpost. A military detachment against the Never-Never—a poor match and due for a knockout blow. Fierce heat, unfriendly natives and complete isolation announced failure to the settlement, and two later attempts likewise failed. The British had lost the first three rounds and accepted defeat.

However, the newly formed state of South Australia was showing a lively interest in this unmapped and virtually unknown piece of land. The government offered enticing rewards to explorers, and in 1862, setting out from Adelaide, John McDouall Stuart crossed the continent from south to north. Although he suffered much hardship, including attacks by savage natives, he was the first white man to cross the Never-Never, and was so impressed by what he saw that he wrote: "If this territory is settled it will be one of the finest colonies under the Crown suitable for the growth of any and everything."

The South Australian government took up the challenge and began her attack. She poured in millions of pounds, opened up overland tracks for camel trains and stock routes for cattle, practically gave away land to settlers, constructed railways and an overland telegraph line, imported thousands of Chinese coolies for agricultural work and developed some mining industries. But what happened? The cattle died, the pioneer settlers were beaten back by heartbreak and native spears, white ants ate the telegraph poles, the railway had nothing to rail and the Chinese coolies, with no medical supplies or proper food, died like flies on the gold fields that had become graveyards.

After forty years it was obvious that the Never-Never land had triumphed again, and in 1911 the "white elephant" was sold to the newly formed Commonwealth Federal Government. It has been their fight ever since, a 'problem child of the empire.'

The greatest works in developing some of this land were accomplished during the war years of 1940-45 when it was thought Australia might be invaded or attacked from the north. Thousands of miles of bitumen roads were laid, tying the Territory up with the south and east. These roads are like vital arteries, keeping the way open with the rest of Australia.

Agriculture and Industry

The raising of beef cattle is the major industry of the Never-Never. The wide brown land boasts of the two largest cattle stations in the world, one being 13,000 square miles in area. Many of the large pastures are not fenced, so when mustering begins neighboring stations work together, sorting out one another's cattle and taking them back to their respective holdings. There are said to be a million head of cattle in these areas. In the north, Mitchell and Flinders grasses are found in abundance as cattle food; in the drier Alice Springs district the hardy little saltbush plant, existing on a three-inch annual rainfall or less, provides excellent fodder.

There is very little agriculture in the north, but a wide variety of minerals are being mined in various places: mica around Alice Springs, gold at Tenant Creek, tin at Mataranka and Finniss River and, lately, uranium at Rum Jungle south of Darwin. Authorities declare that the mineral wealth of this land has hardly been touched.

In the dry season the land is very arid and visitors marvel that any creatures could live amid such heat and dryness. One can drive for miles along the Barkly high-

way seeing no trees, no vegetation at all, nothing but a ribbon of blue bitumen straight to the hazy horizon. Yet after a few points of rain the desert 'blossoms as the rose' and the dry brown is transformed to emerald green. An Australian poet well described the Never-Never country in these words: "The everlasting sameness of a never-ending plain."

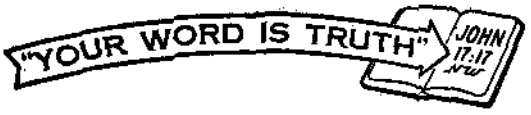
Over these plains camel trains once plodded along, joined by a rope from their nose pegs to the tail of the one ahead. Monotonously they swayed along, disdainful of desert and distance, led by men who knew that their packs contained goods vital to the isolated people of the north. They had no other contact with the outside world. The spirit of those pioneering days still exists with the "Territorians." Though times have changed transport from camels to big overland trucks, the people remain generally the same, free and easy, noted for their helping hand and generosity. Modern communications including pedal radio have helped to close the distance between neighbors, and a flying doctor service ensures a good chance of recovery for the injured and sick.

The natives or aborigines make up a large part of the Never-Never land's population. They are generally fairly tall and slim, chocolate brown in color, with thick black hair and broad flat noses. They have proved their value as excellent stockmen, horsemen, trackers and linguists. There are native artists too, one of whom is being acclaimed world-wide for his Never-Never landscapes. Many tribes are still myall or wild, living in the large native reserves. Those who have had contact with the white man have quickly picked up his ways, such as, for example, wearing hats, using tea, sugar and flour with their natural diet and, unfortunately, becoming addicted to tobacco. They have a generous community spirit and like giving presents and sharing their possessions, thus making provision within their tribes to care for the old folk. They are a happy people and enjoy laughing at the ridiculous.

From tropical north to treeless south this land is being reached with the good news of a coming better day. Station manager and stockman, miner and myall native are now among those hearing the message of Jehovah God's incoming kingdom. Under this theocratic kingdom's just administration obedient men will push back every frontier, subdue desert and barren plain, linking them into one blending pattern girdling the globe with myriads of Edenic garden spots. The crowning feature will be the gift of eternal life bestowed upon all members of the human family that live on the paradise earth that will never, never pass away.

HOW MUCH OF YOUR TIME IS CONSUMED?

"Historians," said Martin Mayer, writing in *Harper's Magazine*, "may remember 1956 as the first year in which Americans spent as much time on a single leisure occupation as they did on their jobs. That occupation, of course, was watching television. If the research services of the networks can be believed, the total time involved mounts in a single year to more than 130 billion man-, woman-, and child-hours. Historians will note particularly that the average viewing audience at ten o'clock on an ordinary evening in 1956 is larger than the voting electorate which chooses the President—sixty to seventy million people." The United States has 430 television stations, 250 of which at 10 p.m. broadcast the programs sent out by the NBC and CBS television networks. Between them, Mr. Mayer says, these two major networks are on the air some 9,000 hours a year. How much of your time is eaten up by all that televiewing?



Who Receive an Instantaneous Resurrection?

DID Paul the apostle go straight to heaven when he died? Many believe that he did. They say that there was no need for Paul to await a resurrection to spirit life, that his change was instantaneous at his death. To support their claim they quote Paul's words: "For in my case to live is Christ, and to die, gain. Now if it be to live on in the flesh, this is a fruitage of my work—and yet which thing to choose I do not know. I am under pressure from these two things, but what I do desire is the releasing and the being with Christ, for this, to be sure, is far better." —Philippians 1:21-23, *New World Trans.*

Believers in the instantaneous change for Paul argue that Paul sets forth two alternatives, to remain in the flesh and to be with Christ. Actually, though, Paul expresses three alternatives and it is the third that he desires. But he does not say that his desire would be granted immediately upon death. To Timothy, Paul declared quite the contrary. He said that "the crown of righteousness" that he would receive as a reward would be given him "in that day," not immediately, but in some distant future. "That day" of which Paul spoke refers to the time when Christ comes into Kingdom power to reign as King. Paul's own words at Hebrews 10:12, 13 clearly indicate this. And Bible prophecy shows that this did not take place until A.D. 1914. Paul, therefore, could not have been resurrected before that eventful year.—2 Timothy 4:6-8, *New World Trans.*

To his Christian brothers Paul said: "For we know that if our earthly house, this tent, should be dissolved, we are to have a building from God, a house not made with hands, everlasting in the heavens. For in this dwelling-house we do indeed groan, earnestly desiring to put on the one for us from heaven, so that, having really put it on, we shall not be found naked."—2 Corinthians 5:1-3, *New World Trans.*

When Paul speaks of the Christians' earthly house as being dissolved at death, he has reference to the complete dissolution of the human body, never to be restored for future living. Paul knew that in his day and in all the centuries down to the setting up of the kingdom of God by Christ this dissolution of the human body was not to be followed by an instantaneous resurrection to spirit life. Christians dying during that period of time must sleep in Christ. They must sleep the sleep of death in hope of being awakened to heavenly life after the Kingdom's establishment. Hence concerning Stephen, who was stoned to death, it is written: "He fell asleep in death." Nowhere does the Bible say that he received an immediate resurrection to heavenly glory.—Acts 7:55-60, *New World Trans.;* John 11:11-14; 1 Thessalonians 4:13, 14.

During this period of sleeping and waiting for the Kingdom's establishment these dead Christians are as "naked." That is, they are as unclothed, living neither a life in the flesh nor a life in the spirit. Paul was not eager to die. He knew that for him to die meant being naked in death, asleep in the grave and awaiting the resurrection. What he earnestly wanted was the return of Christ, that he might be clothed with heavenly life.

But our critics will say, Do not Paul's words at Philippians 1:23 imply an im-

mediate change? No. The verb "releasing," *a·na·ly'sai*, is used as a verbal noun at Philippians 1:23. It occurs only once more in the Christian Greek Scriptures and that is at Luke 12:36, where it refers to Christ's return. The related noun (*a·na'ly·sis*) occurs but once, at 2 Timothy 4:6, where the apostle says: "The due time for my releasing is imminent." At Luke 12:36 the verb is rendered "returns" because it refers to the breaking away and departing of the servants' master from the wedding feast, so dissolving the feast. But at Philippians 1:23 the verb is not rendered as "returning" or "departing," but as "releasing." The reason is that the word may convey two thoughts, the apostle's own releasing to be with Christ at his return and also the Lord's releasing himself from the heavenly restraints and returning as he promised.

In no way is the apostle here saying that immediately at his death he would be changed into spirit and would be with Christ forever. According to Paul's own statement at 1 Thessalonians 4:16, 17, this getting to be with Christ the Lord will first be possible at Christ's return, when the dead in Christ rise first.

It is to this return of Christ and the apostle's releasing to be always with the Lord that Paul refers at Philippians 1:23. He says there that two things are immediately possible for him, namely, (1) to live on in the flesh or (2) to die. Because of the circumstances to be considered, he expressed himself as being under pressure from these two things, not knowing which thing to choose as proper. Then he suggests a third thing, and this thing he really desires. There is no question about his desire for this thing as preferable, namely, the releasing, for it means his being with Christ.

The expression *to a·na·ly'sai* or *the releasing* cannot therefore be applied to the apostle's death as a human creature and his departing thus from this life. It must refer to the events at the time of Christ's return and second presence, that is to say, his second coming and the rising of all those dead in Christ to be with him forevermore.

Does this mean that of all who attain to the heavenly resurrection none are raised instantaneously? No. There is only a remnant yet on earth of those genuine Christians who are anointed with God's spirit and who therefore have the pledge of a resurrection out of death to life in the heavens. Jesus Christ has come into the Kingdom since A.D. 1914. At death the remnant do not expect to go into a long sleep of 'nakedness' as did those who died before the Kingdom's establishment and the coming of Jehovah with his messenger to the temple A.D. 1918. According to God's Word, the remnant will not sleep on dying faithful. They will be instantaneously raised to life in the spirit, being "changed, in a moment, in the twinkling of an eye," and thus finally they will be resident or at home with their Lord in the heavens. At the instantaneous resurrection change from earthly to heavenly life the record of their works on earth is not wiped out but follows or goes along with them and is pleasing to Jehovah's Judge, Christ Jesus.—1 Corinthians 15:51, 52, *New World Trans.;* Revelation 14:13.

Businesses Plunge, Sales Skyrocket

According to the Census Bureau, there were almost 48,000 less businesses operating in the United States in 1954 than in 1948. However, sales jumped from more than $130,500,000,000 in 1948 to almost $170,000,000,000 in 1954.

Tanganyika

TO THE middle south of Tanganyika, this immense African country, lies the grass-covered Ukukwe mountain range. At the base of the range winds the Kiwira River. This river leads to some of the most awe-inspiring sights that mankind will ever behold. Far across the river, bedded in a five-hundred-foot-deep chasm, is a natural bridge. It forms a perfect arch reaching fifty feet at its height and as many feet again throughout its span. Its top is wide and is carpeted with grass. It is an unforgettable experience to pass over this mass of rock to the land beyond.

But a bridge far more glorious than this one of stone is being built today by Jehovah God. This span crosses from the old world of corruption to the new world of righteousness. And circuit assemblies of Jehovah's witnesses are fast becoming the ever-beckoning approaches for many more men of good will to enter upon the way to the new land beyond. The results of a recent assembly in Tanganyika are most gratifying.

In a well-chosen site near the crest of a sprawling slope nestled in the center of a huge horseshoe mountain range, the brothers had erected their own open-air auditorium. The well-built platform of mud and bamboo poles gave a commanding view of the assembled crowds and the hills on all three sides.

The opening day some two hundred witnesses and another three hundred of the local residents were in attendance. The local people came mainly to satisfy their curiosity and to determine the reason for all the elaborate preparation. The next day, Saturday, the crowds rose to 742, mainly because of zealous early-morning preaching and a unique public address system. The slope upon which the assembly grounds were situated made an ingenious sounding board for the dual-trumpet speakers, so that the people of the valley could clearly hear all that was said during the assembly. No sound cars were employed. None were necessary.

Enemy tongues were busily wagging, most of them saying that Jehovah's witnesses were only an African cult. That night the premiere showing of the film "The New World Society in Action" in this country was scheduled to be held under the stars—admission free. Before the sun had set hundreds began to take their positions on the loglike banana stalks that were laid on the ground. When darkness fell the arena was full and the showing began. From the very opening scene of the visitors entering the Brooklyn headquarters of the Watchtower Society, through to the interracial shots of graduation day at Yankee Stadium, there was no holding back their expressions of delight.

At the close of the film the air was filled with the cries of the crowd, saying *"Ndaka, ndaka!"* (Thank you, thank you!) One boy about twelve years old seized the arm of the African circuit minister to have him translate for the benefit of the European district minister his appreciation. He said: "I want to thank the Watchtower Society for this very wonderful film."

Two African plainclothes policemen, sent to cover the assembly events for their

superiors, came forth for an introduction and to give their repeated expressions of gratefulness for the showing. One officer promised to subscribe for the *Watchtower* magazine, the official journal of Jehovah's witnesses. At ten o'clock that evening the usher captain beamed happily as he reported the attendance figure—2,026! This represented an 800-percent-attendance increase!

This fertile valley is a banana belt. The valley folk live, eat and sleep bananas. The houses are constructed of banana leaves and twine. The people eat regular meals of bananas, stewed, fried and baked. But to be blessed with this fruit it must rain a good deal. So it was no surprise to wake up Sunday morning and be greeted with low overcast skies.

The immersion of twenty-six brothers and sisters and field service proceeded normally, but at twelve noon the clouds burst open to pour forth. The hard rainfall threatened to spoil the afternoon meeting. Fifteen minutes before starting time, however, the rains did stop. This allowed the crowds, with their banana-leaf umbrellas, to take their seats. Despite the rain threat, 783 gathered to hear the public talk "Overcoming the Fears of This Generation."

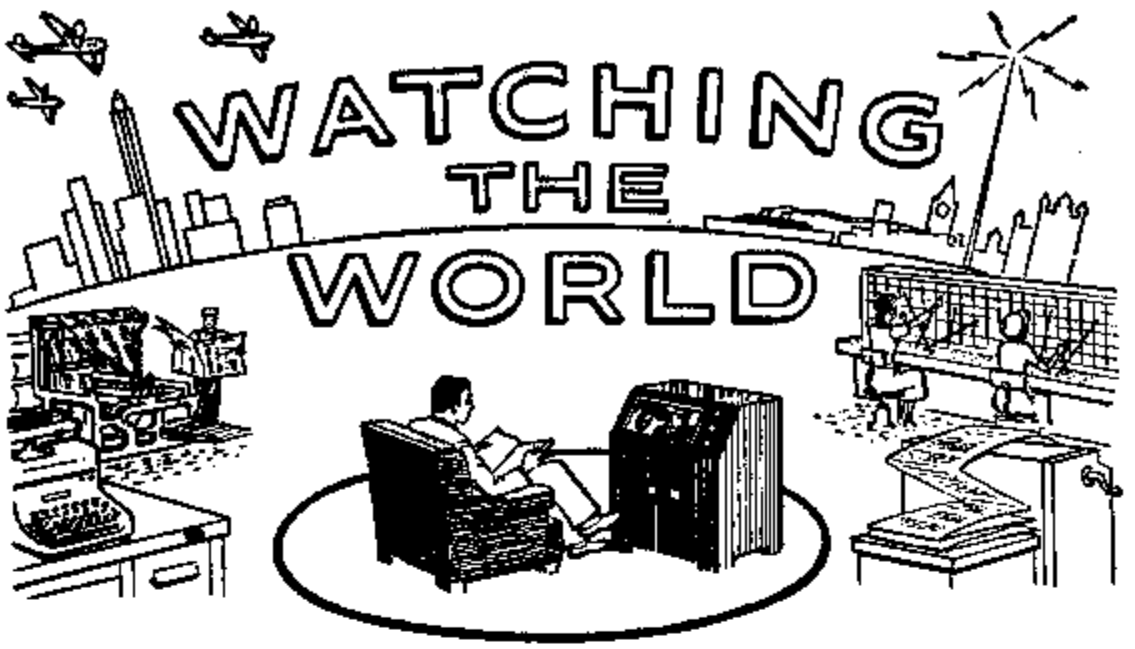
After the assembly concluded the skies opened up again, but Jehovah's witnesses were homeward bound. And many good-will persons had an opportunity to learn how they too can cross over Jehovah's bridge of Kingdom truth from the old-world ways to new-world living.

So There!

Have children changed much through the centuries? Not according to the papyrus texts that are re-emerging from the sands of Egypt. One schoolboy, in a letter found in one of the cities in which the Greeks and Romans lived in Egypt 2,000 years ago, wrote to his father: "That was a fine thing not to take me with you to town. If you won't take me with you to Alexandria, I won't write you a letter, I won't speak to you, I won't talk to you. And if you go to Alexandria, I won't ever take your hand or ever greet you again. That's what happens if you don't take me with you. . . . In future send for me, please do. If you don't send I won't eat, I won't drink, so there."—*Science Digest*, October, 1956.

? DO YOU KNOW? ?

- *What effect the world political situation* had on the Olympic games? P. 3, ¶3.
- Why Christendom's various sects are urging interfaith? P. 5, ¶2.
- How Solomon's example shows the danger of interfaith? P. 6, ¶1.
- Why true Christians cannot practice interfaith? P. 8, ¶2.
- *What the "iron curtain" between Austria* and Hungary is like? P. 9, ¶5.
- Who the **kamishibai**-man is? P. 12, ¶4.
- What amazing things have been done with the seats on some 1957 cars? P. 13, ¶5.
- *How the automobile has become a sign* of current materialism? P. 15, ¶4.
- How, without fighting, the people of Haiti overthrew their government? P. 18, ¶7.
- How the fabulous toheroa quickly disappears beneath the sand? P. 20, ¶2.
- Where a single cattle station covers 13,000 square miles? P. 23, ¶6.
- What Paul meant when he said in "that day" he would receive his reward? P. 25, ¶2.
- What unusual meeting place Jehovah's witnesses used in Tanganyika? P. 27, ¶3.



Ike's Goal: World Peace

◈ In a private family ceremony Mr. Eisenhower took the presidential oath (1/20) for the second time. In his inaugural address (1/21) entitled "The Price of Peace," the president called on Americans to embrace the world in their thinking, that somehow "we can help to heal this divided world." He made clear that the cost of peace would be high in effort, money and sacrifice. The president argued that Americans must use their skills, knowledge and, at times, their substance "to help others rise from misery." "No people can live to itself alone," he declared. "The unity of all who dwell in freedom is their only sure defense. . . . No nation can longer be a fortress, lone and strong and safe." A strong religious note ran through his address. The president opened his inaugural speech with a plea for "the favor of Almighty God" that America might "pursue the right—without self-righteousness . . . know unity—without conformity . . . grow in strength—without pride of self." The inauguration parade was described as a latter-day Caesar's triumph, featuring Homburgs and strapless gowns. The crowds viewing it were estimated at between 250,000 and 750,000.

Strange Talk for a Materialist

◈ In February, 1956, Communist party chief Nikita S. Krushchev called Stalin a sickly suspicious, distrustful man, a mass murderer. He portrayed Stalin as a murderous paranoid who brought the Soviet Union to the brink of destruction. Now, a year later, Khrushchev calls this same Stalin "an example of a good Communist," and asks, "God grant that every Communist should be able to fight like Stalin." Why the dramatic turnabout? Are Stalin and the present Soviet system inseparable? Why call on God? Strange talk coming out of materialistic Moscow these days.

Poland Endorses Gomulka

◈ Poland conducted one of the freest elections ever permitted by Communist rulers. The voters declared themselves solidly behind Wladyslaw Gomulka, their leader. This election, strangely enough, did not permit any official list of candidates to lose. It merely exposed the candidates to voters' preferences. The voters could stay away from the polls or they could cross out one or more names appearing on the ballot. The turnout was orderly and heavy. More than 90 percent of the electorate voted and the majority accepted the list of candidates submitted by Gomulka. To win this triumph, however, Gomulka had to tell the Polish people that to cross out Communist candidates' names would be "to cross Poland off the map of European states." Gomulka's alliance with Roman Catholic Cardinal Wyszynski also reaped dividends. The church, sensing that many of her freedoms were closely tied with Communist Gomulka, urged Roman Catholics to vote for his list. Roman Catholic priests, nuns and monks turned out in great numbers and voted freely. Poland, a land estimated 97 percent Roman Catholic, appeared to enjoy voting the Communist ticket. It was obvious that the Roman Catholic Church was a party to an alliance with Gomulka, which was paying off handsomely for him.

Circle Globe in 45 Hours

◈ Three U.S. Air Force B-52 jet Stratofortresses, capable of carrying the hydrogen bomb, circled the earth in less than two full days—24,325 miles in 45 hours 19 minutes. This cut in half the 94 hours one minute required by the propeller-driven B-50, Lucky Lady II, on the first nonstop flight around the world in 1949. The three B-52's flew at an average speed of 525 miles an hour. Officials called it "a routine training mission." But many observers think it was a case of twirling a big stick in the face of world unrest. At Washington it was believed the flight was timed to impress the U.S. Congress, which is about to consider a record peacetime budget with $17.5 billion earmarked for the Air Force. "Operation Powerflight" was conducted under the strictest secrecy. About the first thing some of the crew members thought of when they landed was to hurry home and explain to their wives why they had been gone so long.

Hair-curling Depression

◈ A record-breaking peacetime budget was presented by President Eisenhower to the U.S. Congress, the slight sum of $71.8 billion. In 1952 Eisenhower held up the objective of a $60-billion budget. "My goal, assuming that the cold war gets 'no worse,'" he said, "is to cut federal spending to something like $60,000,000,000 within four years." The budget has risen from a low point of $64.6 billion in 1955 to $66.5 billion in 1956, $68.9 billion in 1957, and an estimated $71.8 billion in 1958, or an extreme rise of $7.2 billion, or $1.5 billion short of the 1953 peak of $74.3 billion. Even friendly critics can see that the government has stepped up spending, and some express unhappiness because of it. The president's own secretary of the treasury, George M. Humphrey, stated flatly: This trend "should promptly be stopped." Humphrey added that if the public ever loses hope of a lower budget and lower taxes, the nation will have "a depression that will make your hair curl." The U.S. is not spending itself rich. President Eisenhower, however, carefully modified the impact of Humphrey's words by saying that the secretary was not talking about an immediate problem but "long-term continuation of the spending of the order of which we are now doing." The president did not think a depression of the 1929 variety could occur again. What was the immediate outlook for U.S. business? President Eisenhower was cautiously optimistic. He termed the prospects for the next few months "very good indeed!"

Parched Land, Determined Men

◈ Meteorologists report generally that the current drought in the U.S. is the most intense in recorded history. Almost one fifth of the land area of the U.S. has been hit hard. The Department of Agriculture estimates that already 29 million acres of rich land have been damaged by drought and dust. Soil authorities warn that in three states alone the top layers of more than six million acres of cropland might blow away during the the winter. Thousands of persons have been driven to economic ruin. The rural population is shrinking. In Texas alone the rural population is estimated to have dropped from more than 2.3 million to only about one million today. After touring the drought-stricken area President Eisenhower pledged to seek a $76-million federal relief fund for the section. "We are going to come up with additional programs to use in solving this problem," he said. "It is a problem I assure you we will solve." The weather forecast the next day continued the same—"No Rain."

"Practically Inexplicable"

◈ Soviet rulers say that the U.S. is endeavoring to encircle Russia with bases for atomic warfare, that these bases are being equipped with the most modern weapons, including long-range guided missiles and atomic warheads. Then as a warning to Turkey, Iran and Japan, who might co-operate with the U.S. in establishing atomic support commands, the statement was made that in the event of war these lands would be the first to receive Soviet retaliation if they allowed war to be carried on from their homeland. *Pravda*, Communist party newspaper, cautioned these nations not to trust too heavily on U.S. guided missiles, because the U.S. does not have a monopoly on them and could be said to lag behind. Was this a hardening of attitude by the Soviet Union toward the U.S.? President Eisenhower hesitated to agree. He said that the Soviet policy reflects a nation that is "unpredictable" and sometimes "practically inexplicable."

A Princess Is Born!

◈ "My beloved wife, the Princess, has given birth to a baby Princess who has been given the name of Caroline Louise Marguerite. Thank God and rejoice!" With those words the 33-year-old Prince Rainier announced the birth of the 8-pound, 3-ounce baby princess born to his American princess, the former Grace Kelly. The 4,200 citizens of the 367-acre principality of Monaco shouted for joy! The palace rocked from a 21-gun salute. Champagne flowed freely. Even the famed Monte Carlo casino paused briefly to have one "on the house." Church bells rang out. Flags went up. Princess Caroline is the thirty-first descendant of the Grimaldi warrior who claimed Monaco for his own in the twelfth century. She is also heiress to 24 ancient European titles and her father's throne. Princess Grace expressed a wish to nurse her baby. She said that princess Caroline will be addressed officially as "Madame," and will be spanked whenever she deserves it.

1956—A Big Year for Crime!

◈ Crime took no holiday during 1956. More major offenses were committed in the U.S. during the past twelve months than in any previous year. The Federal Bureau of Investigation (F.B.I.) reported that 2,534,000 major crimes were committed during the year. This surpassed by 267,000 the previous peak recorded in 1954, and was an increase of 12 percent over 1955. These are preliminary figures. An average of 21,000 fingerprints were received for processing each working day by the bureau. Its files contained 143,000,000 fingerprint cards when the year ended.

English Is Tops

◈ After the end of World War II the English language spread like wildfire. "It became a standard medium of communi-

cation, even among non-English-speaking nations," said Oliver J. Caldwell, assistant commissioner for international education in the U.S. Office of Education. "It seems safe to say that one person out of every seven or eight living today may be defined as English speaking or a student of English, and many more are in the process of learning English. This makes it the chief of the world's tongues. Only Chinese exceeds it numerically —but Chinese is broken into several dialects and is largely confined to one continent. Hindustani and Russian, each with about 150 million speakers, are far behind English." Caldwell cited estimates that about 250 million speak English as their native tongue; that another 50 to 100 million use it as a second language; and added that around the world a very large but indefinite number of school children are studying English.

The War Few Hear About

◈ For eight years the Colombian army has fought against antigovernment guerrillas, and the end is nowhere in sight. The death toll, according to President Gustavo Rojas Pinilla, tops 100,000—three times greater than battle deaths among U.S. forces in Korea. This is a strange, confused, meaningless war, where the liberals fight conservatives in protest against a political defeat, or fight just to satisfy the lust for blood and death. First, the liberals fought the conservatives for driving them from their farms. In 1953 Gen. Rojas Pinilla ousted both parties and put an end to the war; that is, for a year. Now both parties, plus ex-guerrillas, have united themselves in opposition to the government. They hide out in the rugged Andean ranges. In bands they steal cattle, massacre farmers, hijack coffee, attack army outposts, murder oil crews and, when trapped, capture whole villages and use the people as hostages. The army says the job ahead is grim and bloody. It may take years before it is finished.

More TV's than Bathtubs

◈ In a rather modest statement the Federal Communications Commission said: "TV is now well established" in the U.S. The fact is, U.S. homes have "more receivers than bathtubs or running water." There are 496 commercial TV stations on the air, against a mere 69 only seven years ago. Ninety percent of the American people are within viewing range. There are 164 million radio and TV sets in America, or over 60 percent of the world total. Of these, 39 million are TV sets. These cost their owners a thin $15 billion! U.S. air waves now support 2,896 commercial AM stations, more than twice as many as in radio's pre-TV heyday. FM's slip is showing, with only 530 stations operating.

"Keep on, then, seeking first the kingdom." — MATTHEW 6:33.

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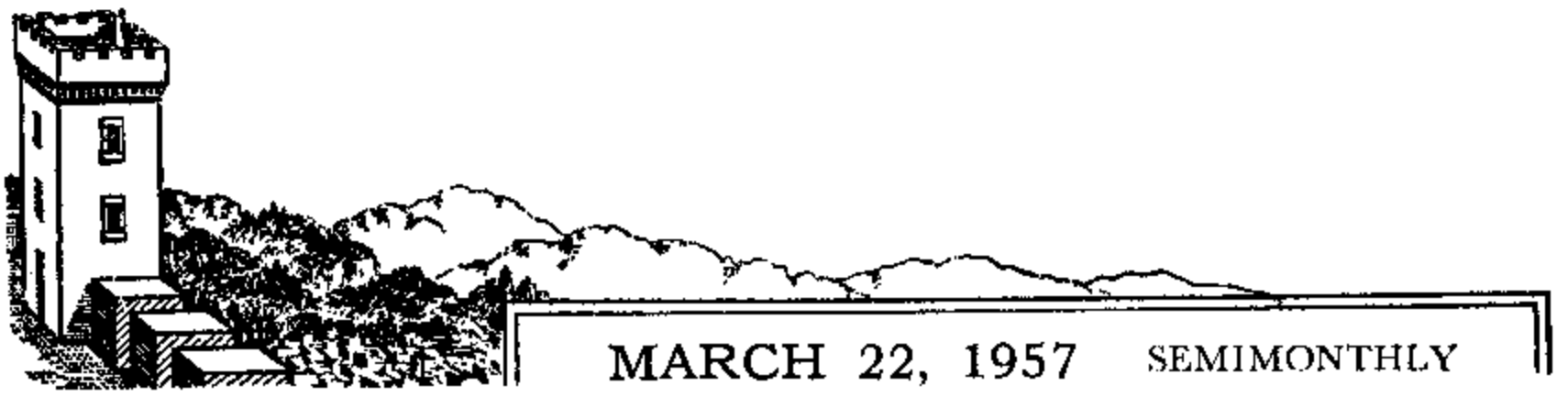
Awake!

CREEDS—GEMS OF TRUTH OR CHIPS OF ERROR?

The Danger of Bigness

The Musical Language of Birds

Funeral Customs in Cuba



MARCH 22, 1957 SEMIMONTHLY

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Awake!

"Now it is high time to awake."
—Romans 13:11

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SUNDAY LAWS CANNOT RESTRICT freedom of worship

By "Awake!" correspondent in the Netherlands

THE Sunday laws in the Netherlands were enacted on March 1, 1815, to "insure the observance of the Sundays and the religious holidays generally recognized by Christian church societies in this country by making it illegal to carry out professional duties, which could interfere with practice of religion, . . . "—*Leerboek voor de Politie,* by Stapel and de Koning.

True Christians do not object to such laws, as they do not interfere with true worship; in fact, such laws often aid true worship. When the apostle Paul did secular work he "would give a talk in the synagogue every sabbath and would win over Jews and Greeks." Jehovah's witnesses in these modern times follow closely this example of Paul and use their free time on Sundays and other days to practice true worship, which includes preaching the good news from house to house and the use of other methods. Thousands of persons in the Netherlands are being spiritually and morally built up by this preaching. One could hardly imagine that laws related to the Sunday Law, made to ward off interference of worship on Sundays, could be enacted and construed to serve the purpose of interfering with worship! But this did happen in the Netherlands.

On the viciously cold Sunday morning of February 19, 1956, a small group of Jehovah's witnesses braved the elements to preach to the inhabitants of Huizen, a community of about 11,000 on the shores of Ijssel Lake. Suddenly police appeared on the scene and in a friendly but firm manner announced that the distribution of literature had now become illegal and that the witnesses should follow them to the police station. At the station the witnesses were confronted with a law that had just come into effect, a law designed to cripple the activities of Jehovah's witnesses on Sundays in that community. A summons to appear in the Cantonal Court was drawn up.

The law of Huizen that bans distribution of printed Bible sermons deprives both preacher and hearer of religious duty and privilege, which to many is available only on Sundays. The burgomaster admitted to pressmen: "You cannot forbid anyone to ring doorbells and preach; but with all respect for the activity of the witnesses we still thought it fit to keep it within bounds."

Admittedly, the law could not stop Jehovah's witnesses from going from house

to house on Sunday. Why, then, formulate a law that makes it a crime to offer supplementary printed Bible sermons? Is the mere presentation of Bible literature a peace-disturbing factor, or was the law brought into being just for spite, to work up prejudice against the witnesses and to create the impression that Jehovah's witnesses are an unruly lot, needing all kinds of extra laws to keep them within bounds? Even when Jehovah's witnesses kept going from house to house in Huizen on Sunday with only the Bible, the police of Huizen seemed to have drawn moral sanction from this new law to search the brief cases of the witnesses brazenly for literature, even without the slightest shred of evidence that literature was offered at the doors.

The witnesses appeared before the Cantonal Court in May of 1956 to present their case. Legal counsel for Jehovah's witnesses presented his arguments well, and a member of the branch office in Amsterdam was allowed to present powerful arguments to show that the essential part of the law that forbids one to recommend on a Sunday the reading of a book deprives one of the constitutional right to worship as he sees fit, be his way of worship so simple as to recommend to another merely the reading of a book that the worshiper believes contains the truth of God's Word. The just law that forbids sale on Sunday for pecuniary gain could not be applied to a preacher distributing, in addition to his oral preachments, printed Bible sermons for no pecuniary gain.

However, the atmosphere was one of a case all cut and dried. The cantonal judge found the defendants guilty, and they were ordered to pay a fine of fifteen florins.

The case was appealed to the District Court sitting in Amsterdam. The case was handled December 10, 1956, in a friendly and attentive atmosphere, and the three judges on the bench listened sympathetically. Ten days later the decision was handed down, to the effect that the Court did not consider the proved fact as liable to punishment. It said this "restriction, in the opinion of the Court, infringes upon the individual freedom of expression of opinion in an intolerable way and is particularly in contravention of Article 181 of the Constitution, which article gives each individual the absolute freedom of the confession of his religious convictions —except to the extent of infringing on the rights of society and its members by trespassing criminal law. The guarantee to publicly confess one's religious convictions to third parties must be understood to include the proclamation of the contents of writings having a religious character."

The case was appealed to the Supreme Court of the Netherlands.

The press took up the news and gave this case and the District Court's decision nationwide publicity. The *Gooi- en Eemlander,* covering the Huizen district, commented: "The judgment in this case of principle leaves no room for doubt. In the considerations, not Jehovah's witnesses but those are morally censured who had drafted Article 10 of the General Police Regulations, in order to make it impossible for Jehovah's witnesses in Huizen to confess their religion as they freely may do everywhere else in our country. From now on members of this group will be able to 'evangelize' [as they call it] in Huizen as well—even on Sunday."

And this Jehovah's witnesses will continue to do. They will continue preaching, because the message they have must be proclaimed, "urgently in favorable season, in troublesome season."—2 Timothy 4:2, *New World Trans.*

Creeds —Gems of truth or chips of error?

Many believe the early creeds to be the very essence of Scriptural truths. *What light does* God's Word throw upon these creeds as well as upon creeds in general!

"THE illumination of the soul," is what "Saint" Augustine called the so-called Apostles' Creed.

Other leaders in religion have heaped similar praise upon it as well as upon like creeds, such as the Nicene and the Athanasian; which three creeds, incidentally, form the foundation of most of the modern creeds of Christendom.

While men may thus highly regard these creeds, it does not at all follow that God's thoughts are the same. Rather, the opposite is more likely to be the case, since "what is lofty among men is a disgusting thing in God's sight."—Luke 16:15, *New World Trans.*

A serious charge against the "Apostles' Creed" is that of imposture. Until the middle of the seventeenth century it was credited to the twelve apostles. Some even went so far as to ascribe one section to each of the twelve apostles. Today, however, it is generally agreed that it was not written by the apostles.

Had it been written by the twelve apostles there certainly would have been some mention of it in the Scriptures. But no reference to it whatever do we find. Nor was it ever mentioned by any of the early church councils. Besides, no two early versions are alike; they all vary more or less as to content or in the arrangement of the various points made. This would not have been the case had it one common origin in the apostles themselves. Further, history records that fifth-century Catholic emperors required the Nicene Creed to be used at baptisms and other like occasions and banned all other creeds. It is not likely that they would have done this had there been a genuine apostles' creed. It is therefore perpetuating a forgery to continue to term this creed the "Apostles' Creed."

A like charge must be placed against the so-called Athanasian Creed. There is no mention of it until more than a century or more after Athanasius died (authorities disagreeing as to just how long). Up until the end of the eighth century it was ignored by ecumenical church councils, which it certainly would not have been had it been the product of Athanasius. Apparently its author tried to gain acceptance for his creed by labeling it the "Athanasian Creed."

No Scriptural Precedent

The fact is that not only is there no mention of any apostles' creed in the Scriptures, but no mention of any creed, no, not even a hint of one. There is no epitome *of either Christian or pre-Christian belief* to be found anywhere. No one accepting pure worship was asked to repeat a certain doctrinal formulary. That is why one looks in vain for the entry "creeds" in most Bible dictionaries.

If not from the Scriptures, from where did the creed idea come? The facts seem to indicate that the creed idea was taken from pagan religions.

The very adoption of the creed idea was a symptom of apostasy, a worshiping of God by rote; words and forms of words

were more important than their understanding or living by them. Overlooked was God's condemnation of all such practices: "This people draw near with their mouth and honor me with their lips, while their hearts are far from me, and their fear of me is a commandment of men learned by rote."—Isaiah 29:13, *Rev. Stan. Ver.*

Creeds as such are also opposed to the Scriptural principle that as a result of *running to and fro in God's Word* knowledge would be increased and that "the path of the righteous is like the light of dawn, which shines brighter and brighter until full day." Creeds, not being inspired, are bound to fall short and to be found wanting as understanding of God's Word increases.—Daniel 12:4; Proverbs 4:18, *Rev. Stan. Ver.*

Creeds Are 'Chips of Error'

Before noting the proof that creeds are chips of error, let it be noted that creeds also err in what they neglect to say. They are supposed to be epitomes of the "faith *which was once for* all delivered unto the saints." However, two of the most important teachings of this faith, namely, the vindication of Jehovah's name and the establishment of his kingdom, are not mentioned in any of the creeds. The so-called Apostles' Creed does not even touch on the reason why Jesus died, for our sins as *a ransom. Could we for a moment imagine* that the apostles would compile a statement of belief that left out these three most important teachings of God's Word?

As to their teaching error: The so-called Apostles' Creed speaks of the "Catholic Church" and of the "resurrection of the body." The Bible says nothing about a "Catholic Church." As for the resurrection of the body, the apostle Paul plainly shows that the body sown in death is not the one raised up but that "God gives it a body just as it has pleased him."—1 Corinthians 15:35-38, *New World Trans.*

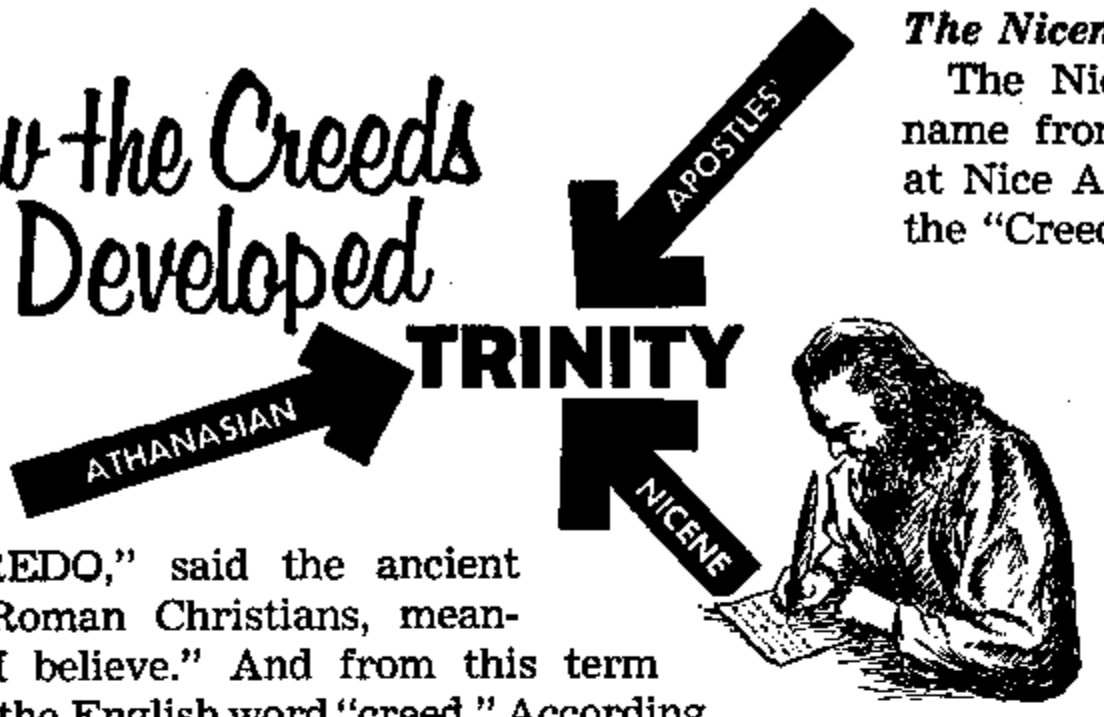
As for other creeds, ancient and modern, in that they teach equality of the Son with the Father, if not also of the "Holy Ghost" with the Father and the Son, they also are shown to be chips of error rather than gems of truth. And especially since such creeds make these false teachings the most prominent part of belief.

The fact is that nowhere does the Bible *teach equality of the Son with the Father*, but it teaches the very opposite; it shows the Son to be in subjection and hence inferior to the Father. Thus we are told of the Son's inferior position before he came to earth, in that he was not ambitious to be equal with God, his Father. (Philippians 2:6, *Rev. Stan. Ver.*) And while on earth he continually called attention to his Father's superiority by stating that he could do nothing of his own initiative; that only his Father is good and that "the Father is greater than I." (John 14:28, *Rev. Stan. Ver.*) Writing long after Jesus' resurrection and ascension into heaven, the apostle Paul shows that God is the head of Christ and that throughout eternity the Son will be in subjection to his Father, Jehovah God.—1 Corinthians 11:3; 15:28.

As for the "Holy Ghost" or holy spirit, God's Word shows it to be his active force operating to accomplish his purposes. It is not a personality.—Zechariah 4:6.

Thus we see that there is no Scriptural basis for these creeds; that they originated with pagan religions; that they leave out the most important truths mentioned in the Bible and feature false teaching. They might be said to be a snare of the Devil to push aside the Word of God and to propagate error. In fact, there was a time when the "Apostles' Creed" was so highly prized that to write it on "vile paper was to deprecate it"!

How the Creeds Developed



"CREDO," said the ancient Roman Christians, meaning, "I believe." And from this term comes the English word "creed." According to the dictionary a creed is "a brief, authoritative formula of religious belief; specifically, the Apostles', the Nicene or the Athanasian Creed. *The Creed* usually means the Apostles' Creed."

The "Apostles' Creed"—until the seventeenth century believed to have been written by the apostles—reads as follows:

"I believe in God the Father Almighty, Maker of heaven and earth, and in Jesus Christ his only Son our Lord, who was conceived by the Holy Ghost; born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead, and buried; he descended into hell; the third day rose from the dead; he ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead. I believe in the Holy Ghost; the holy Catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen."

This form of this creed dates from about the fifth century. Earlier forms of it did not contain certain expressions, such as "he descended into hell," "Catholic" and "the communion of saints." Note that this creed says nothing about the Father and the Son being equal, nor about who or what the Holy Ghost is.

The Nicene Creeds

The Nicene Creed receives its name from the council that met at Nice A.D. 325. It is also called the "Creed of the 318," that being the number of bishops present, about one third of the total who claimed to be Christian bishops at the time. This creed reads:

"We believe in one God the Father Almighty, Maker of all things visible and invisible; and in one Lord Jesus Christ, the Son of God begotten of the Father, Only-begotten, that is of the substance of the Father; God of God; Light of Light; very God of very God; begotten, not made; of the same substance with the Father; by *whom* all things were made, *both* things in heaven and things in earth; who for us men and our salvation descended and became flesh, was made man, suffered, and rose again the third day. He ascended into heaven; he cometh to judge the quick and the dead. And in the Holy Ghost. But those who say *there was a time when* he was not; or that he was not before he was begotten; or that he was made from that which had no being; or who affirm the Son of God to be of any other substance or essence, or *created*, or variable, or mutable, such persons doth the Catholic and Apostolic Church anathematize."

Clearly this creed was formed to combat the position of Arius that the Son had a beginning and was not of the same substance as the Father. Note, however, that like the Apostles' Creed, it does not identify or describe the Holy Ghost.

The first creed to give personality to the Holy Ghost was that by the Second Ecumenical Council, held in Constantinople A.D. 381. This Council replaced the last two sentences of the foregoing creed with the following:

"And I believe in the Holy Ghost the Lord and Giver of Life, who proceedeth from the Father, who with the Father and the Son together is worshipped and glorified, who spake

by the prophets. And I believe one catholic and apostolic Church. I acknowledge one baptism for the remission of sins; and I look for the resurrection of the dead, and the life of the world to come. Amen."

This creed is known as the Nicæno-Constantinopolitan Creed. A later version added that the Holy Ghost proceeds from both the Father and the Son. This belief or addition is termed the *filioque* and is one of the vital differences of teaching between the Roman and the Greek Catholic churches, the latter holding that the Holy Ghost proceeds only from the Father.

The Athanasian Creed

About a century or two later the so-called Athanasian Creed appeared. Definitely it was not written by Athanasius. It is the first creed to name explicitly and try to define the trinity teaching and makes it of paramount importance. It reads:

"Whoever will be saved, before all things it is necessary that he hold the catholic faith. Which faith, except every one do keep whole and undefiled, without doubt he shall perish everlastingly. And the catholic faith is this: that we worship one God in Trinity, and Trinity in Unity; neither confounding the persons, nor dividing the substance. For there is one person of the Father, another of the Son, and another of the Holy Ghost. But the Godhead of the Father, of the Son, and of the Holy Ghost is all one: the glory equal, the majesty coeternal. Such as the Father is, such is the Son, and such is the Holy Ghost. The Father uncreate, the Son uncreate, and the Holy Ghost uncreate. The Father incomprehensible, the Son incomprehensible, and the Holy Ghost incomprehensible. The Father eternal, the Son eternal, and the Holy Ghost eternal. And yet there are not three eternals, but one eternal. As also there are not three incomprehensibles, nor three uncreated, but one uncreated and one incomprehensible.

"So likewise the Father is almighty, the Son almighty, and the Holy Ghost almighty. And yet there are not three almightys, but one almighty. So the Father is God, the Son is God, and the Holy Ghost is God. And yet there are not three Gods, but one God. So likewise the Father is Lord, the Son Lord, and the Holy Ghost Lord. And yet not three Lords, but one Lord. For like as we are compelled by the Christian verity to acknowledge every person by himself to be God and Lord, so are we forbidden by the catholic religion to say there be three Gods and three Lords.

"The Father is made of none, neither created nor begotten. The Son is of the Father alone; not made, nor created, but begotten. The Holy Ghost is of the Father and of the Son; neither made, nor created, nor begotten, but proceeding. So there is one Father, not three Fathers; one Son, not three Sons; one Holy Ghost, not three Holy Ghosts. And in this Trinity none is afore or after other; none is greater or less than another. But the whole three persons are coeternal together, and coequal. So that in all things, as aforesaid, the Unity in Trinity and the Trinity in Unity is to be worshipped. He therefore that will be saved must think thus of the Trinity.

"Furthermore, it is necessary to everlasting salvation that he also believe rightly the incarnation of our Lord Jesus Christ. For the right faith is that we believe and confess that our Lord Jesus Christ, the Son of God, is God and man. God of the substance of the Father, begotten before the worlds; and man of the substance of his mother, born in the world. Perfect God and perfect man, of a reasonable soul and human flesh subsisting. Equal to the Father as touching the Godhead, and inferior to the Father as touching his manhood. Who, although he be God and man, yet he is not two, but one Christ. One, not by conversion of the Godhead into flesh, but by taking of the manhood into God. One altogether, not by confusion of substance, but by unity of person. For as the reasonable soul and flesh is one man, so God and man is one Christ.

"Who suffered for our salvation, descended into hell, rose again the third day from the dead. He ascended into heaven, he sitteth on the right hand of the Father, God Almighty. From whence he shall come to judge the quick and the dead. At whose coming all men shall rise again with their bodies, and shall give account for their own works. And they that have done good shall go into life everlasting, and they that have done evil into everlasting fire. This is the catholic faith which, except a man believe faithfully, he cannot be saved.

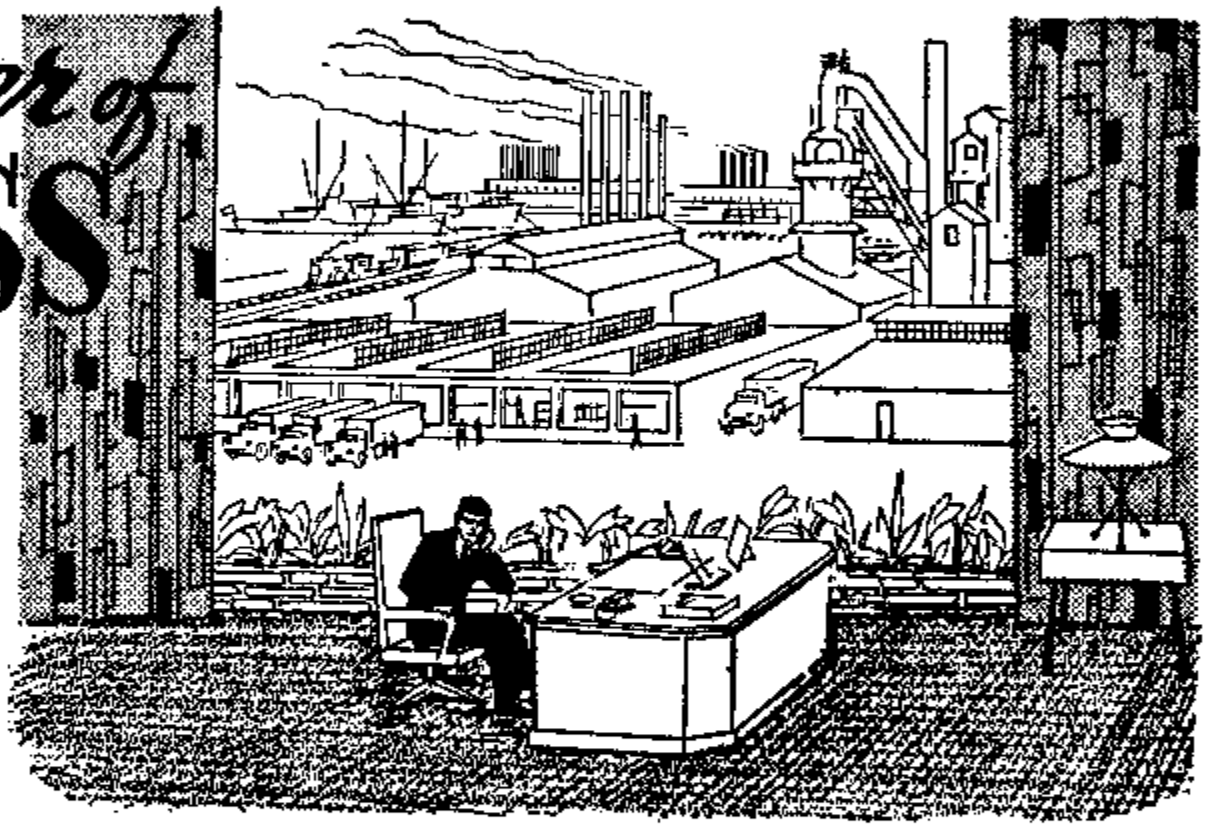
Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. Amen."

In the foregoing four creeds is truly to be seen the gradual development of the teaching of the trinity. The first (though not first in its present form), the "Apostles' Creed," merely mentions the Father, Son and Holy Ghost, even as does Jesus at Matthew 28:19.

The second creed, the Nicene of A.D. 325, would attribute to the Son equality with the Father, but it likewise does not say who or what the Holy Ghost is. Only with the Nicæno-Constantinopolitan Creed of 381 is personality attributed to the Holy Ghost; while only with the fourth of these, the so-called Athanasian Creed, composed by an unknown somewhere between the fifth and seventh centuries, is the trinity mentioned, explicitly stated and an attempt made to define it.

The foregoing creeds were quoted from McClintock & Strong's *Cyclopædia,* Vol. 2, pages 559 to 563.

The Danger of BIGNESS



WHAT happens to a nation and its people when industries become too big; when bigness begets bigness; when big business, big unions, big government yield to big crime and to big corruption; when the slightest amputation of business can upset the lives of millions of people?

Such undue growth generally has a hypnotic effect on business management, people and government. Shortly before World War II the United States government was inclined to look with suspicion on big corporations, for fear that they could set prices, wages and expansion policies for whole industries and, in so doing, stifle competition and gather economic power into a few hands. Following World War II an almost opposite view was taken, that giant corporations are not only helpful but necessary for giant undertakings and that they are dangerous only when they act unfairly.

But the list of billion-dollar corporations has been rapidly growing. It has more than doubled in the past ten years in United States industry alone. Since Pearl Harbor thirty-four companies have become billion-dollar corporations, to compare with only twelve between 1929 and 1941. Again in government circles there are signs of mounting concern about the danger of big business, and this concern is not entirely without cause.

Big business appears to be in the gobble-gobble stage today, buying or starving out all competitors and bribing others. Giant companies are invading fields where giants are not necessary for efficiency. They are known to use their power to cut off supplies from small independent business firms, or to prevent retailers from carrying their goods, so that the consumer does not have a fair chance to discover and choose the best products.

An example of modern expansion is the Ford Motor Company. Ford's prime business is the manufacture of automobiles and trucks. But to guarantee a steady flow of basic materials required for building, the Ford company owns coal fields, extensive timber holdings, railroads, river tows, barges, its own steel mill, a plant to recover iron from low-grade ores and its own shipping facilities. Thus eliminating the need of buying from independents. However, a frightful amount of economic power is thus assembled in the hands of a few men. The company protects itself from competitors by becoming self-sufficient, and in time even competitors can be absorbed into the organization either by purchase or by merger.

Also occupying a dominant position in industrial America is the General Motors corporation. Recently Senator C. O'Mahoney, a member of the Senate Antitrust and Monopoly Subcommittee, declared: "Not a single community in the land, certainly not a single State, is unaffected by its operations and policies. The economic life of people all through the nation is closely tied to the part played by General Motors in interstate and foreign commerce." And it is still growing. In 1921 General Motors had less than 12 percent of the automobile market, while there were eighty-seven other companies sharing the rest. In 1955 its share was over 55 percent of the market; Ford's share, 27 percent; instead of there being eighty-six makers of cars, there are now only three others, whose combined share is only about 19 percent of the car market.

General Motors produces 84 percent of the buses and 76 percent of the diesel locomotives. It is also by far the most important producer of automotive parts and accessories in the United States. It is a principal producer of trucks and diesel engines, a major factor in the manufacture of refrigerators, air-conditioning equipment, washers, driers, garbage disposers, dehumidifiers, heaters, bicycle brakes, tractors, marine engines, aircraft engines, propellers, electric motors, earth-moving machines and a wide range of other products. There is hardly a field left that these giant business corporations have not entered. Each new venture for them is most likely to mean a loss of business for some small independent.

Recently, Herbert Brownell, Jr., the United States Attorney General, has filed a law suit against General Motors' commanding position of making and selling buses. Brownell is asking the court to limit General Motors in the sale of buses, thus allowing the bus-building business to flow to other manufacturers. While this case is pending trial, the Federal Trade Commission is studying a number of complaints that General Motors, the Ford Motor Company and other automobile producers are forcing dealers to buy parts and accessories from them instead of from independent dealers.

Other charges are that giant manufacturers are putting pressure on small independent business enterprises to purchase unwanted cars, parts and accessories, that giant corporations exercise dictatorial control over the type and size of their independent establishments, accounting methods, advertising and other business practices, that small independent busi-

ness establishments "are frequently little more than economic vassals who exist at the pleasure of the manufacturers and have little or no independent choice of important business decisions."

Advantages of Bigness

However, investigations are proceeding at snail pace, perhaps because of the tremendous influence big business exercises over government. And, too, it may be because of the necessity and the advantages of bigness in a mechanized society. Translating new discoveries or inventions into industrial realities is a function of size today, except in the most unusual circumstances. This takes great sums of money and an ability to take risks of failure, which few small enterprises can take. General Motors' great resources of some 6.3 billion dollars enable it to enter any business, carry on scientific investigations and dispose of these at a cost that would be prohibitive to smaller companies. The great resources of capital spent on the development of the diesel engine and the gas turbine are phenomenal in themselves. The diesel development proceeded for more than thirty years before anything commercial resulted. How many small companies can afford to wait that long for results?

Research and development on present-day scale is a very risky business. And how many small firms can afford to take risks that might involve millions of dollars? Only organizations with large resources and great diversity can do that sort of thing without danger of bankruptcy if the risk fails. So bigness is viewed as having advantages and its place.

The Feasibility of Bigness Questioned

While bigness is being recognized, the question of its feasibility still remains unanswered. Are these advantages enough to compensate for the losses caused to independent dealers and small business firms? Even should big business be found more progressive than little independents, cannot the occasional little undertaking of a small business, led perhaps more ably by a pioneering spirit and a more than usual social sensitivity, better set examples and demonstrate the practicability of new attitudes and methods than a giant corporation? Is not the spirit of ownership, of accomplishment, of choice, of individuality, which is greatly diminished or completely lost in a giant enterprise but ever-present in a small business, a worthy achievement or of value any more?

What happens to the millions of intelligent men and women when pressed into a system that forces them to react solely to orders from above, rather than responsibility from within themselves, is no compliment to the intelligence of this twentieth century. Opportunities to demonstrate new techniques and capabilities are limited to a select few. The rest are ordered to conform to a set pattern of the mass production line. One of the greatest builders of all times, Paul Starrett, wrote in his book *Changing the Skyline* that men who reach the top often "find themselves lost and unhappy—detached from the activities that satisfy them." Regarding his position as president of the U.S. Realty Company, he says: "I was fed up with it. The whole thing was too big and too inhuman for me."

When a business becomes too big it loses its heart and adaptability. New ideas, new techniques, new life and new approaches cannot be injected, whether of machinery or just business techniques, without having to scrap an entire system or thousands of machines against which stocks and bonds have been issued. Therefore, new ideas are forced to be shelved

and new life is discouraged. Pride in craft, satisfaction in accomplishment and progress, incentive to ingenuity and growth are stifled. New materials and inventions are thus retarded. Business is restricted rather than promoted.

Bigness eliminates competition, restricts production by agreement, fixes prices so as to avoid price competition and seeks to protect vested interests and to perpetuate its hold on the advancement of science and technology. Hence, bigness acts directly contrary to the basic concepts of free enterprise.

The Greatest Danger

Perhaps the greatest danger of bigness is the tremendous amount of power it assembles in the hands of a few men. Power, whether invested in men or in machinery, is safe only when it is constantly checked. The great powers of the president of the United States are constantly kept in check and balance by Congress and the Supreme Court. Because the ultimate end of unchecked power is abuse and the suppression of all freedom.

If a little power tends to spoil individuals, how much more so, then, does great power corrupt men? History testifies that only a very limited few have been able to resist the degrading influence of power. In less than two decades, the world has witnessed great powers invested in the hands of such men as Stalin, Hitler, Mussolini, Perón and others—all of whom, without exception, succumbed to its corrupting influence. The result of their misuse of power is only too well known and this world may never full recover from its effects.

Bigness represents power, and power unchecked tends not only to blind men, but causes them to lose all sense of moral and spiritual responsibility. It creates in imperfect men an insatiable passion to rule or dominate other men. All too often power transforms meek, sheepish men into ruthless, tyrannical dictators, who ruthlessly abuse those under them, to achieve their ambitious ends.

Power-driven unprincipled tyrants disregard moral principle for policy, individual freedom for greater personal power, independence for what they term stability; inherent rights of speech, press and worship are forfeited for collective security, individual initiative for group efficiency, creative ability for productive power, personal happiness for material abundance.

Power carries with it responsibility to God, because power belongs to God. (Psalm 62:11) Only as it is used aright will it prove a blessing to men. Power is like fire, it will keep man warm, cook his meals, do his work for him. But if he does not control it, it will destroy him and everything he owns. So with bigness, in its place and under control it can be a blessing to man, but without proper checks it will corrupt, divide and destroy.

Aware of man's limitations and weaknesses, the Almighty God Jehovah has provided for power and authority in his New World government to reside not with men, but with his King Son Christ Jesus, to whom all authority has been given in heaven and on the earth.—Matthew 28:18, *New World Trans.*

Rapid Deterioration

It has been said that nothing deteriorates an American's car as fast as a neighbor's buying a new one.

THE Musical LANGUAGE OF BIRDS

WHY do birds sing? Is it because, as poets would have us think, birds are heralds of happiness and sing mainly out of pure contentment? Certainly it is natural to believe that birds sing for the same reason most of us sing—because they are feeling happy. But song in birdland is more than an expression of exuberance; it is a language, a musical language at that. The feathered musicians have far more important reasons for singing than merely releasing surplus energy. What are the birds chirping about? It may surprise you.

Just what is this language of birds? It is made up of sounds that we call in a broad sense "song." What if some songs are unmusical to human ears? To the ears for whom the chirping is intended it may be the very symbol of sweetness.

To understand bird language better we can divide avian utterances into two general categories: call notes and true song. Call notes are distinctive brief sounds that each species makes according to heredity. The true song is different; that is, though it may be entirely inherited, often it is partly inherited and partly learned. And with a few birds the true song is almost entirely learned. So accomplished are some feathered singers that a naturalist in England, who is a professional musician, wrote about a blackbird that composed a phrase almost identical with the opening phrase of the rondo in Beethoven's violin concerto. This vocalist of birdland worked it up gradually from a simple beginning.

Purpose of Call Notes

Call notes are used to call to friends and to condemn enemies. If birds may be said to hurl curses at their enemies, this happens when a "mobbing" takes place. Victim of the mobbing is an enemy, a hawk or an owl. The small birds, banded together to form a great flock of flickers, blue jays and cardinals, aim their caustic epithets at an owl, discovered perhaps in the hollow of an apple tree. One might think anarchy broke loose in birdland as hundreds of birds pour forth a flood of vitriolic language to condemn the killer of their young. Perhaps the owl understands. After all, the low-pitched calls hurled at the predator are within the owl's hearing range. Having heard enough of the vituperative calls and perhaps feeling not a little ashamed, or at least dis-

gusted, the sleepy-eyed owl may take to flight.

The call note is vital to everyday life in birddom. It is often used as an air-raid siren, since air raids occur almost every day. When a small bird spots a hovering hawk, it sounds the alarm with a high-pitched call. Birds of the same species instantly respond by dashing to the nearest air-raid shelter, there to peer up cautiously into the sky at the enemy raider.

Now one might think that the air-raid signals uttered by the small birds from a cover of trees or bushes would give away their whereabouts. Then the hawk would have a clue where to look for dinner. But no! songbirds sound an alarm with high-pitched calls, in a frequency range beyond the hearing of the enemy. So the hungry hawk has not a clue for snatching a snack.

Crows are quite methodical. They appoint special sentries. When a flock gathers in a cornfield, two or three sentries take their positions on fence posts or in tall trees. At the warning call of a sentry the whole flock wings its way to safety.

Call notes are also used as whereabouts signals. This keeps a flock of birds together. We may think that some birds just like to hear themselves chatter; but the low calls of titmice and other small birds that travel in little bands serve to keep the individuals in contact with one another as they move about. Call notes serve many vital purposes in bird communication.

"No Trespassing"—or Else!

Do you know that birds own land, even land of which humans think they are the sole owners? Yes, birds stake out territories and file claims of ownership. Of course, there is no land office where birds can file claims, but they can make public announcement that they have staked out a territory. They do this by singing their true songs. How do we know?

The first songs in spring are sung only by males—and heard only by males. Migrating birds travel in waves, with the males going in advance of the females. Upon arriving in an area that looks productive enough to support a future family, a male bird gets down to business. He stakes out what he thinks is enough territory. Now he must let other male birds of the same species know that he will not brook any trespassing. By singing with all his vigor the landowning bird warns potential claim jumpers. His song, translated into our language, says: "This is my territory; stay out or be prepared to exchange blows."

To human ears this song of territorial proclamation may be most enrapturing. But to the late-arriving male bird, how discouraging the song must sound! No doubt the choice plots are quickly claimed.

Suppose some unruly bird trespasses on another's territory; he is in for trouble. In the battle that ensues the defending bird almost always wins the day, for fighting for his future family stimulates a bird's full powers of resistance.

One British naturalist who closely observed a landowning robin reported what happened when a newcomer started to sing in a corner of the robin's territory. The owner, then in the opposite corner, promptly sang. The newcomer, not knowing as yet that he was in occupied territory, sang again. The owner replied from a closer location. Again the newcomer sang. This procedure was repeated twice more. Finally the owner answered from about fifteen yards away, still hidden in thick bushes. At this the newcomer obeyed the rules of birdland and fled from an opponent he never saw. So spring song helps a bird defend his territory and prevents endless altercations over ownership of a piece of land.

Interestingly, when a bird takes to flight to patrol his territory, which some even do by singing on the wing, he usually observes the ground boundaries with great care. If wind should sweep him outside his territory, he will quickly fly back. So territorial proclamation by air movement is also determined by the ground plan.

A bird's "no trespassing" song is only effective against males of its own species. Birds of different species may also move in and enjoy ownership of a single plot of land. This works no injury to any of the birds, since the Creator arranged it that the saturation point of one species is not the saturation point of all. Birds, we remember, differ in feeding habits. Some dine on seeds, some on worms, some on berries, some on certain kinds of insects, some on other kinds of insects.

Courtship Calls and Meditative Song

At last the joyous day comes when the females arrive. How the tiny hearts of the unmated males pound! How happy they are, especially those that have secured some good property, land rich enough in bugs or berries to support a wife and nestlings. The male's song now takes on a new meaning: "Hither, my mate, here; here I am, here!"

Before boy and girl finally agree to marry quite a display of musical ability may have been put on. True, some courtship songs are undistinguished, at least to human ears. The love song of the house sparrow is made up of oft-repeated "cheep," which is its ordinary call note. But many birds go beyond using call notes for their courtship song; they add notes not heard at other times. Then there are the strong singers, those that not only compose notes heard at no other time but whose voices are so musical that both in poetry and prose their song has gone down as the paragon of sweet melody. Among these are the nightingale, blackbird and song thrush of the English gardens and the mockingbird, Virginia cardinal and the bobolink of America. The nightingale, whose song is regarded by many as the sweetest of all, has thrilled poet, prince and peasant of all ages.

Leave it to the woodpeckers to give the courtship call a novel ring. They substitute in part for vocal music a variety of drumming sounds, some strange, some pleasing and musical. Each species plays his own rat-a-tat-tat composition. Males do the drumming. Females sometimes answer, but their drumming is less effective.

Though males are in charge of singing in birdland, there are exceptions; some females do sing. A few, such as the English robin, are good singers. When both male and female of a species sing well, how much they must delight in a love song duet! One wonders if a male selects a mate whose voice blends best with his own.

Though there are many other purposes served by bird song, the courtship call and the territorial proclamation well illustrate that bird song is indeed a language. Of course, we cannot forget what some authorities call "meditative" song. This is song sung simply because birds are happy. It is heard especially in early autumn.

So not all birds sing only in the spring. Some sing in winter, such as the English robin and wren. The Carolina wren sings constantly every month in the year. And "listen to the mockingbird," it never seems reluctant to pour out its torrent of notes day or night, spring, summer, fall or in the dead of winter. Indeed, it seems to live to sing!

Yes, birds have a language all right, and they have many things to chirp about. But though there is meaning in that chirping, there surely must be meaning also in that phrase—"happy as a lark."

CLERGY DISAGREE ON SOVIET ROLE

HOW can one whose hands are "drenched with the blood of *Hungary*" be the leader *of "the forces defending peace"?* That was a mystery newspaper readers recently had to solve. *For clergymen* of the same religions *were not saying* the same things about the same subject. Readers of the New York *Times* on *November 26*, 1956, for instance, were told that Soviet leader Nikita Khrushchev was fulfilling Bible prophecy. In a sermon at St. *Patrick's Cathedral*, Msgr. Edwin B. Broderick, secretary to Cardinal Spellman, said that Khrushchev was one of the "false prophets" *foretold* by Christ. False prophet Khrushchev and his "volunteers," said the Roman Catholic Church official, were washing "in the Suez Canal their hands drenched with the blood of Hungary."

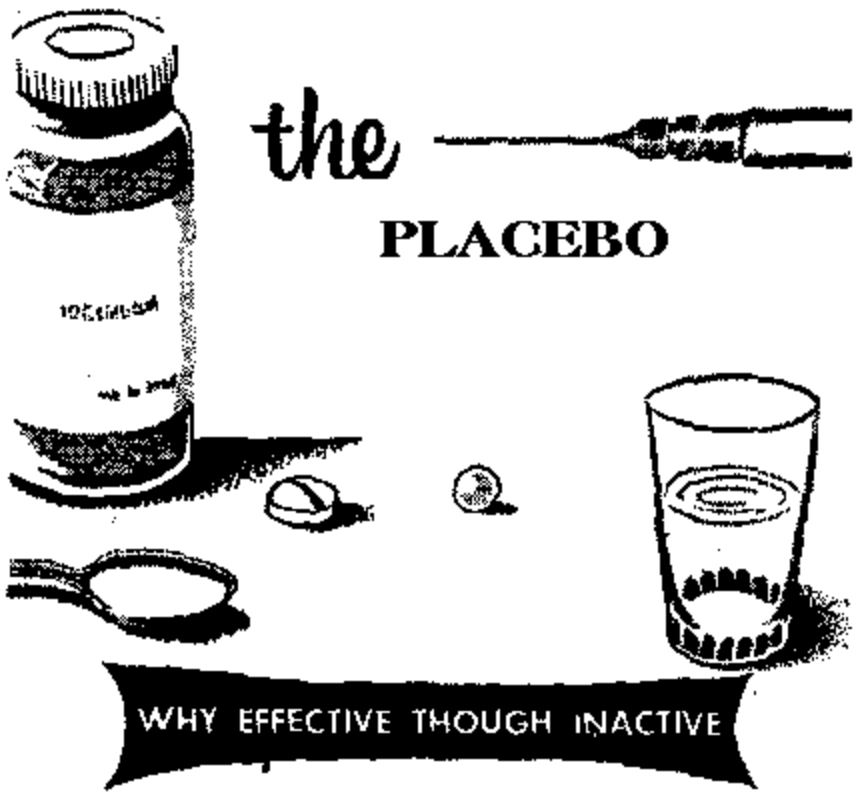
Those who had read the same newspaper a *day* earlier must indeed have been perplexed. Reporting on a dispatch from Moscow on November 24, the *Times* said: "Today the atheistic Soviet state mustered representatives of the Orthodox, Roman Catholic, Jewish and Moslem communities to endorse its stand in Hungary and to denounce 'aggression' against Egypt."

Readers who read further were informed that the official Soviet news agency Tass quoted some of the words of the various religious officials. The Orthodox bishop of Makhachev and Uzhgorod, in the Soviet Ukraine, was quoted as having denied that deported *Hungarians had passed through his area.* The bishop added that he did not know of a "single arrested person being deported." Among the *others quoted was a Lithuanian Roman Cath*olic leader, Dr. I Stankyavichus, who said: "The forces defending peace and those instigating *war are entering a decisive phase in* their struggle." The church leader added that warmongers were spreading "slanderous rumors" about deportations *from Hungary; he* explained that the warmongers were doing this to divert attention from aggression against Egypt.

Which of the clergymen are right? Is Soviet leader Khrushchev a "false prophet," his hands dripping *with blood? If so, how can* he also be the leader of the "forces defending peace," as an official of the same church implies he is? *Are churchgoers in* Russia believing something different from churchgoers in America on so vital a subject as a "false prophet"? *Concerning* true religion an apostle of Christ declared: "I exhort you, brothers, through the name of our Lord Jesus Christ *that you should* all speak in agreement, and that there should not be divisions among you, but that you may be fitly united in the *same mind and in* the same line of thought." —1 Corinthians 1:10, *New World Trans.*

Once in a Million Times?

A new problem in supersonic flight recently cropped up. A *United States Navy* supersonic fighter has flown so fast that it shot itself down with its own guns. The navy's account was that the test pilot was testing the plane's four 20-millimeter cannon by firing shells into the ocean. Diving at a *speed of 880 miles an hour,* the pilot fired one four-second burst, or about 64 shells. Then he put the jet in a slightly steeper dive and fired again. At this point, about two or three miles from the original firing point, his plane was *struck by three spent shells* from its own guns. Fortunately, none of the shells contained ammunition and so did not explode on contact. But one of the shells lodged in the jet's engine, forcing the pilot to crash-land. Naval experts, *speculating on the cause* of the accident, said that the cannon shells slowed down and fell because of air resistance and gravity. Meanwhile the pilot, going into a steeper dive, began a short cut across the shells' curved course. The experts *also said that such an* accident would happen only "once in a million times!" But the hospitalized pilot disagreed. "At the speeds we are flying today," he said, "that could be duplicated any time." In any event, hereafter tests pilots *will take no chance with* the odds; they will be instructed to turn aside after firing their guns.



ANY persons are greatly impressed when reading of cures performed at a certain religious shrine. Or when they hear about the healing done by a Christian Science practitioner. Or when they note *the results* apparently obtained by a healer on television. But most of such instances can be explained by the principle of psychosomatic medicine. That principle relates to the power of the mind over the body. *Just how much* effect the mind can have on the body can be seen by the effectiveness of the inactive placebo—pronounced "play-see'bo."

What is the placebo, you ask? The placebo *is "an inactive* or inert drug given to produce a satisfying effect upon the patient." It is "any sort of inactive material given as medicine to satisfy, soothe, conciliate or gratify a patient." The root meaning of the word is "I shall please," and the placebo does just that; it pleases the patient. It may be in the form of a colored pill, a bitter-tasting syrup or a hypodermic injection of salt water.

The placebo is the most versatile of all the remedies the physician could prescribe. It cures both real and imaginary pains. Thus Dr. K. Menninger, in his *The Human Mind,* tells of a soldier blinded at Gallipoli (World War I) who entered the Royal Victoria Hospital at Edinburgh. An explosion had buried him in a trench and after having been dug out he had seen a blinding flash of another explosion. At the hospital he was informed that his eyes had not been injured and that he would be given a powerful drug that would restore his sight. After daily injections of nothing but salt water for about three weeks his sight fully returned and he was sent back to the fighting front.

Reporting on placebo results *Reader's Digest,* September 1956, tells of experiments where placebos had cured 52 percent of headaches, 40 percent of coughs, 44 percent of seasickness, and even 40 percent of the sharp pains associated with heart trouble and serious operations. Placebos have been particularly helpful in breaking off the sleeping-pill habit. Such pills, first given to enable a patient to sleep in spite of severe pain, afterward seem to be required even though pain has ceased. In such cases the inert placebo is found to serve just as well.

Regarding placebos Dr. Berglund, in his book *It's Not All in Your Mind,* states: "Their curative powers are such that modern trials of new medicine must have two controls. Some people are given the remedy, some placebos and some nothing. It takes a good medicine to come out ahead of its running mate," the inactive placebo! Placebo controls were used in testing the Salk vaccine.

Why Do Placebos Help?

Of course placebos would help if the cause were only in the mind. Thus Drs. Weiss and English, in the book *Psychosomatic Medicine,* in which field they are recognized authorities, state: "The most

frequent method of psychotherapy is the giving of placebos. These take the form of harmless drugs or hypodermic injections of sterile water combined with promises of improvement or cure. The physician implies that the medicine has great virtue and the patient, feeling that he has received some potent drug, is sometimes relieved of symptoms. The administration of the placebo is at least a recognition that the patient is suffering. This the patient appreciates and probably, in many instances, he gets well out of gratitude to the physician for the recognition." (No doubt many of the professed cures credited to religion were of ailments that existed mostly in the mind.)

However, patients at times do have serious disorders even though the doctor is unable to detect anything wrong. The things exploratory operations sometimes reveal prove that. Besides, how often have doctors been mistaken in their diagnoses? So it does not at all follow that every time a placebo brings relief the ailment was all in the mind!

There may have been other factors. Nature itself is a powerful factor in cure. That is why many doctors state that at best they can only co-operate with nature and that among things of first importance is that the patient have mental and physical rest and that nature not be interfered with by ill-advised medication. The giving of placebos is in keeping with such an approach to sickness. In fact, at times placebos fare even better than the drug they are pitted against because of the toxic nature of the drug.

Then again, one may not underestimate the power of the mind over the body. Just as hate, jealousy and anger physically harm the body, so faith, hope and love can physically benefit it. Optimism and expressions of affection may mean the difference between sickness and health. Often the will to live spells the difference between life and death, as Dr. Hutschnecker so well shows in his book *The Will to Live*. The use of the placebo satisfies a reasonable expectation, giving the patient a tangible basis for his hope.

Interesting in this connection is the report that appeared in *Obstetrics and Gynecology*, November 1955, regarding the morning sickness of expectant mothers. No cause had ever been found and many medicines have been tried in the past fifty years with but limited success; which has caused many doctors to conclude that its cause is mainly psychological. So a researcher used a drug known to give a feeling of well-being on one group of expectant mothers; on another group he used a medicine known to suppress nausea and on a third group he used the inert placebo. The results? Uniform. About 85 percent of each group had benefited. Commenting on the results the doctor said that all three treatments had one thing in common, "they were pills offered with sympathy, understanding and assurance of success." Yes, it might be said that "faith, hope and love" account for the effectiveness of the placebo!

Who React to Placebos?

The question that is intriguing modern physicians is the human element: Why do some respond to the placebo and some not? Recent research, as reported in the *Scientific American*, August 1955, has discovered that there is no appreciable difference in age, sex or intelligence between the ones who respond to placebos, termed "reactors," and those who do not. However, there was found to be a striking difference as to the emotional pattern and the mental attitude, the outlook on life between those who reacted and those who did not.

Those who failed to respond had, on an average, two more years of schooling and were inclined to be negative in their thinking. They might also be described as intellectual introverts who were inclined to be critical of others. These also did the most complaining about pain and discomfort. They apparently had not enjoyed their stay in the hospital, occasioned by need of an operation, one bit.

On the other hand, the "reactors" thought that they had been treated wonderfully at the hospital. They minimized the pain and discomfort even though they had the very same type of operation as did the others. The reactors were more inclined to express their emotions; they just naturally liked people and were far more religious than were those who failed to respond to placebos. And lest some should look down on those who react to placebos let it be noted that it has also been ascertained that these persons are more likely to benefit from bona fide medicines. Clearly, a pattern appears based on the will to live, in which faith in the physician and the remedy, hope, optimism and reciprocal love play vital roles.

No question about it, the principle of psychosomatic medicine, namely, that the mind and body are one and that the *psyche* or mind vitally affects the *soma* or body, and vice versa, is sound. Just as mental disturbances can result in harm to the body that is every bit as real as that caused by bacteria, poisons or a sharp blow, so the right kind of thinking, the right kind of emotions, those associated with faith, hope and love, can and do have a medicinal effect on the body; no doubt this is by reason of the sympathetic nervous system and the hormones.

All this explains why so many get help from such radically different kinds of treatments or remedies. And it no doubt explains, at least to a considerable degree, the measure of success had by radically different religious beliefs and methods. That their claims for cure are most likely exaggerated appears from what Dr. Dunbar reports in her book *Mind and Body*. Of the some million persons that visit the Catholic shrine at Lourdes, France, each year, only an average of three cures are such that they can be verified by medical tests such as X rays.

When Placebos Did Not Help

¶ As effective as the inert placebos often are, there is on record at least one instance in which they failed miserably. This was in connection with experiments made with a certain pill that aids those who want to stop smoking. This pill was prepared by a professor of biochemistry and physiology at Loyola University in Chicago. This professor in a period of three years tried it out on 490 persons who wanted to stop smoking and, of these, 392 gave up smoking entirely after they had taken the pills anywhere from seven days to a few weeks. In a recent test 25 men were given these pills and 50 were given placebos. None of the 50 who received placebos lost their craving for tobacco but 23 out of the 25 who received the active pills did lose all desire to smoke. Among other active ingredients, these pills contain lobeline, which is similar to the tobacco plant. These pills are considered so safe that they are now being sold without a doctor's prescription under the trade name "Bantron."—*American Journal of Sciences*, October, 1956.

THE VALUE OF VITAMINS

ARE vitamins overrated? Yes, say Drs. Weiss and English, authorities in the field of psychosomatic medicine. In discussing placebos, inactive pills given because of their satisfying effect upon the patient, they state:

"But certain drugs of medicinal value are also given for their suggestive effect, without being specifically indicated. A timely example is the vitamin therapy. This great advance in our understanding of health and disease has been prostituted by the placebo philosophy. Not only are vitamins administered in the relatively few conditions for which it has been proved that they are specifically indicated, but in addition every obscure illness, physical or psychological, gets its complement of vitamins. The eagerness of the profession to find a physical answer to all medical problems and the gullibility of the public which also wants to swallow a magic pill to abolish any and all ills, find a common answer in vitamins. The *vita* part of the term is not without significance in this connection."

But other learned men do not agree. Thus *Science News Letter*, March 26, 1955, told of a study made by Teachers College, Columbia University, under the direction of one Dr. A. I. Gates. According to this study "tests indicate that babies are smarter when expectant mothers take plenty of vitamins and continue doses through the nursing period." Babies of mothers (of low income groups) who had received the extra vitamins had a 5.2 points higher intelligence quotient than did the babies of those mothers receiving placebos. The mothers did not know whether they were taking vitamin pills or placebo pills.

So—do vitamins have a very widespread or a very limited value and use? Take your pick!

Changing Fads

Reminding us that moderns are not so different from the ancients of whom the Bible says, at Acts 17:21, *New World Trans.*: "All Athenians and the foreigners visiting there would spend their leisure time at nothing but telling something or listening to something new," are the words of P. A. Sorokin in *The Crisis of Our Age:* "From the fashion of the latest movie or best-seller to the most opposite fashion of another movie or best-seller—all coexist somehow in it, jumbled side by side, without any consistency of ideas, or beliefs, or tastes, or styles. Today the cultural best-seller is *The Life of Christ;* tomorrow, *Trader Horn;* the next day, *Gone with the Wind;* then a psychoanalytical biography of Napoleon; then some concoction of archaism with classicism; or eroticism with sanctity; or the *Four Square Gospel* with *Why We Behave like Human Beings;* or the gospel of Communism with that of Theosophy, crowned with all the disjointed variety of our 'Information, Please,' and other intellectual chewing gums."

Baby Food at the Proper Time

The koala bear, the animal that modeled the toy teddy bear, is particular about what it eats. It dines only on eucalyptus leaves. Baby koalas, of course, must have milk, but at about the age of six months the time comes for them to adapt themselves to the vegetable diet. At this time of weaning a curious phenomenon takes place. It is described by François Bourliere in *The Natural History of Mammals:* "The mother is able to provide her offspring with a kind of pap made of eucalyptus leaves which the young eats directly from the mother's anus. This vegetable 'soup' contains no excrement and is produced during only one month, every two or three days, between three and four o'clock in the afternoon. At this period the growth of the young is greatly accelerated."

FUNERAL CUSTOMS in Cuba

By "Awake!" correspondent in Cuba

"THIS is one of the world's major cemeteries," your guide might tell you. "It was started as recently as 1868, and is named Colón cemetery in honor of this island's discoverer Cristóbal Colón, whom you call Christopher Columbus." Thousands of marble statues, engraved tombs and palatial mausoleums are to be found here.

Cuban funeral customs differ considerably from those in many other lands. Perhaps you would find them interesting.

First, in the funeral home itself the casket rests in a rather small room. In the casket's lid there is usually a glass window through which you can see the face and part of the chest of the deceased. Six candles are kept burning around the casket. These, you are told, are to guide the supposed immortal soul on its journey —something similar, you decide, to the way the ancient Greeks believed the dead crossed the river Styx accompanied by coins to pay the ferry charge.

Also, you learn that here it is not customary to have a funeral discourse delivered from the Bible. In fact, a Cuban Catholic would think the Bible's use at a funeral a strange custom indeed!

The law requires that no burial take place until at least twenty-four hours after death. During this time the many friends, acquaintances and others come to the funeral home to pay their respects. This is a social must among all levels. Each person approaches the immediate members of the dead person's family and says: "I share your sorrows." Then he goes to the casket, peers through the little glass window, and in real or feigned sorrow lavishly extols the virtues of the dead person—be he saint or sinner. Hypocrisy under such circumstances is considered "respect" in the people's minds.

Usually adjoining the small room where the casket is kept is a much larger room where a sizeable audience can assemble. After expressing their sorrow the visitors join various groups in this larger room. They talk about the deceased person's life in general. Various ones jest, many times about the dead person. Others engage in political discussions, and many are smoking. The visitor gets the impression of a kind of lounge room.

Many persons stay here all night out of "respect for the dead." But it is also true that all are awaiting the hour, sometimes after midnight, when the immediate family will serve food, chocolate, drinks and, on most occasions, alcoholic beverages and cigarettes. This attraction helps to increase the attendance, proving the great popularity of the deceased and the large number of friends he had. Overindulgence and drunkenness are very common.

The next day the casket is taken to the cemetery for burial. Usually only the men go to the grave. The hearse may enter the big cemetery with fifty or more men following it. Not all are serious, by any means. Some are smoking and nearly all are talking about something. The hearse comes to a stop close to the grave or mau-

soleum, and one of the dead person's close friends pronounces the *despedido de duelo*—the five- to ten-minute farewell speech that extols, eulogizes and praises the deceased for all the good and kind deeds he performed during his life, and for the unselfish way in which he deported himself. The Bible, or its hope for the dead, is not mentioned on this occasion either.

The Place of Burial

In Colón cemetery there are two types of burial, one in the ground, the other aboveground. The former is for a poor person, the latter for a rich one. A plot for the method of below-ground burial that is normally used in the United States and many other countries costs about $13 here. However, this is not for an unlimited time, as you might expect. The $13 is for three years, after which time the body is exhumed and the bones are put elsewhere so that someone else can use the space.

However, for more money (about $10 a yard) the family can buy a plot of ground on which to build a tomb, vault or huge expensive mausoleum. There are about 47,000 of these in Colón cemetery —some costing as much as $127,000! Usually the big mausoleums take the form of Catholic churches, having images, chapels, candles, pictures of "saints" and of the dead who are buried there.

Many organizations build their own mausoleum in which their members may be buried. One of these has two subterranean floors, reached by a modern electric elevator. It also has electric lights and a ventilating system. On each floor is an actual modern catacomb, with niches or compartments for the caskets.

For each burial $20 must be given to the Catholic clergy. A charge is also made for each exhumation. Exhumations are a part of the daily chores of the more than ninety cemetery workers. Workers with bare hands lift the remains from the casket that, if buried in the ground, is now rotten and caved in. The expensive tombs have a marble box about two feet square at the head of the tomb. The bones are rearranged in a small package and laid in this box. Thus an entire family normally can be buried in the same tomb, for every three years it is emptied and is ready for the next member.

On Sundays the cemetery is covered with flowers as streams of Cubans pour through the gates, each with a gorgeous bouquet to place on a tomb's white marble lid. Many flower shops are located nearby, where such bouquets can be purchased for about $1.

Near the cemetery's three large gates Jehovah's witnesses are often stationed, handing out Bible tracts entitled "Where Are the Dead?" This Christian activity has proved to be a real comfort for many mourners.

A Witness' Funeral

Perhaps you wonder what Jehovah's witnesses do in regard to Colón cemetery. Do they practice the customs that we have just described? Jehovah's witnesses are buried here, because all religions may use this Catholic cemetery. But as to customs, consider a specific case and see what the differences are.

In 1953 Mirta Gómez Mendoza, a twenty-year-old witness of Jehovah, became afflicted with an incurable sickness. Two years later she had to enter Calixto García hospital. Though recovery was impossible, her complete faith in the promises of God's Word, the Bible, kept her in a tranquil mental and spiritual state, so much so that the doctors and nurses expressed amazement at her attitude.

Some of the doctors wanted to feed her blood, hoping that perhaps something

could be done to stave off the certain end. Mirta refused these offers on the basis of what the Bible says about the taking of blood, saying her choice of life in God's new world would not permit any deflection from God's clear basic laws.

Then came the hour of death's temporary victory. Just a few hours earlier Mirta and her mother had joined in prayer to Jehovah God, committing her to his keeping and thanking Him for helping her to maintain her Christian integrity. After her death Mirta was taken to one of the local funeral homes.

However, this occasion was different from the usual activities there. A young minister from her congregation addressed a large audience of respectful listeners. His thirty-minute talk was based on the Bible, the well-known Catholic edition. From it he read to all present what God has said about death, why it happens, how the dead are resting as in sleep, and how Christ Jesus will raise the dead and destroy death.

It was a comforting message of truth, because it came from God's Word. Although such an occasion naturally has its sadness, yet there was such a marked absence of wailing, lamenting and carrying-on even by outsiders that the management of the funeral home remarked most favorably on the comforting manner in which Jehovah's witnesses conducted the funeral.

Then, at the cemetery, instead of a personal eulogizing of Mirta, it was merely stated that she was a faithful Christian who had maintained her integrity as a follower of Christ. The young minister briefly commented on the truthful promise of Jesus in John 5:28, 29 on how the day is not far distant when the dead will hear the voice of the Son of man and come forth from the tombs. As the casket was being lowered Mirta's mother said with full faith in that precious resurrection promise: *"Hasta luego, mi hija,"* which means: "Until later, my daughter."

What a contrast with other funerals held in this same cemetery! There was no feasting, no drinking, no smoking, neither jesting nor joking, but a message of real comfort was provided to the bereaved. This was a solemn time to review the promises of God's Word, and to reassure one's faith in the true and victorious Christian hope.

Thousands of Cubans are now studying God's Word with Jehovah's witnesses. They are learning the real comfort that the truth provides. They are beginning to see what death means, and are learning the only escape from its clutches. They are learning to trust the One who has power over death. They are now realizing that death's reign of six thousand years is about over, and they behold the nearness of the glorious resurrection day for mankind's billions of dead—a marvelous time when Cuba's Colón cemetery will be no more, for death will have been swallowed up in Christ's victory.

OVERSIZED RED NOSES

℣ Men with big red noses are not necessarily drinkers. Doctors B. Usher and G. Young of the University of Montreal say that the condition is caused by dietary indiscretions and other factors, including emotional upsets. The condition called "rosacea" is said to stem from a general vascular disturbance. And it affects not only the nose and face but the entire body. These doctors assert that they have been successful in treating the condition with soothing lotions. They have also prescribed medicine to combat gastritis, which they believe has something to do with red noses, and put patients on diets that say no coffee, tea, spices, cola drinks or fried foods. By the way, the diet also bans the use of alcohol.

New Zealand's Underground Wonderland

By "Awake!" correspondent in New Zealand

NORBERT CASTERET, cave explorer and author, has said: "I know and love caverns, abysses and subterranean rivers. Studying and exploring them has been my passion for years. Where can one find such excitement, see such strange sights, enjoy such intellectual satisfactions as in exploration below ground?" A visit to the Waitomo Caves in New Zealand might well make you agree with him.

¶ These caves, among the foremost of New Zealand's wonders, were discovered in 1887 by surveyor Fred Mace and his Maori friend Tane Tinorau, the original owner of the land that surrounds the Waitomo Caves. In Maori "Waitomo" means "the place where the water enters the hole." The two men entered the caves by riding a primitive raft along a river that led underground. With only the feeble glow of tallow candles to light their way they entered the inky darkness of an unknown world, where eerie silence was broken only by an occasional dripping of water from a stalactite. Today there are such innovations as stairways, handrails and electric lighting, but none of the original beauty has been lost.

¶ The trip through "Glowworm Grotto" in the depths of Waitomo Cave leaves an indelible impression on the mind of the visitor. After the boat leaves the dimly-lit jetty and creeps quietly around a bend, the visitor is confronted with a veritable fairyland, lit by myriads of glowworms thickly encrusted on the roof and walls of the cavern. What a sight!

¶ The multitude of tiny, softly glowing creatures give off their own blue-green light. For a moment it seems that you are gazing up at the "Milky Way" on a dark, clear night before moonrise. But after a few minutes you get your night vision and can see faintly the outlines of the boat and the reflection of the glowworms in the still water. This striking effect is produced by the larva of a tiny fly whose light lures into the larva's jaws the midges hatched in the mud of the cave floors. The midges, attracted by the light, become entangled in the sticky threads that the larva spins from within its silken sheath, and which hang down as much as two feet. When a midge is stuck, both thread and midge are drawn up and eaten.

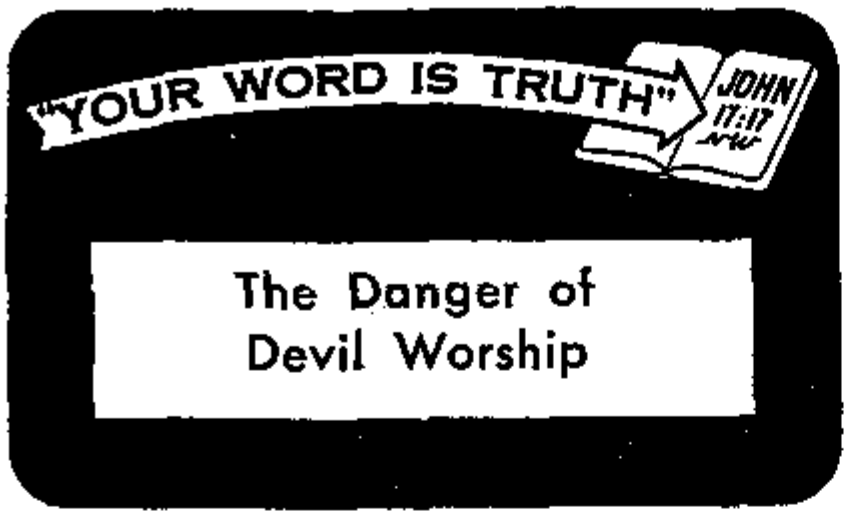
¶ There are three caves in the area. Ruakuri (Maori for "den of dogs") is the largest. Its charm lies in its narrow, winding corridors and underground river with a hidden waterfall, whose booming echoes can be heard throughout the cave.

¶ Aranui is the smallest, but to many the loveliest. It is noted for its unending variety of stalactites hanging like slender icicles from the cavern roof and stalagmites growing up from the cavern floor. Sometimes the two meet, forming a continuous pillar of considerable thickness. The age of these formations is astounding. Some are believed to have been 200,000 years in forming. One no thicker than a goose quill is thought to have taken 4,000 years to grow to its present length of seven feet. In local experiments on some of the formations no appreciable growth has been seen in thirty years.

¶ Indeed, such caverns indicate again the tremendous variety that can be found in Jehovah's magnificient creation.

JUST A LITTLE CHAT - BUT

¶ The following letter was received by a witness of Jehovah in Australia: "Last year you were traveling on a train and two young fellows joined you. I am the one who was very much interested in your conversation and took *'New Heavens and a New Earth'* from you and obtained a year's subscription for *Awake!* They certainly woke me up to a few things, so much so that I sent to the Strathfield office and procured *'Make Sure of All Things'*, the three volumes of the *New World Translation* and other books. Jehovah's witnesses contacted me and I have been going to every meeting. You don't know how pleased I am for that little chat we had on the train. But for that meeting, I should still be ignorant of the truth. I shall always remember that day as the turning point of my life." Yes, just a little chat on the train, but it helped a man take his stand for Jehovah and everlasting life in the new world.—1957 *Yearbook of Jehovah's Witnesses.*



AS SHORTLY before the Flood, so today diabolical religious practices are spreading. Devil worship is becoming prominent in the earth. Modern man is calling upon demon gods and performing sex orgies to satiate his lust for pleasure and diversion. Devil worship led the preflood world into total destruction. Where is it leading this present evil world?

The course of this world can be easily determined when we consult the history of nations that delved into Devil worship. Ancient Egypt's magic-practicing priests practiced Devil worship to deceive both the ruler and the ruled. That nation was ruined because of it. When the Israelites reached the land of Moab in their trek to the Promised Land, they fell victim to a grossly immoral Devil worship known as "Baal of Peor." Twenty-four thousand died because of it. The Canaanites were Devil worshipers. The very land they lived on vomited them out because of their detestable worship. When Israel occupied the territory they were commanded by God to devote Devil worshipers to destruction. "You should without fail devote them to destruction." "Your eye must not feel sorry for them, and you must not serve their gods, because that will be a snare to you."—Numbers 25:1-18; Deuteronomy 7:2, 16, *New World Trans.;* Genesis 41:8; Exodus 7:11.

Despite warnings, the Israelites were induced to practice Devil worship. Moses said: "They went sacrificing to demons, not to God." The psalmist showed to what extent they were given over to Devil worship. He said they served idols "which were a snare unto them. Yea, they sacrificed their sons and their daughters unto devils, and shed innocent blood, even the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan: and the land was polluted with blood."—Deuteronomy 32:16, 17, *New World Trans.;* Psalm 106:36-38.

In the apostle's day Devil worship spread over the whole earth. Paul declared that the nations "sacrifice to demons, and not to God." He called Satan "the god of this system of things." John warned: "The whole world is lying in the power of the wicked one." He further declared that demonic powers would influence world leaders in these the last days, saying that demons are performing signs "and they go forth to the kings of the entire inhabited earth, to gather them together to the war of the great day of God the Almighty" called Armageddon.—1 Corinthians 10:20; 2 Corinthians 4:4; 1 John 5:19; Revelation 16:14-16, *New World Trans.*

Paul tells us that demon worshipers venerate and render "sacred service to the creation rather than the One who created"; that these men are filled "with all unrighteousness, wickedness, covetousness, injuriousness, being full of envy, murder, strife, deceit, malicious disposition, being whisperers, backbiters, haters of God, insolent, haughty, self-assuming, inventors of injurious things, disobedient to parents, without understanding, false to agreements, having no natural affection, merciless." This is the fruitage of Devil worship, said Paul. To the extent that these things prevail, to that extent is Devil worship in the earth.—Romans 1:25, 29-31, *New World Trans.*

Actual worship of the Devil is carried on by the Yezidi tribesmen of Iraq. They believe the Devil to be a fallen angel restored by God to rule the earth for 10,000 years. Volunteer worshipers of this cult stand motionless for three minutes on red-hot coals! Even though their feet are always horribly burned they continue the ritual in hope that the Devil will make them immune to fire and in this way grant them escape from hell and purgatorial fires.

In London, Sydney and other large cities of the world, devilish rites are performed today. The Kansas City *Star,* November 5, 1952, said: "In Great Britain, France, Germany and Sweden the authorities are concerned about the practice [of witchcraft]." The report stated: "Cults which practice evil rites—which actually include attempts to summon the devil—are growing. . . . In some cases these rites have resulted in murder, suicide and insanity. . . . Curiously the practice appeals to persons of wealth, some of whom have spent fortunes in it."

The New York *Sunday News,* March 25, 1956, published a report about Devil worship in Sydney, Australia. The article stated: "A black magic cult which worships the devil with pagan rites and orgies has members high in this city's wealthiest and most cultured society." High priestess of the cult is said to be a thirty-eight-year-old artist, Rosaleen Norton, known as the Python Lady. The blood from the throat of a black rooster was let "flow over the supine body of the Python Lady before the main altar. Devotees frenziedly rushed forward, dipped their fingers in the blood, and smeared crosses on their foreheads, chanting a weird litany to conjure up Lucifer. Then witch and wizard, followed by devotees, performed pagan sex rituals."

An article that appeared in the Oklahoma City *Times,* July 5, 1954, which was written by a former superintendent of Scotland Yard, Robert Fabian, said: "There is more active Satan-worship today than ever since the Dark Ages." In the heart of London, Fabian said, men and women congregate "to strip off their clothes and worship Satan with ritual and sacrifice that would shame an African savage! Some firmly believe the world is a battleground between God and Satan, and if they declare themselves with the Devil, he will aid their success in life, and even a certain amount of comfort in Hell, with the chance of being reborn periodically as leaders of earthly wickedness. Others—probably the majority—attend a Black Mass to see a cheap thrill. They have heard of naked girl 'priestesses,' blood sacrifice of cats and goats, lewd flagellations and evil drums. They do not realize—until it is too late—that in these temples of Satan, brain-stealing herbal incenses and hypnotic devices are mercilessly used—until the man or girl who came just to stare and giggle may find themselves trapped."

Therefore, Christians heed Peter's warning: "Keep your senses, be watchful. Your adversary,' the Devil, walks about like a roaring lion, seeking to devour someone." "Put on the complete suit of armor from God that you may be able to stand firm against the machinations of the Devil." That complete suit of armor is made up of truth, righteousness, faith, hope, an accurate knowledge of God's Word, the Bible, and prayer. Devil worship is leading this old world to Armageddon, where both will be destroyed. "Subject yourselves, therefore, to God; but oppose the Devil, and he will flee from you."—1 Peter 5:8; Ephesians 6:11-18; James 4:7, *New World Trans.*

Jehovah's Witnesses Preach in All the Earth

Surinam

SURINAM is a small country located on the northern coast of South America. Self-government came to this land as recently as 1955. Here where Eastern and Western civilizations converge, where the population and marriages are mixed, where old customs and traditions are cherished and modern methods often frowned upon, unity is not easily attained or maintained.

The population of Surinam is as jumbled as the language. There are about 4,700 Amerindians, who lead a nomadic life and religiously avoid contact with civilization. There are also Africans who were brought over during the days of slavery. Javanese and British Indians, who work on the plantations, have also made Surinam their home. Each nationality loves its particular brand of language. But for the sake of convenience and existence almost everyone speaks a little Negro English, also called the Surinam language.

Here beneath the broiling equatorial sun the preaching of God's kingdom is not without problems. Orientals tenaciously hang on to their traditions, Westerners to their preconceived ideas, but, as a rule, the Bible remains pretty much a closed book. The brunt of Kingdom preaching has gone to the Creole population, whereas the Amerindians and the Bush Negro are now slowly becoming acquainted with it.

Often the Creoles of Paramaribo would say to Jehovah's witnesses, "Why don't you go to the Bush Negro? We Creoles are Christians, but Bushmen are still pagans." Now the witness politely replies, "The Kingdom message is being preached to the Bushmen in the interior." However, the preaching there is still on a small scale.

The first attempt to preach to the Bushmen of the interior was made some seven years ago. The plan met with failure. One of Jehovah's witnesses traveled into the interior to the Bushmen's largest village. When he arrived he found that a Protestant minister had so prejudiced the village people against him that he was obliged to leave.

So, when in 1955 a second attempt was made to reach the 20,000 or more Negro Bushmen, there were mixed feelings as to what might be the outcome. But this time before departing the Watch Tower missionaries wrote a letter to the captain of the village, explained their mission and requested hospitality for one or two days. When the missionaries arrived at the interior village, standing there to greet them were four village chiefs. They had come to the water's edge so that their visitors would feel most welcome. So the Kingdom good news was spread among these people. They showed interest in the Bible and were happy to learn of God's promise to beautify the earth.

Return visits were made with those showing interest. Once, when returning to Paramaribo, a Bush Negro paid them a visit. He had paddled one and a half hours in his dugout canoe to get a chance to see and talk with the missionaries. He was not at home when they had called at his village. But when he returned he heard of what they had to say. This is what the Bushman wanted to hear. He found the missionaries at the town of Kabel. For three hours earnest discussion followed. He

had read some of the Bible, but now he was determined to read more. He studied for hours daily Later he visited the missionaries in Paramaribo and then attended the national assembly of Jehovah's witnesses. There he was baptized. He is the first Negro from the bush known to become one of Jehovah's witnesses. The missionaries are confident that others will follow. In fact, this Bushman has already found three others who demonstrate interest in the good news of God's kingdom.

Preaching near Zanderij calls for strong legs. Every mile or so one or two new paths branch off to the left or right from the main road, going sometimes two or three miles deep into the bush. Along these paths there are many farms. It is common for a Watch Tower pioneer minister to walk many miles before the day is through. One minister of seventy-four says he walks between ten and twenty miles daily in his house-to-house ministry.

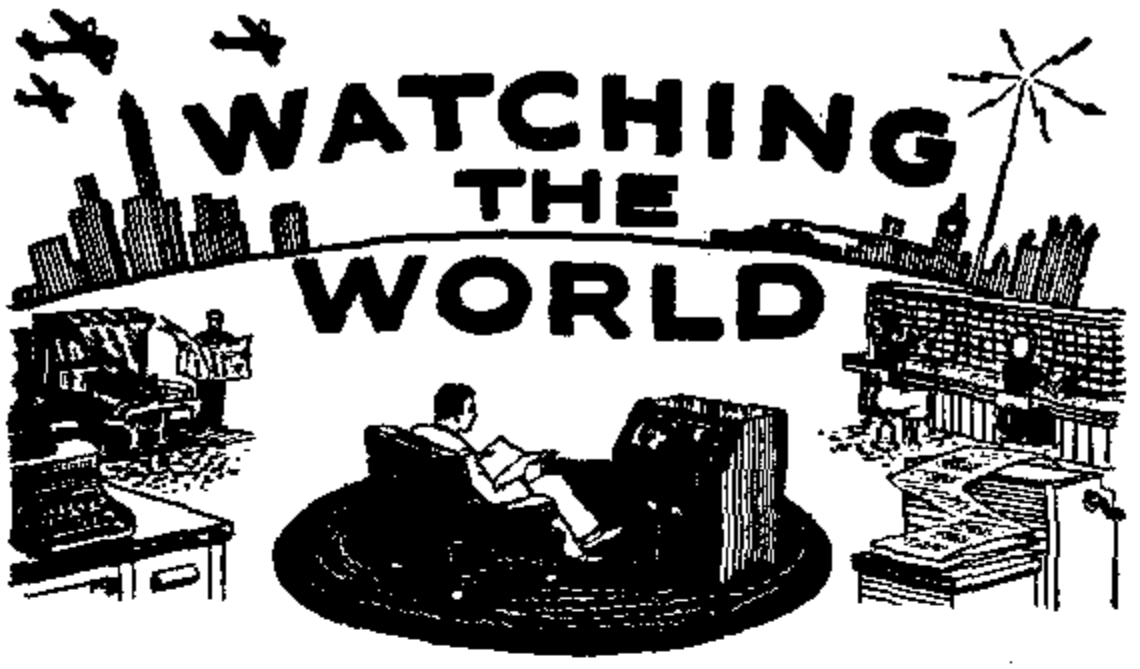
Transportation into the interior is poor. Company-owned mining towns are difficult to reach, and, in many instances, can be reached only by foot or boat. But in these settlements Jehovah's witnesses do find interest. At Billiton, for example, a Javanese man stood ready with his study book and Bible in his hand at 9 a.m., waiting for one of Jehovah's witnesses to come along and study with him. This man, a son of a Mohammedan priest, personally calls on his neighbors and invites them to his study.

Yes, there is an abundance of evidence in Surinam that the good news is being preached.

Churchillian Prophecy

Prime Minister Winston Churchill's telegram to President Roosevelt on January 8, 1945, said: "At the present time I think the end of this war may well prove to be more disappointing than was the last."—New York *Times*, November 5, 1953.

- Where Sunday laws were used to interfere with free worship? P. 3, ¶3.
- Why it is clear that the apostles did not write the "Apostles' Creed"? P. 5, ¶5.
- What omissions Christendom's creeds make on major items of faith? P. 6, ¶2.
- What teaching the Nicene Creed was formed specifically to combat? P. 7, ¶7.
- Why mounting concern about the danger of big business is not entirely without cause? P. 10, ¶1.
- Why big business is necessary in a mechanized society? P. 11, ¶1.
- How birds stake out a territorial claim and notify others that they will allow no trespassing? P. 14, ¶6.
- What a "placebo" is? P. 17, ¶2.
- Who react to placebos? P. 19, ¶2.
- Why six candles are kept burning around the casket in a Cuban funeral home? P. 21, ¶3.
- Why the bodies in Cuba's Colón cemetery are exhumed after three years? P. 22, ¶4.
- Why the Yezidi tribesmen of Iraq stand for three minutes on red-hot coals? P. 26, ¶1.
- How the first Bush Negro in Surinam to become one of Jehovah's witnesses did so? P. 27, ¶7.



A Cold and Hot Reception

◈ Fabulously rich King Saud of Saudi Arabia, ruler of the land that is estimated to contain one sixth of the world's oil reserves, came to a friendly country, the U.S., but to an unfriendly city, New York. Robert F. Wagner, Jr., mayor of New York city, had decreed that there would be no official greeting for Saud so far as New York was concerned. Explaining why he declined to honor the king, Wagner said: "He's a fellow who says slavery is legal, and that in his country our Air Force cannot use Jewish men and cannot permit any Roman Catholic chaplain to say mass." While true, said *The Christian Science Monitor*, "courtesy would better serve and exemplify the Christian and Judaic faiths than pettiness." President Eisenhower deplored discourtesies to visiting dignitaries. He explained that the purpose of these visits is to eliminate misunderstandings, to make possible armament cuts, to pursue peace. "We do not talk just with those with whom we agree, but must meet with those with whom we disagree also." If the Arabian king had felt slighted at his New York reception, it was more than made up for with the honors done him at Washington. The president broke precedent by going to the airport to welcome the oil-rich monarch of six million Arabs.

Arabs in Washington

◈ Washington became the center of a series of top-level talks between President Eisenhower and Middle East chiefs. In the space of a week Eisenhower and his Secretary of State John Foster Dulles discussed Middle Eastern affairs with King Saud of Saudi Arabia, Iraq's Crown Prince Emir Abdul Ilah and Lebanon's Foreign Minister Charles Malik. How fruitful these discussions have been remains to be seen. However, Eisenhower declared that "much of the underbrush of misunderstanding has been cleared away." King Saud stated: "The Eisenhower Middle East resolution is a good one which is entitled to consideration and appreciation." Malik remarked: "It remains to be seen what form the cooperation between the United States and the Middle East will take and what the attitude of Syria and Egypt will be . . . nobody knows more than I do how hard it will be to get full co-operation from the Arab States for the Eisenhower Doctrine." At the end of the intensive negotiations Washington was impressed. Saudi Arabia extended for five more years the agreement under which the U.S. uses an air base at Dhahran. The U.S. will at the same time increase arms deliveries to Saud and there was an apparent acceptance of the "Eisenhower Doctrine." King Saud himself said that "there is good reason to hope" that the talks between himself and the president "will contribute to the establishment of stability and harmony in the Middle East."

"A Draft-dodging Business"

◈ The U.S. Secretary of Defense Charles E. Wilson, described by his wife as "a blunt man" who "speaks what he thinks. . . . Most of the time what he thinks is true," accused the National Guard of harboring youthful draft dodgers during the Korean conflict. Wilson told the House Armed Services Committee that "it was sort of a scandal during the Korean War, a draft-dodging business. A boy 17 to 18½ could enlist in the National Guard and not be drafted to fight in Korea." Soon verbal brickbats began to fly. "A d—— lie," said Maj. Gen. Ellard A. Walsh, president of the National Guard Association. Georgia's Gov. Marvin B. Griffin called Wilson's statement "a dastardly slur." Eisenhower defended the National Guard and thought Wilson had made a very "unwise statement, without stopping to think what it meant." Senate Majority Leader Lyndon B. Johnson called on Wilson to apologize. Wilson found no reason why he should and repeated the charge. At this point Mrs. Wilson joined the fracas. She was indignant. The president's comments about her husband were "uncalled for," she said. "I think the President should have stood back of Mr. Wilson, instead of spending his time commenting on how wonderful Foster Dulles has been." How did Wilson feel about his wife's courageous backing? He just laughed and said he felt "very proud." How did the president feel? He too laughed. "I think I am too old a campaigner to

be bothered by many things," he said.

A Double Standard of Morality

◈ Israel refuses to withdraw from two bits of occupied territory, the Sharm el-Sheikh and the Gaza strip, unless Egypt would agree to "a mutual and full abstention from belligerency." Israel wants guarantees that its shipping interests would not be impaired by Egypt. The U.N. demands that Israel comply with U.N. resolutions for a withdrawal from Egypt. "We are now down to rock-bottom terms," said Israel's foreign ministry. "Our stand is vital to Israel's security, and there is no room for further retreat." Mass demonstrations in Tel Aviv protested the U.N. demands for withdrawals. The U.N. plans stiff economic sanctions against Israel if she continues to refuse to comply with the U.N. order. In Washington, Senator William F. Knowland denounced as immoral and insupportable any application of the U.N. sanctions against the Israelis as long as no move was made to punish aggression by the Soviet Union. Knowland declared that a double standard of international morality was "growing like a cancer at the heart of the United Nations." "Nations which failed to show the slightest interest in applying either moral or economic sanctions against the Soviet Union, which has failed to respect any of the ten resolutions passed on the Hungarian issue," said Knowland, "now urge sanctions against Israel, which has at least partially conformed to the United Nations resolution relative to the Middle East."

A Prince Goes to School

◈ Eight-year-old Prince Charles Philip Arthur George of England made history on January 28 by being the first heir apparent to the British throne to attend an ordinary school. Traditionally, princes of royal blood have been taught by tutors and governesses in the royal schoolroom at Buckingham Palace. At the Hill House school the prince will be taught reading, writing, arithmetic, English, scripture and art. He will also have lessons in French and Latin. At the school where about 120 boys attend, the British prince rubs shoulders with commoners. The boys simply call him "Charles."

"A Statesman Should Guard His Tongue"

◈ The U.S. Secretary of State John Foster Dulles seems to have a knack of saying the wrong thing just at the right time. While the U.S. is apparently doing everything to win friends in the Middle East, progress toward better British-French-American relations have suffered severe setbacks, and Dulles' off-the-cuff remarks have contributed significantly toward worsening relations. Recently at a U.S. Congressional hearing Dulles balked at the suggestion that the U.S. line up with the British and the French to fight any Communist aggression in the Middle East. "Personally," said Dulles in a humorous vein, "I'd rather not have a French and British soldier beside me, one on my right and one on my left." The London press did not find this comment at all humorous. Said the London *Times* editorially: "Secretary Dulles has made another of his irritating gaffes. Admittedly he was being hard pressed by the Congress committee and was no doubt tired and exasperated, but a statesman should guard his tongue." Dulles quickly replied that "by no stretch of the imagination could 'my' remarks be considered a reflection on British-French forces. There are none we value more highly as allies." But the tongue had slipped and the damage was done.

The Earth Cracking Up

◈ "No wonder the world can't get together," said a science writer. "It has a crack in it." And so it has. Scientists at Columbia University in New York have discovered and traced a crack in the floor of the oceans that is 20 miles wide, one and a half miles deep and runs around the world in a continuous line that is 45,000 miles long. Scientists say that the rift was caused by the pulling apart of the earth's crust. Earthquakes have been found to follow the rift. Does this mean that the earth is cracking up? This crack in the earth is comparable to a hairline crack in the surface polish on a billiard ball. Not much to worry about; this earth will be around for a long time.

Inflation: Housewives Hold Key

◈ President Eisenhower, who is running the world's biggest business, is also very conscious of price rises right now and so is his Secretary of the Treasury George M. Humphrey. Humphrey says government spending is too high and that taxes are so high that their continuance means trouble. He maintains that the American housewife has the power to decide between inflation and deflation. "She really holds it in the palm of her hands," he said. He did not mean to imply that it was the housewives' responsibility, however. "Whether we have a disastrous inflation depends on the people themselves," he commented. Senator Barry Goldwater agreed that unless expenditures are cut "we're going to be in pretty serious trouble." Eisenhower warned that the government would impose wage and price controls unless business and labor used restraints and took steps to curb inflation. "Any intelligent man can see the direction we will have to go, unless there is some wisdom exercised not only in government but throughout the whole economy." Ernest G. Swigert, pres-

ident of the National Association of Manufacturers, agreed with the president that the wage-price spiral must be stopped or else the nation is heading for a depression.

Plane Disasters

◈ Crowded airways over large U.S. cities are being called a menace and are highlighted as a growing national problem. On January 31 two test planes collided in flight and crashed into the Pacoima Junior High playgrounds, killing eight persons, injuring seventy-seven, most of them school children. Pacoima is a suburb of Los Angeles, California. Immediate steps are being taken to keep planes from being tested over populated areas. On February 1 twenty persons died and sixty-three were hospitalized when a Miami-bound Northeast airliner with eighty-eight passengers and a crew of five crashed belly-first on Rikers Island opposite La Guardia Airport. Less than a minute after its rise from the runway, the heavily laden plane was down in flames.

A President Resigns

◈ Threats of a general strike had forced Provisional President Joseph Nemours Pierre-Louis of Haiti to resign. It was a general strike last December that ousted President Paul Magloire, Haiti's strong man since 1946. In a broadcast statement Senator Déjoie charged that the acting president had been too slow in investigating corruption in the Magloire regime. So after a five-day crisis the legislature chose Franck Sylvain, lawyer and presidential candidate, in defiance of constitutional requirements. The Constitution says the senior Justice of the Supreme Court shall be installed as president when the office is vacated. But senators and deputies called this clause "obsolete and incompatible in the present political crisis." Both houses voted to ignore the provision. Then they met jointly and picked Sylvain by a 23-to-16 vote. Sylvain is an authority on constitutional law.

TV Aids Better Book Reading

◈ For some time educators have warned that unless television was controlled book reading would become a lost art. But recent findings mentioned by Emerson Greenaway, director of Philadelphia's Free Library, credited television with an improvement in reading standards. Said Greenaway: "Everybody can see mysteries, westerns and love stories on television, so when they come to the library they ask for more serious books." More of the library's book-buying budget is spent on classics, "less on shallow stuff," Greenaway said. The circulation of nonfiction has more than doubled in ten years.

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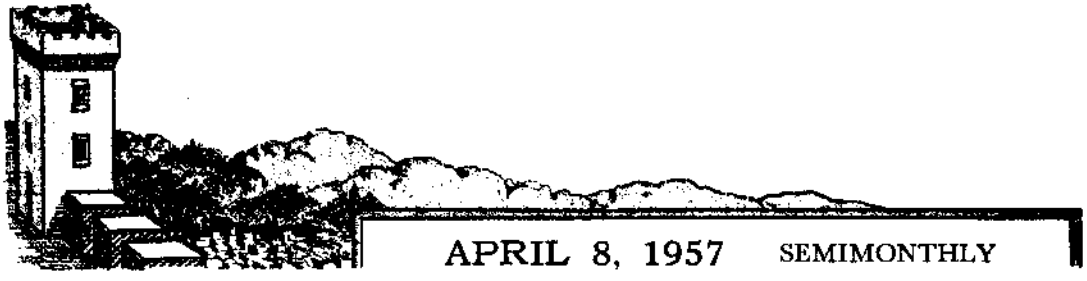
Awake!

HOW LONG WOULD YOU LIKE TO LIVE?

Jazz—At Home and Abroad

Life at Gilead

They Write like the Wind!



APRIL 8, 1957 SEMIMONTHLY

THE MISSION OF THIS JOURNAL

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ambitions or obligations; it is unhampered by advertisers whose toes must not be trodden on; it is unprejudiced by traditional creeds. This journal keeps itself free that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

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"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of a righteous New World.

Get acquainted with "Awake!" Keep awake by reading "Awake!"

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Awake!
"Now it is high time to awake."
—Romans 13:11

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THE earth seems so large to man. It takes the fastest ships weeks to sail around it, even days for airplanes to do so. But earth, which seems so large to us, is only a tiny speck, to compare with the rest of the universe.

Looking out from the earth we see the sun. It provides heat and light, and is our nearest star. It does not look too far away. But a railroad train running at a steady ninety-three miles an hour, without ever stopping, would take 114 years to cover the 93,000,000 miles between here and the sun. If you boarded that train at the age of twenty, and had children, you could have great-great-great-great-grandchildren before that speeding train reached its destination.

The earth is not large in comparison with even some of its fellow members of the solar system. It would take about fifty-nine earths to equal the volume of Uranus, seventy-two to equal Neptune, 760 to equal Saturn, 1,300 to equal the planet Jupiter, or 1,300,000 to equal the size of the sun!

Or consider another example. If the sun were the size of a basketball, the earth would be the size of a grain of wheat a hundred feet away; Jupiter would be the size of a walnut five hundred feet out; Saturn the size of a cherry at a thousand feet, and Pluto would be just under a mile away. Even at this scale the nearest star to the sun would be 4,000 miles away, and our galaxy, the Milky Way, would fill the entire orbit of the planet Venus!

Yes, the stars in our galaxy are spread over such a distance that astronomers say it takes light 100,000 years to travel across it, or more than fifty times the number of years that have passed since Christ was born!

Our sun is just one of the 100,000 million or more stars in the great Milky Way. That tremendous figure is so large that it is impossible for us to understand it, but it is about fifty million times the number of stars that you can see on the darkest of nights. But this mighty river of suns that makes up the Milky Way and our galaxy is only a part of the visible universe. It is part of a local group that includes sixteen or more star systems. This local group is spread out over an area so great that it takes light two million years to cross it!

Yet even this local group is only a dwarf cluster. In the vast reaches of space there

are great clusters of galaxies, composed of not just a few members, as ours is, but sometimes of 500 of them—whole galaxies of galaxies, which make our tiny earth seem totally insignificant!

Donald H. Menzel, director of Harvard Observatory, gave another excellent illustration of earth's relative smallness. Writing in *The Atlantic Monthly,* he suggested that you might visualize the size of the known universe by imagining its being reduced to what could be included in a building that covered the entire area of the United States and Canada. Upon entering this building your first impression would be that someone had deceived you, for it would seem entirely empty. However, with a supermicroscope you would eventually find some of the stars scattered in clusters here and there throughout the vast area of this building.

Each of the clusters or galaxies would be several hundred feet in diameter. Each group would contain hundreds of millions of stars, the largest of them being scarcely a millionth of an inch across; the smaller ones would be about the size of an atom. Millions of such groups would exist. Somewhere among them would be the Milky Way, only about a hundred feet in diameter and ten feet thick. Once you found it, finding the sun among the Milky Way's 100,000 million stars would be almost impossible. The orbit of Pluto, the greatest orbit of all the solar system's planets, would be so small that it would be invisible to the naked eye. Our earth would be smaller than a single atom!

Consider another example of the minuteness of the earth, to compare with the rest of the universe. Man has built an experimental airplane that will fly for very short periods at the astounding speed of about 2,000 miles an hour. If it were speeded up to *2,000 miles a second*—so fast that it could go around the earth in less time than many people will take to read this sentence—it would take it 186,000,000,000 years to get as far as man has yet seen into the visible universe! And that is *thirty-one million times* the number of years that the Bible says man has lived upon the face of the earth!

Truly, in relation to the vast universe, earth is not very large! Then is it unimportant? No, man and the earth on which he lives are important, not because of their size, wisdom, or intelligence but because man was made in God's image, and because it is here upon the earth that the great issue of universal sovereignty is to be settled.

An appreciation of the tremendous size of the visible universe should give us a far greater appreciation of the majesty of its great Creator, of our smallness in relation to him, and of the need of absolute obedience to such an almighty One.

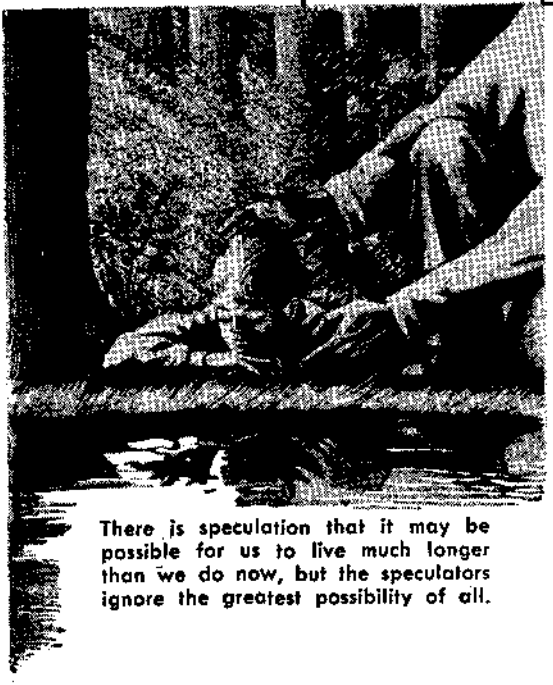
It also gives us a better understanding of his Word, making the Bible's miracles seem utterly simple. Surely the Creator of such a vast universe could easily hold back the waters of the Red Sea, could have closed the mouths of the lions that Daniel faced, could have caused fire to destroy Sodom, and the walls of Jericho to collapse. No "natural" explanation of these events is necessary. No theories have to be developed as to how God could accomplish such things. The clearest and most logical explanation is that to the Creator of such a vast universe such miracles would be commonplace, though to man they seem astounding.

Beyond any doubt the Producer of these billions of stars has the power to have produced man, to have transferred the life of his Son into the body of the virgin Mary, and to answer the prayer: "Thy kingdom come. Thy will be done in earth, as it is in heaven."

When a plane that could fly around the earth in just twelve seconds would have to fly thirty-one million times the number of years that man has lived on the earth to get as far as man has yet seen into God's creation, there is certainly no need to doubt God's power to fulfill his promise to destroy Satan's wicked rule and to bring righteous conditions to mankind.

So, when next you look at the heavens at night, think of these things, and with the psalmist David say: "The heavens are telling the glory of God, and the sky shows forth the work of his hands."—Psalm 19:1, *An Amer. Trans.*

How Long would YOU like to live?



There is speculation that it may be possible for us to live much longer than we do now, but the speculators ignore the greatest possibility of all.

MAN does not live very long. Oh, a child may think man does, and perhaps young men think so, but very quickly a man begins to realize that, though he still enjoys living as much as he did before, the length of time he has in which to live is rapidly drawing to a close.

Even at the early age of thirty men have lived almost half the normal life span, and as the years mount and old age hastens they become increasingly aware of the fact that they will not live very long.

On the North American continent there are trees—blind, unthinking pieces of wood—four thousand years old! Yet the average life span of intelligent, thinking human creatures, able to select their food, care for their bodies, change their environment and treat their ills, is only about seventy years, and in some areas is far less than that. Indeed, man does not live very long!

Even more astounding is the fact that science does not know why man dies. Living tissue can be kept alive in the laboratory almost indefinitely; *Scientific American* said, "probably for centuries, provided it is suitably cared for." Dr. Alexis Carrel kept a bit of chicken tissue alive for thirty-six years—an experiment that was ended only when it seemed obvious that the tissue could survive forever.

But while the material of which the body is composed may be kept alive, man cannot be. All too soon he grows old and dies. It is hard to understand why this is true. As Dean Pike of New York's cathedral of St. John the Divine said, death is "something that just doesn't fit into our scheme of things."

In the desire to postpone death men even grasp at straws. William L. Laurence, the ranking medical and science reporter for the New York *Times*, wrote in a fea-

tured article in *Look* magazine: "Scientific means are now available to assure all persons now living, for all time to come and for as long as life remains on earth, a continuity of existence of their physical bodies in a never-ending, constantly renewing, self-perpetuating act of being reborn—in this world, not in the next."

A marvelous promise—but one that falls far short of the goal! This proposal is merely to put aside a few cells of your body and have them kept alive until the time when, perhaps a hundred years from now, the exact nature of life's "secret" will have been discovered and, he thinks, these cells can be made to grow into another you. But the new "you" would have no recollection of the old. Even if a part of your flesh were still around, you would know *nothing about it.*

Certainly it is not just the continued existence of a few ever-changing cells of your body that you desire, but the continued existence of you as a person, with your ideas and attitudes, with your ability to see and hear, to enjoy pleasure and happiness and to remember these enjoyable things. These are the things that make life so desirable, that make you so different from all other persons, and these are the things that you want to retain.

Is Death Necessary?

Some men speculate that it may be possible to retain even *these things.* They think that even aging itself may eventually prove unnecessary. Since cells can be kept alive in laboratories, and since scientists cannot explain why man dies, they wonder whether it might not be possible for man to continue to live.

The desire for life prompts such statements as the following ones made in the April 25, 1955, issue of *Life* magazine: "Man is an egoist: whatever the troubles his mass longevity may cause, they make him no less eager to survive as an individual." "If man can conquer the infectious diseases, build space satellites and harness the atom, should he not also be capable of arresting or at any rate greatly slowing down the process of aging? It seems reasonable." "Is death from 'natural causes' inevitable? No one can say categorically that it is. There is even some evidence that it is not." "In theory, the deteriorations seen in human aging are not 'necessary' and therefore, in an ideal sense, the attainment of human immortality must be the goal of medical research." "The control of aging is by no means hopeless."

Doubts about the necessity of death are further aroused by articles like the one by John Pfeiffer in a recent issue of *Coronet* that said: "In an important sense, *there is no such thing as 'natural' death.* Death can be regarded as a disease, or complex of diseases, which is yet to be understood—and may one day be cured." He said experiments on how enzymes may be aided to break the linkages in proteins might enable man to add a thousand years or more to his life, achieving "his most ambitious dream—the conquest of death."

Whether or not any of these proposals is sound, several facts stand out. The first is that man is very much concerned about his relatively short life span and is very eager to live as long as possible. The second is that human cells can live indefinitely, *or even replace themselves, so the potentiality* for unlimited life really does exist. The third is that when men think there is even the remotest possibility of lengthening life indefinitely, they certainly cannot scoff at God's promise that he really will accomplish such a thing.

God has promised that? Most certainly he has. What the Bible says about it is clear and simple. Read Genesis chapters one and two in your own Bible (the only reliable account of creation to be found

anywhere), think about it and you will be struck with the fact that there is not a single statement there that says men will die, except as a punishment for disobedience.

Man was given a simple test. The question was whether or not he had sufficient love for God to obey the clear instruction: "But as for the tree of the knowledge of good and bad you must not eat from it, for in the day you eat from it you will positively die." The man disobeyed. He earned death and he passed it on to his offspring.—Genesis 2:17, *New World Trans.*

This is no myth, it is a fact. Had it been a myth Jesus would not have recognized it as being true, and his apostles would not have had confidence in it. But Jesus did recognize it as true, and the apostle Paul wrote: "Just as through one man sin entered into the world and death through sin, and thus death spread to all men because they had all sinned." So without that disobedience there would have been no death, but man would have continued to live, as God had purposed for obedient creatures.—Romans 5:12, *New World Trans.*

Abnormal Condition Accepted

Life, therefore, is the normal thing, death the abnormal. But the abnormal situation has prevailed for so long that it has come to be accepted as normal. As people in totalitarian lands have sometimes been told lies so long that they have accepted them as truth, so today's world has become so conditioned to the unnatural situation of death that it accepts death as being natural.

It is true that animals have always died. But man is not just another animal. He was created higher than the animals, in the image of God. His wisdom and intelligence show this higher creation, as do his justice and love. These attributes confirm the Bible's statements that man is different, was made higher than the animals, and was made to live, not to die.

But someone says: "Impossible! Man has to die or else the earth would become overpopulated." This common theory is false. What God told the first man and woman about bringing forth children was: "Be fruitful and become many and fill the earth."—*Genesis 1:28, New World Trans.*

Now, what does that word "fill" mean to you? What do you do when you fill a glass with water? Do you pour water into the glass until it runs out over the edge, onto the table and down onto the floor? Of course not. Filling something implies that you will stop when the container is full. The command "fill the earth" does not mean to overpopulate it, but shows that the bringing forth of children would stop when the job was done.

Our first parents did not fill the earth with righteous creatures. Instead, they brought forth sinful ones. They had lost God's favor, selling the human family into a whirlpool of sickness, sorrow, suffering and death, as well as into all the war, famines and vile acts of history that have come under Satan's wicked rule.

How Life Becomes Possible

Yet through all of this time there have been men of faith and integrity toward God. A long line of such men began with Adam's second son Abel and runs right down through our day. Will such men of faith ever receive the blessing of everlasting life on earth that God originally purposed for obedient mankind?

Yes, they will. God's purposes do not fail. The wicked conditions under Satan's rule will be destroyed. In Genesis 3:15 the prophecy is recorded that the seed of God's woman, Christ Jesus, would bruise the

Serpent's head. Job prayed that God would hide him in the grave until God's "wrath be past, that thou wouldest appoint me a set time, and remember me!" Daniel was told: Thou shalt "stand in thy lot at the end of the days."—Job 14:13; Daniel 12:13.

How does this become possible? The gift of everlasting life, the very thing Adam lost, is made possible through one specific act, namely, the ransom provided by Christ Jesus. The apostle Paul explained this when he wrote: "For the wages sin pays is death, but the gift God gives is everlasting life by Christ Jesus our Lord." —Romans 6:23, *New World Trans.*

This was made even clearer in Paul's further explanation to the Hebrews: "He also similarly partook of the same things, that through his death he might destroy the one having the means to cause death, that is, the Devil, and might emancipate all those who for fear of death were subject to slavery all through their lives." —Hebrews 2:14, 15, *New World Trans.*

Human death right here upon earth is to be abolished. It is the death that Adam passed on to the human race, from which we are to be freed. It is the one who caused this death, Satan, who is to be destroyed. Everlasting life on a perfect earth will then be the reward of those who continue to obey God.

These are not just empty words or idle promises, but they are the truth of God's Word. When Bible texts speak of "everlasting life" they mean it. With unmistakable clarity the Bible tells us that Christ provided the ransom, the corresponding price, the perfect human life to buy back what Adam lost for the human race. What did Adam lose? He lost God's favor and unending life on earth. These are the things that Christ's ransom bought back. If God-fearing men cannot receive permanent life right here on earth, then that ransom did only half a job. But Christ's ransom did not do just half the job. It was not a failure. It accomplished its full purpose. Everlasting life positively will be possible here on earth, but in God's way, not man's. That fact is true because it is promised in God's Word, the Holy Bible.

Will You Benefit?

But, remember, the question was: "How long would *you* like to live?" The fact that this life is available does not necessarily mean that you will receive it. You must do something to accept it. What must you do? John 3:16 says: "For God loved the world so much that he gave his only-begotten Son, in order that everyone exercising faith in him might not be destroyed but have everlasting life." (*New World Trans.*) Who does it say will receive life? Those "exercising faith in him.

How do you exercise that faith? First you must gain a knowledge of God's Word. From it you will learn of God's accomplishments, of his purposes and his requirements. This knowledge leads to faith. Faith is a sure confidence in God's power and in the fact that he will accomplish the things he has promised. This faith that comes through right knowledge of God and of his purposes will then stir you to action. It will lead you to do the good works that God requires of you. These good works include living a clean Christian life and also teaching others, helping them to learn the good things that you have learned.

Will you do these things, displaying your faith in God and his Word? Will you believe God and what he has said about the reason for death and the course that really does lead to life? Believing it and acting upon it is vital. It is no less important than if your very life depended upon it. Because, for a fact, it does!

JAZZ AT HOME AND ABROAD

America's favorite export, long a profit abroad, is gaining more honor in its own country.

JUST about the time when one of America's leading statesmen was losing a good many friends for America abroad with his controversial 'brink of war' remark another American broke into print in European capitals with a statement of a rather different nature. This American was jazz trumpeter Louis Armstrong, in Europe on a good-will tour. Asked by a reporter what his favorite European country was, Mr. Armstrong, displaying considerably more diplomacy than the world has come to expect from some of its diplomats, smiled broadly and replied: "All of 'em."

His remark delighted everyone and antagonized no one. Shortly after that a group of Armstrong's admirers in Berlin tried to cajole him into blowing his horn at a Russian sentry. The jazzman excused himself: 'All I know is the horn, not politics. The Russians might take it wrong.' It was probably incidents like this that prompted one Yugoslavian official to say: "What this country needs is fewer ambassadors and more jam sessions."

Washington, well aware of the propaganda value of jazz, is exploiting this native American art, and it must be singularly gratifying to the State Department to be able to write down one of its ventures as pure profit, with no liabilities resulting. Of its 168 hours on the air weekly the Voice of America devotes fourteen hours, two hours daily, to jazz. One European official remarks: "If it were all jazz you'd make a lot more friends." The State Department has arranged for jazz musicians to tour foreign countries, not for financial profit, but to make friends.

On one of the latest of these goodwill tours Dizzie Gillespie took his band to Karachi, Istanbul and Belgrade, and cities notorious for having given Western diplomats the deep-freeze gave the jazzmen an almost uncomfortably warm reception. "Man," said Gillespie, "we got cheered to death."

"A note's a note in any language," says one musician. So jazz has even penetrated the Iron Curtain. In 1952 Moscow was calling jazz a "capitalist perversion" designed to wreck the nervous system to make youths slaves of Wall Street so that they would submissively become cannon fodder. But the party line seems to be changing. No longer do East Berliners have to cross the line into West Berlin to hear American jazz, as they did in 1953. Radio Moscow now plays Gershwin, and in 1956 an American company performed *Porgy and Bess* for capacity and decidedly nonhostile audiences in this land often thought to be as far removed from the United States culturally as it is politically and geographically.

Audiences are responsive all over Europe. More than theories, these people

want action. They have had words. They want people. So they welcome jazz. It symbolizes for them the sincere, informal side of American life. They like its spontaneity and vitality. And they like and respect jazz musicians. In Finland and in Italy, where jazz outdraws opera, jazz musicians are given honorary degrees. "We gave the world the symphonies and the classics," they say. "Jazz is for you to give."

But official recognition of jazz as an art and the enthusiasm it generates in other lands find no parallel in the country that gave jazz to the world. Although jazz is spoken of as the "intellectual sport of Europe," in its native land there are many who still reject the idea that it is an art. What is treated with respect abroad is often viewed with contempt at home. It is a contempt often bred by unfamiliarity.

What Is Jazz?

Most people have only the haziest notion of what jazz really is. For this they are probably not too much to blame. Although the New York Public Library has in its music room row upon row of volumes on jazz, a surprising number of which, incidentally, are in foreign languages, there is perhaps not one that contains a capsule definition of jazz, or a completely satisfactory one. After spending several frustrating hours poring over these volumes you may be inclined to feel that, as Louis Armstrong says, "If you have to ask, you have no way of knowing."

There are, however, certain things that jazz definitely is not. Jazz is not the saccharine, lush music of a popular, commercial dance band. Jazz is not rock and roll. Jazz is not standardized, stagnant. A song of itself is not jazz. It becomes jazz when a musician handles it, molds it and makes it say what he wants it to say. A jazzman does not play a standard, familiar piece exactly as it is written, but he gives it new life by means of his creativeness and originality. He is more concerned with feeling than with form, more with mood than with melody. Improvisation is the lifeblood of jazz. All that is played can never be written down. A jazz artist creates as he performs.

Jazzmen in a group have a kind of relative freedom. Each musician is on his own and equal, but he has responsibility to the group and consideration for it. This is probably why one European, in analyzing the appeal jazz has for his countrymen, called a jam session a "miniature democracy." The absence of strong central authority and the shunning of tradition that characterize jazz recommend it to the European.

Origin and Swing to Respectability

The humble origins of jazz also recommend it to the European. Americans, on the other hand, often disparage jazz because it sprang from the back streets of New Orleans, a product of Negro spirituals and work songs. Incidentally, Adolf Hitler, whose Nazi Party referred to jazz as "stupid and sensual" in one of its milder tirades, denounced it as unfit for Aryan consumption because of its "Negroid" character. From its New Orleans birthplace jazz moved, by means of river-boat musicians, to Chicago, and then, inevitably, to New York. The giant step across the Atlantic was made during World War I.

As it moved geographically jazz evolved in form, from the simple, brash two-beat dixieland music of its early days to danceable swing, then after World War II to the atonalities of bebop, and finally to the complex contemplative, introspective, controlled, subtle "progressive" or "cool" jazz popular today. With the exception of bop, considered by many to have been fortunately transitional and unfortunately "neurotic" music, all styles of jazz flourish to-

day. So when a person says he dislikes jazz he is covering a lot of ground. There are all kinds of jazz, just as there are all kinds of classical music. There is good jazz and there is bad jazz.

In its uphill climb from back streets to concert halls and colleges jazz has picked up many supporters and admirers from among classically-trained musicians. It has picked up at least one performer. Friedrich Gulda, a young Viennese pianist acclaimed for his interpretations of Beethoven, recently proved that it was possible to function successfully in two different musical worlds by performing at jazz clubs and concerts in the jazz idiom.

Today prominent musicians frequently further the understanding of jazz and labor to dispel some of the misconceptions that abound. The jazz scene has been much illuminated by nationwide telecasts on jazz featuring Leonard Bernstein, distinguished composer, conductor (New York Philharmonic) and jazz fan. Things have changed since conductor Artur Rodzinski asserted that jazz was responsible for juvenile delinquency and recommended Strauss waltzes as a remedy.

Misconceptions and Extremes

But misconceptions persist. A common one is that jazz musicians are musically illiterate. To the contrary, they are often thoroughly trained in theory, harmony and counterpoint. In fact, some jazz fans complain that the playing of musicians of the newer schools is so intellectual that it is more like a technical exercise than music. To these admirers of the frank, simple melodies of other kinds of jazz, "progressive" jazz is only "progressively nauseating." But there are those who still think that jazzmen just do "what comes naturally," and this in spite of such feats as Benny Goodman's recording Debussy, Bartók and Mozart as clarinet solo with the Budapest String Quartet.

The jazzman has been caricaturized and stereotyped. And partly responsible for this, strangely enough, are the more fanatic jazz fans. These extremists are not content to accept jazz as a form of entertainment. For them it is a religion. They are cultists and they idolize jazz musicians. This is, for many jazz musicians, an embarrassing thing. They find, on the one hand, that they are considered by their enemies to be, without exception, delinquent and depraved. Their supposed admirers, on the other hand, romanticize and glamorize them beyond recognition. The ardent follower envisions his hero as a dedicated, selfless sufferer for a cause.

Maybe some jazzmen do fit these pictures, but they are for the most part ordinary human creatures, with ordinary problems, ordinary needs and ordinary wants. One of these problems, that of making a living, and one of these needs, that of self-expression, they are fortunate to have solved by means of their talent, their music.

This picture—that of the jazz musician as a normal person—seldom emerges from jazz literature written by devotees. They approach the subject of jazz with a kind of reverence, and they write of leading jazz figures with soggy sentiment and murky mysticism. All kinds of special powers are attributed to jazz musicians. "Charlie Parker's power [he was a trumpet player] was the kind of power you saw streaming from the heads of the possessed in old drawings." This is not only nonsensical and a little bit weird, it is tasteless and repugnant. Another zealot writes that jazz "cries out against falseness and injustice. It screams out against war and begs for peace and harmony." No one could accuse him of understatement. It is this type of florid writing, accompanied by immoderate

actions and hero worship, that accounts for the aversion many people feel for jazz.

Appeal

Most people who listen to jazz probably never pause to analyze their motives for doing so, aside from the fairly obvious fact that it gives them pleasure and entertains them. But we are living in an age when nothing escapes analysis, and the authorities, self-styled and otherwise, have not been miserly with their explanations of why jazz appeals. The fact that jazz caught on in Paris while rock and roll was a failure was in itself considered worthy of several sociological treatises.

Jazz has been called the voice of a lost generation. We are told that it reaches the bewildered, the lonely and the disturbed. Undoubtedly it does, but one is also impressed with the happy and healthy persons that one sees present in large numbers at jazz concerts.

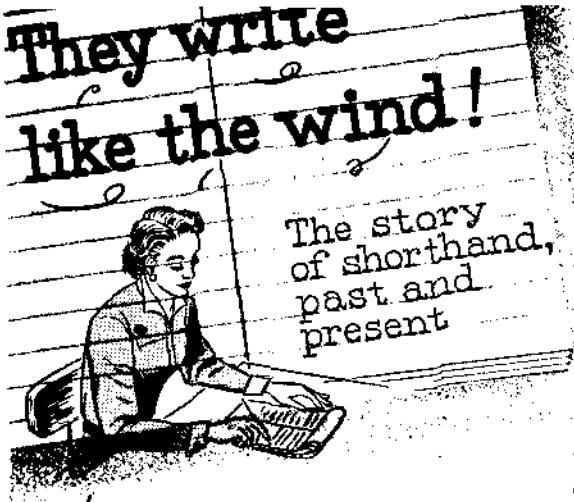
Whatever else jazz may be, it is definitely not "background" music. It is music with something to say, music that has to be listened to. So much has been written about jazz, pro and con, that it is very easy to parrot someone else's opinion and think it is your own. But opinions and judgments so formed are not really valid because they are not based on personal observation and experience. Listening to jazz, and not just to what other people have said about jazz, is not guaranteed to make a jazz fan of everyone. But it is almost sure to revise a couple of erroneous ideas about this unique American gift to the world.

twice torpedoed but unsunk

A large number of ships carrying bales of rubber were torpedoed by German submarines during World War II. Slowly these bales have been drifting ashore. Many of them have been torpedoed a second time. But there is nothing man-made about these second attacks. One bale of rubber recently got into the hands of Professor J. L. B. Smith of Rhodes University in South Africa. From it the scientist reconstructed the details of an awesome drama of the sea. Writing in the scientific journal *Nature*, the professor told the story of a battle to the death between the bale of rubber and a giant black marlin. The black marlin, some eleven feet long and weighing some 400 pounds, had spotted the floating bale. Off in a flash this animated torpedo made a direct hit; he plunged his spear into the bale almost to the hilt. But this was no sea creature the marlin was up against. His prey refused to die or sink; rather, the rubber tightened around the spear and held fast. The marlin thrashed. The spear held. Then the sharks arrived. Whipping his huge body back and forth, the marlin gave them a furious fight. But they cut him to pieces. In the end, nothing was left of the marlin but the spear in the bale of rubber. It was twenty-four inches long.

ANIMAL TALK MAN DOES NOT HEAR

More talking goes on in animaldom than you realize. Explaining why this is so the book *The Mating Instinct* says: "Man's own hearing extends over a range of pitches from 16 to about 15,000 cycles per second—some ten octaves—a spread wherein his own and his mate's voice may span four octaves if he is a basso profundo and she is high soprano. But sound continues well beyond 15,000 cycles. Rats, making no sound audible to man, communicate with one another at 22,000 to 24,000 cycles. Bats' voices rise two octaves or more still higher. . . . Man is growing to realize that the usual stillness of the forest at night conceals—through his own limitations in hearing—a vast array of squeaky whispers that permit communication between smaller animals."



WHEN you see the trim, modern secretary sitting in a business office, her shorthand pencil flying, do you think of her skill as being only a modern development? When you attend a court session and hear the judge say: "Read back the question, please," do you ever wonder how long this has been going on? Brief and rapid writing is not a new development, and even legal reporting's vivid and colorful history is far more ancient than many people imagine.

It cannot be established for certain just when shorthand was first used or who originated it, but visualize this early scene, where it is known that shorthand reporting was practiced.

The place, the Roman Senate. The year, 63 B.C. Lucius Sergius Catilina has been involved in a conspiracy to assasinate the consuls and plunder Rome. Cicero foiled the plot and now has selected a number of the swiftest writers that he has taught the abbreviating by characters and has placed them in different parts of the Senate House. As Cato orates concerning this conspiracy these rapid writers record his words. Plutarch says that before this "they had no shorthand-writers."

The Roman shorthand had been developed by Marcus Tullius Tiro, a freedman of Cicero's. The notebooks were pans of wax and the pens were styli. The shorthand characters, which were only modifications of the normal alphabet, were cut into the wax tablets. At times only the initial letter of a word was used, merely being sloped at a different angle, varied slightly in shape, or crossed to stand for a different word. It is said that there were fourteen ways of writing the letter *A*, sixteen ways of writing *M*. Naturally, with many words to be represented by these signs, the symbols became many. They were multiplied to the point where, before the birth of Christ, there were five thousand of them—and, indeed, that would be a jolt to students learning short forms today!

An Even Earlier Form?

However, Roman shorthand may not have been the first to be used. Apparently the Greek form is older, but it was not so highly developed, and there is some question about whether it actually was used for recording public speech. Its earliest example yet found was recorded on a stone that apparently dates from the fourth century B.C. Just how good these old methods were is a subject of considerable dispute, but certainly they aided those who wished to write in a hurry.

Latin poets and writers spoke highly of shorthand. Ausonius marveled at how a youth's hand, "with a movement hardly perceptible, flies over the waxen tablets and fixes his master's ideas long before they are uttered." Augustine says that the Council of Carthage, late in the fourth century, was reported by eight stenographers, writing alternately. But as the use of Latin died out, so did this Roman

stenography. By about the tenth century its use ceased.

Shorthand's Middle Period

Shorthand was dead, though some attempts were made at redeveloping it. An English monk, John of Tilbury, made an effort about the year 1180. Then, in 1588, another system was developed and published in *Characterie: An Arte of Shorte, Swifte and Secrete Writing by Character,* invented by Timothe Bright, "Doctor of Phisicke." Of his "art of Shorthand, and so of speedy writing," he said: "By thine own industry thou mayest attain to it if thou wilt but one month take pains therein; by continuance of another month thou mayest attain to great readiness."

Though based on the alphabet, Bright's system provided an arbitrary sign for each separate word, and the writer had to learn and remember the character that represented that word. Even though this presented great difficulty, Bright's development earned him the title "Father of Modern Shorthand."

In 1602 John Willis published the first English shorthand alphabet, or, as he called it, "spelling charactery." This was the first really workable system that did not put a great strain on the writer's memory or require the use of thousands of arbitrary outlines. His instructions regarding abbreviating sound *are very much like* those learned by shorthand students today: "In every word, those letters are to be omitted, which are but lightly, or not at all sounded, whether they be vowels or consonants. . . . Secondly, when a Consonant is doubled in a word, the one of them is to be omitted. . . . Yea, a whole Syllable is to be omitted, when it being taken away, the letters remaining do sufficiently declare the word."

Many shorthand systems soon sprang up and were taught in London. There was great rivalry among them, and the sharp debates over their relative merits were carried on even in newspaper advertisements. *About 1720 John Byrom produced* an excellent system, which he taught from manuscript. Each pupil was commanded to keep it secret, a fact that greatly antagonized the teachers of rival and perhaps inferior systems. Another system, more far-reaching even than Byrom's was published by Samuel Taylor in 1786. Taylor called it "An Essay Intended to Establish a Standard for an Universal System of Stenography," and he came closer to doing that than any of his predecessors. His system was adapted into Swedish in 1789, then Bertin adapted it into French, Danzar adapted it into German, and Marti adapted *it into Spanish*—an adaptation that has been widely used wherever Spanish is spoken.

Marti's son adapted this Spanish version into Portuguese and Italian. Amanti also adapted Taylor's shorthand into Italian and a modified version of it by Delpino is still used in the Chamber of Deputies.

Numerous other shorthand systems were produced in many languages. The first French alphabetic shorthand was invented in 1651 by Jacques Cossard. Though there were earlier German shorthands, the first modern one was produced by Franz Xaver Gabelsberger in 1817. William Stolze produced another in 1852.

Modern Systems

In 1837 Isaac Pitman, a British schoolmaster, was attempting to improve on a version of Taylor's system when he developed and published a small volume entitled "Stenographic Sound-Hand." It was an un*impressive-appearing volume of only four*teen pages, and many copies of it were given away.

Three years later when he put out his second edition, entitled "Phonography"

("voice writing"), he had improved the system beyond recognition. Throughout his entire life Pitman made changes and improvements in this really phonetic system that remains one of the two leading English-language shorthand systems today.

On finishing his twelfth edition Pitman said: "We have used up all the stenographic material, and, as we—who know the system so well—believe, have used it in the best manner. If anyone can produce additional material—some stenographic sign, any hook or crook or circle or straight or curved stroke, in any direction—that is not employed in stenography, or of which he can show a better use—we are willing to listen to him; but until some such proposition as that comes before us there will be no change in phonographic writing."

But the end had not yet been heard. John Robert Gregg was to come to the fore with another excellent, though entirely different system that uses neither position nor shading, that includes the vowels in their natural order with no need to lift the pen to write them, and in which flowing curves predominate. Gregg also pointed out that this "Light-Line Phonography," as he called it, was conveniently written in the natural "longhand slope."

He gained a tremendous advantage when he left his native England for the United States, where, except along the eastern seaboard, shorthand was virtually unknown, and where teachers would have to learn a shorthand system to teach in the public schools.

Many other systems have come into being. One of them even uses a small machine to typewrite the rapid abbreviations. But a standard question is: "Which shorthand system is best?" Who can answer that? The shorthand writer naturally says: "Mine, of course!" But probably the answer depends upon the purpose for which the shorthand is used. One system may be easier to learn, another may consistently produce very rapid writers, while the students of a third system may be able to transcribe their notes with greater accuracy. But, too, the personal effort of the writer means as much as the system does.

The basic principles of modern shorthand are that it must be written by sound, thus leaving out many common letters, that the basic alphabet must be the simplest signs any inventor can devise, and that the writer must abbreviate both words and phrases to a far greater degree than he does in longhand.

Shorthand today is used in offices, courtrooms, legislative assemblies and by note takers of all kinds. But the end is not yet. Dictating machines and electronic recorders are now doing many of the jobs that were formerly performed by shorthand writers. Some of these recording machines are so small that they can be put into the pocket and carried on a trip, or used at public meetings to record the speaker's words. The progress continues!

Indeed, the recording of the spoken word has come a long way since Roman scribes took down the orations of the senators by writing abbreviated letters in pans of wax.

One Old Rule Deserves Another

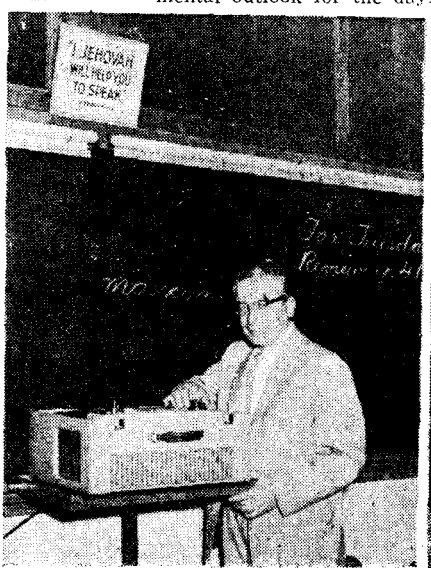
¶ A bright Oxford University student has decided that it pays to let out-of-date laws stay in their state of disuse. The student dug up an old regulation. It says that students, during the process of stuffing their minds with knowledge before final examinations, are entitled to a pint of beer. The student demanded his beer. He got it. But hardly had he downed his beer before university officials came up with an old rule themselves. They fined the student £5—for not wearing a sword!

Life at Gilead

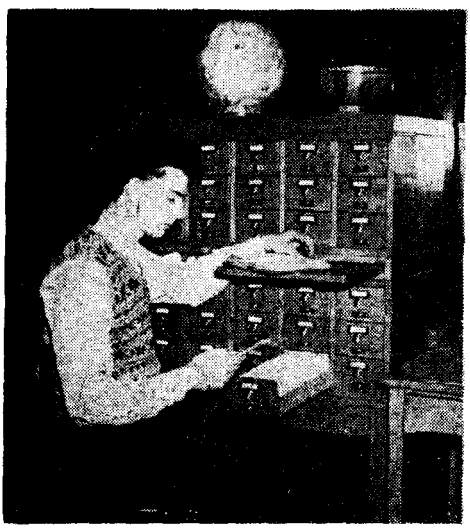
The Watchtower Bible School of Gilead is located on 800-acre Kingdom Farm near Ithaca, New York. The school's many courses keep the students busy studying. After classroom hours students assist with farm chores or other work. After work and study hours students relax in various ways, depending upon the time of year. Out of 3,044 seasoned missionaries drawn from forty-five countries since opening in 1943, 2,951 have been graduated and have gone out to a hundred lands to preach full-time the good news of Jehovah's established kingdom under Christ.

To study together

Morning worship—at 7 a.m. students, faculty and farm family (about 150 people) assemble in Gilead dining hall for spiritual food before breakfast. This is a twenty-minute discussion of the day's Bible text. After questions and comments, the text is summed up by reading the text commentary in the *Yearbook of Jehovah's witnesses*. "This spiritual nourishment before breakfast," says instructor Harold Jackson (back to camera), "elevates and tones our mental outlook for the day."



Maxwell G. Friend, instructor in Public Speaking and Bible Research. Other subjects taught at Gilead include Supreme Law, History of Worship and Kingdom Prophecies.

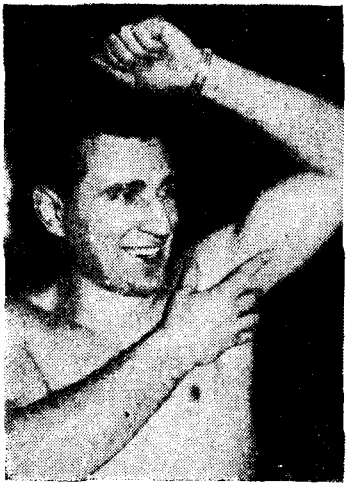


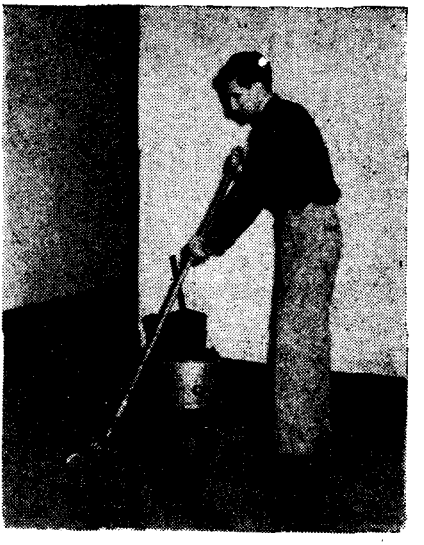
British student Alan Price consults the Scripture index. Each card shows where a particular chapter or verse is treated in Watch Tower publications. Another card index lists subjects discussed in *The Watchtower* and *Awake!* There is also a card catalog of all books in the library. Students find these indexes invaluable timesavers.

Shiloah Library—S
Rolf Svensson exa
from twenty shelves
of cases fought by
nesses to secure fre
for themselves and
countries. Library
search volumes.

Student Donald Anders forks hay to Dixie while dairy manager Ebel milks her. Kingdom Farm owns five Holsteins that have surpassed the 100,000-pound mark in milk production. Dixie won national acclaim in 1956 for producing nearly four times the milk of an average milker, ranks among fifty-seven cows known to top 200,000-pound production.

German student Friedrich Marschall points to scar where he removed with a razor blade, while an American war prisoner, the tattooed insignia identifying him as a former member of Hitler's SS storm troopers. To SS men, capture by Russians meant certain death. After war Marschall learned God's truth from his mother, who, in Communist East Germany, had become one of Jehovah's witnesses.





Student Bert Anguil helps keep Gilead spick-and-span. Anguil, a Jew, escaped Nazi-Fascist extermination by boarding the last U.S. boat out of Mussolini's Italy. To avert persecution his father had baptized him in Vatican City. In America he attended synagogue on Saturday, cathedral on Sunday. Jehovah's witnesses called at his home, showed him his first Bible.

To relax together

Student Doris Niehoff breaks work and study routine with accordion solo. Many students relax by observing celestial heavens through Gilead's large sixteen-inch telescope.

Charles Kwazi Bosompem, on campus "fish pond" skating rink, finds his Gold Coast garb was never designed for New York's winter. Coat in hand, another student skates to Gold Coaster's rescue.

Winter Graduation at Gilead

WHAT school is like Gilead, where the school pays all tuition, where the books are furnished and the room and board are free; where every student is a minister and every instructor a dedicated servant of Almighty God; where the pupils are taught theocratic records, missionary service, theocratic ministry, Bible truth, public speaking, Bible research, Scriptural facts, language, history of worship, Kingdom prophecies, supreme law and Bible themes; where within five and a half months the students must master as much material as the average college requires a year to cover? Yes, what school is like Gilead? Actually there is none, for Gilead is without rival or equal in the earth.

It was from this, the Watchtower Bible School of Gilead, located near South Lansing, New York, that 105 students were graduated on February 3, 1957. The students had come from twenty-one countries and were now being sent to thirty-three nations of the world.

The two-day graduation program began on Saturday night with the weekly *Watchtower* study. N. H. Knorr, president of both Gilead Bible School and the Watch Tower Society that serves Jehovah's witnesses, conducted it and the graduating class offered comments on the question-and-answer study. After a brief intermission, the students presented a musical program. Then President Knorr, who had just completed a three-month convention tour and inspection of branch organizations in Europe and Asia, related his experiences to conclude the evening's program.

The activities began on Sunday morning at 9 a.m. with 2,154 present. The crowd included persons from at least eighteen states and three provinces of Canada. A special bus from Montreal brought forty-one persons. Those who traveled farthest had come from California.

The three-hour program began with song and prayer. A series of final admonition talks were given by Kingdom Farm manager John Markus and the school's four instructors. Then telegrams of congratulation were read.

The graduation address was given by Knorr, who spoke on the subject "Are You Qualified to Teach?" based on the scripture at 2 Timothy 2:24. "There is no end to learning," Knorr began. "You must always seek knowledge from Jehovah, always be learners. You must always be teachers at the same time." He told the graduating twenty-eighth class to instruct with mildness, never to place themselves above their students.

The president, assisted by the school's registrar, A. D. Schroeder, presented the diplomas and revealed for the first time where the missionaries would be sent. Excitement ran high and tears of joy flowed freely. A class letter to the Watch Tower Society expressing appreciation for having had the privilege of attending Gilead was read by student Gene Thompson.

In the afternoon a number of the students expressed themselves during a one-hour program, telling of their impressions of Gilead and their outlook upon future missionary work, and related items of interest. All felt greatly refreshed for having attended the graduation of Gilead, the school without equal.

Be training yourself with godly devotion as your aim. For bodily training is beneficial for a little, but godly devotion is beneficial for all things, as it holds promise of the life now and that which is to come.
—1 Timothy 4:7, 8, New World Trans.

Twenty-eighth Graduating Class of the Watchtower Bible School of Gilead

Left to right: **Front row:** Spangler, L., Suess, A., Torso, H., Mossey, E., Hess, C., Price, E., Jantz, C., Warmoes, H., Haidostian, S., Badame, C. **Second row:** Pate, S., Vanice, N., Woodworth, M., Singer, R., Taylor, W., Van Ike, I., Sonsteby, G., Golic, A., Marschall, H., Petersen, A., Rowley, J., Molnar, E., DiBiase, A., Stamets, R. **Third row:** Thompson, D., Nielsen, G., Couch, T., Wengert, H., Spacil, L., Clegg, R., Dadyala, H., Kiefer, F., Bafico, D., Baker, J., Elleray, I., Stadnik, H., Simcox, S. **Fourth row:** Thomas, T., Wagner, V., Stow, G., Thomas, C., Powley, R., Quilter, J., Marler, S., Woschitz, K., Bucholtz, D., DiBiase, S., Savolainen, M., Niehoff, D., Fulton, B. **Fifth row:** Torso, E., Anders, J., Eriksen, A., Thomas, W., Bartels, D., Wagner, A., Couch, W., Nielsen, A., Laurens, M., Rapp, B., Shelton, J., Pihlblad, K., Johnstone, A., Crenshaw, J. **Sixth row:** Van Ike, M., Clegg, D., Powley, A., Bosompem, C., Vanice, E., Stoermer, C., Vera, L., Johnston, D., Maldonado, I., Petersen, N., Price, P., Vigo, M., Anguil, B., Marschall, F. **Seventh row:** Hess, N., Wengert, J., Lehky, L., Taylor, S., Zyto, C., Suess, O., Anders, D., Woodworth, H., Smith, N., Fulton, R., Smith, R., Svensson, R., Freegard, M., St. Jean, J. **Eighth row:** Stow, R., Spacil, F., Quilter, R., Pate, A., Spangler, S., Singer, E., Thomas, D., Hembise, C., Thompson, G., Strom, R., Blunt, W., Lentz, P., Scott, P., Price, A.

FREAKISH ACCIDENTS OF 1956

...rette smokers have the ability ...reach for a smoke while keeping ...r mind fully occupied with ...other matters. Near the Fourth of July Golden Gibson of Knoxville, Tennessee, reached for a cigarette in the usual way. Instead of his favorite brand Gibson pulled from a pocket a round and fully packed two-inch firecracker. He fixed the firecracker in his mouth, lit a match and—from his hospital bed Gibson announced he had given up smoking.

Delayed Action

Africa's wildlife has never been much of a problem to Mrs. Mary Hasting Bradley, author and big game hunter. She has lived through six African safaris without an injury. Recently, however, as she was enjoying the calm and safety of her Chicago home, she walked through her trophy room, stumbled over a lion's head and broke her arm.

The One That Got Away

Off the New Jersey coast last year a small fishing trawler was dragging for fluke. All of a sudden the ship lurched to a halt. The fishing net became taut; the stern of the ship began to sink. Soon the deck was level with the water. Then the cable snapped, saving the ship from being dragged under water. One crewman told Captain Tonnes Anderson that the monster must have been a sea serpent. Skeptical, the captain told navy officials about the incident. The mystery was solved, for the flag secretary for the commander of submarine forces of the Atlantic Fleet reported that one of its vessels had suffered a $1,300 damage to its running light. The submarine had been running submerged when its superstructure was snagged by the fishing net. Unaware that it had been captured, the submarine never surfaced. Had it not suffered damage, possibly no one would have known that a trawler's net had snared the Nautilus, the world's first example of atomic-powered transportation.

Gambler's Blues

Under the above title an item appearing in the Rockford (Illinois) *Register-Republic* of December 19, 1956, told of a most extraordinary accident: "A Rockford church has announced to members it is discontinuing its program of weekly bingo games. The reason, according to the pastor, is the church lost $200 in two weeks."

The Gopher Was No Fool

A farmer of Las Vegas, Nevada, is not convinced about the correctness of the term "dumb animals." Farmer Paul Thomas recently shoved a concussion bomb down a gopher hole, hoping to rid himself of a pestiferous animal. But the gopher apparently had experience with hand grenades; he shoved the bomb right back. Dumfounded, farmer Thomas frantically tossed the bomb away. It landed near his barn, and the explosion sent up in smoke and flames twelve tons of hay.

Street-Corner Grab Bag

It happened in Chicago. A car, speeding from a holdup, crashed into another auto. The impact sent some $3,000 in bills and coins sprawling onto the street. Frantically the bandits tried to scoop up the wind-blown bills, but passers-by soon converged on the street-corner grab bag like a dozen cats turned loose on a piece of liver. The uproar was too much for the thugs; they fled on foot. Police gathered up $170 missed by the gleaners.

Pearls of KOREA

By "Awake!" correspondent in Korea

WHY do women love pearls? Could it be that their simple beauty symbolizes a certain loveliness every woman would like to achieve? Not a dazzling beauty, but a durable, genuine luster that denotes a depth of inward serenity and richness. The women of Korea possess many pearl-like qualities that make them nice to know and fascinating to observe. To appreciate their richness you must understand their way of life and the way they think.

Distress, disease and war are written all through the pages of Korean history. The rest of the world heard the stories of some of these trials, but only in part. The Korean people have seen so much sorrow; yet they have come through it all with few noticeable scars and even with smiles on their faces. So it is impossible not to wonder at their magnificent strength, especially the women's. War and the struggle for life have taught them a kind of courage that is real beauty.

In appearance the average Korean woman is not outstandingly pretty, although her features combine to give her an attractive look. Her complexion is flawless and naturally fair, making a lovely contrast against her thick black hair. Her dark almond eyes can express her emotions without a word. Her smile, revealing healthy even teeth, is wide and flashes easily when touched off by her quick sense of humor. Her hands, which betray the work they must do, are skillful, for she uses them well. Her broad face and high cheekbones make her appear heavier than she is. Actually, she is very slim and very agile, without the aid of diet or special exercise.

She lacks the doll-like fragility and grace of her Japanese neighbors; but her perfect posture makes her look lovely in her clothes. She makes her long dresses out of distinctive Oriental brocades for winter and of billowy nylon materials for summer. She chooses very bright colors and patterns, which enhance the beauty of her delicate coloring. She admires beautiful things, but she will not be able to afford many of them, for money must be spent in other ways.

Traits of Korean Women

Her life is simple, but not easy. She lives in a humble home without a washing machine or an electric iron, without hot running water or a food-stocked freezer. Without these things, and despite her unsystematic nature, she keeps her round, rosy children smiling and her floor highly polished. She beats her clothes against a granite stone and hangs them in the sun to dry so dazzlingly white that they almost hurt your eyes. She is economical. She finds a use for every piece of cloth, for every bit of food. She has learned a dear lesson—how to make the best use of what she has.

The average Korean woman has a very pleasing personality. These desirable qualities, and a few undesirable ones too, are nationally common, having been produced

by centuries of intermarriage within her own people.

She is outstandingly clever and quick to learn, but development of her mental potentialities has been curtailed because custom ties her to certain standards and ways of doing things. However, even she often admits the impracticability of traditionally accepted ideas. Her natural curiosity makes her interested in the world around her. She loves to learn about life in other parts of the earth, so she can compare it with her own. She attaches herself with almost childlike confidence to strangers and even foreigners, once she trusts their sincerity. She is candidly frank. She speaks of the processes of life with mature understanding and completely without embarrassment. She feels no shyness about asking any question that may pop into her head.

She is kind and very patient. She easily bears little irritations that can upset a Western woman's complete day.

The Western woman considers privacy a necessity. When it is denied her, tension wells up and frustration results. If the Korean woman feels the need of it, it is not evident. Even if she is sick, many other people carrying on various activities may be in the same room with her. Privacy cannot be, nor is it expected. In fact, in her vocabulary there is not even a word for it.

A Korean woman takes her convictions, particularly religious ones, very seriously and will defend them to the point of a fight. If such a word battle arises, her pride is not a participant because she views ideas from an impersonal standpoint. Show her sufficient proof and reason as to why she is wrong, and she will readily admit her error. She wastes neither time nor energy in being insincere; she is just what she is.

Mother and Children

Mark Twain once said that the real test of any civilization is the way people treat their children, and by this test Korea stands as one of the most highly civilized nations of the world. A Korean woman is beautiful to watch with her children. From the time a baby is born he is with his mother constantly, at her breast, on her back or asleep in her arms. When he looks up at her his buttonlike eyes shine with pure contentment. Even when he grows older he will always be near her and will depend on her for even small tasks he could do for himself. Boy babies are impressed with the idea of male dominance from the day they are born. Girls grow up expecting a life of servitude; boys grow up expecting to receive that service.

This mothers' spoiling and failure to discipline their children has its serious disadvantages. It results, especially among men, in inconsideration of others and the lack of sense of responsibility. On the other hand, this doting maternal attention produces a completely unfrustrated child. There are exceptions, of course, but the majority of Korean children are happy, active and mischievous.

The woman's natural yearning for children of her own and the fulfillment of that desire give her contentment to the extent she can expect. Her emotional needs must be satisfied through her children, to make up for the companionship that she misses with her husband. Can children alone fill the gap a woman feels without the understanding and gentleness she craves from her husband? To a Western woman, such an existence would seem a great disappointment. To a Korean woman, it is what she was brought up to expect.

Social Status

The inferior social status of women is a very regrettable feature of Korean life.

The wife has little or nothing to say in the decision of wedlock, as it is arranged between the parents. She therefore rarely can marry a man she loves, and often she must marry a man she has scarcely seen. She owes absolute obedience, respect and loyalty to him. Her husband, in order to assert his male superiority, considers it below his dignity to consult her. Such a life may discourage her, but it is so common that she just accepts it as her fate. She is happy to the extent that her children fill her life.

Though a woman may cancel her marriage by divorce, it is not to her advantage. Marriage gives her what little social status she can ever hope to achieve and whatever amount of economic security her husband may provide. Since divorce would completely cut off her husband's support, and chances for remarriage are remote, divorce is very uncommon.

In many cases the woman is forced to bear the burden of family support because of her husband's failure to provide, his sickness, or because she is widowed. Korean custom frowns upon a widow's remarrying, even though she may be young. There are few jobs open to her, so in order to support her children, and as a last resort, she may have to become a street seller. Her life, marked by a simple closeness to the earth, will mean a constant struggle.

Her wares may be home-prepared cakes or candies, or she may sell at small profit something she has bought. She sits at her tiny cart from early morning until late in the afternoon. Her skin becomes rough and darkened by summer sun and winter wind. Weather makes no difference; she is always there. When biting winds come, wrapped in an army blanket she huddles over her little charcoal fire and moves her feet now and then to keep the circulation going. Her mind centers on none of the world's problems. Her thoughts reach out only to the worry of today's rice.

Girls of Student Age

A look at the girl of student age will give a preview of the Korean woman of tomorrow. Her scope of activities reaches beyond her home to include school and close girl friends. Probably the only boys she knows well are friends of her brothers who may come to the house to study. She is emotionally immature, yet wise far beyond her years in other ways. Her thoughts center mostly on her education and she looks at life very seriously. She has little of the carefree joy and gaiety Westerners usually associate with high school days.

Her life, while she is going through her teens, is much the same as when she was a child. She may help to take care of the younger children, but other than that very little is required of her at home. Every family, unless extremely poor, has a housegirl to help with the work and to watch the house as a protection against thievery. The student girl never has the choice of which dress she will wear to school the next day. She will just put on her navy blue uniform and fasten in place an immaculate white collar and her school pin. Her hair is never curled, but is braided or cut off bluntly and pinned off her face. She can wear no make-up. In appearance she resembles thousands of other girls her own age, as the uniforms vary little from school to school.

After she is graduated from high school she may enter college for more education. If there is not enough money for that she will stay at home or perhaps take a job to supplement the family income. Doubtless her father, in order to arrange her marriage, will soon begin scouting for a prospective suitor. After that the pattern of her life will be much the same as her mother's.

Drift Toward Western Ways

However, many girls, strongly drawn to the Western way of life, are causing a revolution of thinking. They are battling abstract enemies of custom and tradition, which have, for centuries, set the standards for behavior, thinking and even dress. They are fighting, not for equality with men, but for a new place in Korean society. They want to be able to dress as they please; they want to be attractive to men and have the freedom of choosing their own husbands. They want to be heard.

The younger generation of Korean women have been influenced by many things, largely by a war that brought foreigners to their country to fight and to work. When peace came again to war-torn Seoul so did department stores stocked with American and Japanese cosmetics and Western-style clothes. American movies played at theaters in preference to locally made films. Pattern books and fashion magazines from America and Japan were sold at the market, and the young miss, eager to learn the ways of the West, bought them despite the extreme prices. She began to learn how women of other lands think, act and look.

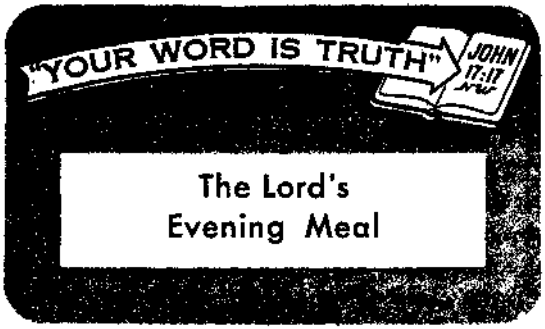
The first to adopt these new ideas were not at all popular. People who thought Western ways should stay in the West loudly scoffed and ridiculed. The government even protested, claiming that a Korean girl should remain true to her country's customs and wear Korean clothes. The girls apparently did not profit from the advice.

Today the streets of Seoul are full of chic young women wearing custom-made suits and coats of the finest imported wools, styled in the latest fashion. The straight simple lines they prefer in their clothes well compliment their slim figures. Those who want to be as Western-looking as possible spend a long time before mirrors to create the effect; and they usually appear very confident that they have achieved it. Such girls, who have gone so extreme, gain a Western glamor but lose some of the sincerity that makes their mothers seem so inwardly beautiful. However, most of the young women show a pleasing blend of a few Western ideas to make them more attractive but still retain the charm of being just themselves.

With their love of good principles, their humility and their desire to learn, it is no wonder that hundreds of Korean women are drawn to the Creator of all virtue, Jehovah God. By studying his Word they come to love him with all their heart, and they freely give themselves in his service. These living pearls of Korea, who dedicate their lives to Jehovah, trust in his promise for survival at Armageddon.

RETURN FROM EXTINCTION

An obscure cowbird—believed as dead as the dodo for ninety years—has flapped his way back from the land of extinction. In fact, Arment's cowbird, as it is called, apparently never got there at all. No one has reported seeing an Arment's cowbird since 1866, when one was seen along the Caribbean coast. Since then there has not been even a feather. Suddenly a live bird showed up at the Washington National Zoo. He came unannounced in a shipment of birds from the Colombian jungles. Hurriedly the zoo called in Herbert Friedman, curator of birds at Smithsonian Institution. "He's so completely rare," said the Smithsonian expert, "we don't even know who Arment was." But how did the bird come back from extinction? Apologetically the curator explained: "It probably means we've been looking in the wrong places for him all these years."



ON APRIL 14 of this year, after sundown, Jehovah's witnesses around the world will be celebrating the Lord's evening meal. It is the only day in the calendar year that Christians are commanded to keep. Jesus set up this meal. He asked that Christians keep it in remembrance of him on the anniversary day of his death. So each year on the exact day, the passover day, Nisan 14, marked by the first full moon nearest the spring equinox, true Christians come together to keep a meal in remembrance of our Lord Jesus Christ.

It is a very simple meal that Christians keep, but full of meaning. On the table is a plain loaf of unleavened bread, also a cup filled with wine. After dismissing Judas, Jesus took the loaf of unleavened bread and thanked God for it, then broke it and gave the pieces to his eleven faithful apostles and said: "This means my body which is to be given in your behalf. Keep doing this in remembrance of me." —Luke 22:19, *New World Trans.;* John 13:30.

Now did Jesus pronounce some magical words that changed that literal loaf of bread into his literal flesh? Some people say Yes. The Catholic catechism, for example, says: "Not only is it [the wafer or loaf] the true body of Jesus Christ, to wit: all that is proper to the human body—the bones, the nerves, contained in the sacrament—but father, Jesus Christ, whole and entire." The Council of Trent decreed that whoever did not believe that the loaf became the actual fleshly body of Jesus Christ, with its bones, nerves, etc., "Let him be accursed." Roman Catholics believe that on this occasion Jesus performed a miracle similar to the one that the Devil tried to make Jesus perform when he asked him to command the stones to turn into bread so he could break his forty-day fast.—Matthew 4:3, 4.

When Jesus set up his evening meal he had not died as yet. He was still in the flesh with his apostles. His flesh was unblemished, intact, with nothing extracted from it. Therefore, when Jesus' apostles ate the loaf they were not eating, and could not have been eating, Jesus' literal fleshly body, but something that represented that fleshly body. That is why Jesus said to them: "This [loaf] *means* my body which *is to be given* in your behalf." The loaf pictured his literal fleshly body, which was to be offered up in their behalf.

It was a perfect, not a blemished, body of flesh that Jesus was to present as a sacrifice. Psalm 34:20 prophesied concerning Jesus' literal body: "He keepeth all his bones: not one of them is broken." John says this prophecy was fulfilled when Jesus was nailed to the tree. (John 19: 33-36) To picture the wholeness of Jesus' body not a bone of the typical passover lamb was permitted to be broken, as stated at Exodus 12:46 and Numbers 9: 12. So it was impossible for the literal loaf to be Jesus' literal body, as Roman Catholics claim. Note also that Jesus did not say to his apostles, "This do in sacrifice of me," but he said, "Keep doing this in remembrance of me." The Lord's evening meal was not to be a sacrifice like that of the mass in the Catholic religion, but a remembrance or memorial of Jesus Christ and of what he did for humankind.

The unleavened loaf represented Jesus' fleshly body that bore the sins of man-

kind upon the stake. He gave up his human existence, his life in the flesh, "in order that everyone exercising faith in him might not be destroyed but have everlasting life." By giving up his flesh Jesus opened up the way for a "little flock" to go to heaven: "For the way of entry into the holy place by the blood of Jesus, which he inaugurated for us as a new and living way through the curtain, that is, his flesh." —John 3:16; Luke 12:32; Hebrews 10:19, 20, *New World Trans.*

Further, concerning the Lord's evening meal that Jesus established before his death, we read: "Also he took a cup and, having given thanks, he gave it to them, saying: 'Drink out of it, all of you; for this means my "blood of the covenant" which is to be poured out in behalf of many for forgiveness of sins.' "—Matthew 26:27, 28, *New World Trans.*

By those words the wine in that cup was not changed into his literal blood and then drunk by his apostles, for Jesus had not yet shed his blood. As the loaf was used to symbolize Jesus' fleshly body so the cup of wine was used to picture his literal blood. His blood was the means of putting into force a new covenant, through which the sins of his many disciples would be forgiven. So Jesus gave his flesh and blood for them.

It was necessary for the blood of Jesus to be poured out in order to release humankind from the condemnation of sin and transgression, from which condemnation they could not be released by the animal sacrifices under the former law covenant. The new covenant promised God's forgiveness of sins. Since the wine in the cup pictured Jesus' clean, perfect lifeblood necessary to make that new covenant operative, Jesus rightly said: "This means my 'blood of the covenant' which is to be poured out in behalf of many for forgiveness of sins."—Matthew 26:27, 28, *New World Trans.*

Those Christians, therefore, who are taken into the new covenant and who thus become spiritual Israelites are properly the ones entitled to drink of the cup of the Lord's evening meal. By drinking of the cup Christians picture themselves as being in the new covenant and as receiving its benefit, God's forgiveness of sins through Jesus' blood. By drinking Jesus' blood in that pictorial way they are drinking, not condemnation to themselves, but, instead, life benefits, for there is life in that blood. By figuratively drinking his blood through faith they are not condemned to death, any more than by eating his body figuratively through faith are they condemned as eating forbidden food to their death. Instead they benefit themselves to life everlasting.

Since Jesus gave both his flesh and his blood in behalf of the life of his followers he symbolized these essentials to gaining everlasting life by the loaf and the cup of wine at the evening meal that he set up. The cup of wine, he said, represented his literal blood, necessary to make valid the new covenant. In a parallel manner, the loaf that he broke must have a literal human value; must mean his body of flesh that he gives for the life of those who gain the new world.

All Christians should keep the feast in an understanding way, to the honor of God and in remembrance of the One who made everlasting life possible through the sacrifice of himself, namely, Jesus Christ.

British Guiana

IN THE South American colony of British Guiana many races live side by side in peaceful coexistence, despite their varying religious customs. Whether they be East Indian, African, European or Amerindian, Jehovah's witnesses find great pleasure in bringing to these people the good news of God's new-world government. Out of a hundred homes that Jehovah's witnesses might visit, ninety-nine will invite them in and listen to their message. A good percentage of these will take Bible literature and ask the witnesses to come back again.

As a rule the Guianese are a very religious people. They feel that it is necessary to belong to a church in order to be blessed by God. They believe that God deals through all religions. This, however, does not prevent them from entering into heated religious debates. These arguments can be heard almost anywhere: aboard a bus, train, river steamer, or in a private home. They care little about who listens or takes part in their lively religious discussions. Despite the violent outburst of words at times, the pleasant thing is that no one seems to get offended and the debaters almost always part friends.

Village life in British Guiana has changed little during the recent decades, despite the work done by Christendom's religious missions that control the people's lives almost completely. Almost all adults are illiterate and speak only a dialect. Education of children is very limited. Instead of the various so-called Christian religions teaching the Bible they are feeding the people with the false and confusing teachings of hell-fire, immortality of the soul, trinity and other pagan doctrines. Little wonder that the aboriginal is very superstitious. Even though he attends church quite regularly, about the first thing he does the moment he gets ill or frightened is to consult not the priest or the pastor but the *obeah,* the medicine man. Young Indian mothers are frequently seen with their children on their way to the *obeah* man for treatment. False religion has done very little to erase ancient superstitions.

A pleasant welcome awaits a stranger when he enters a Guianese village for the first time. At first the people react timidly, then their timidity gives way to curiosity, then to genuine hospitality. The village chief usually comes out to greet the stranger. The chief also acts as an interpreter for the curious people who gather around. The chief personally invites the stranger to his home and offers him a small cup of black coffee, a symbol of hospitality. Before the stranger has a chance to sip the coffee, the entire village has crowded into the room, or the crowds surround the hut to hear what the stranger has to say.

Preaching the good news of God's kingdom to these simple, honest-hearted people is a heart-satisfying experience. One missionary reports: "In the first village we visited we had the whole village attend a study of the booklet *'This Good News of the Kingdom'*. All who could read, mostly school children, were invited to read the paragraphs in turn. When allowed to reason for himself, instead of blindly following tradition, the nature-loving aboriginal's

answers are surprisingly correct. To him the teaching of only one God is simple, but that of a triune god is confusing. The story of Adam and Eve in Eden is much like his legend of Mount Roraima, the highest mountain in British Guiana. At one time the mountain was supposed to have supplied man and the animals with everything they needed. But when someone disobeyed the Great Spirit, it turned to stone and man had to go out into the world in search of his food. So to the aboriginal the message of a New World with a new earth at peace with God, man and animals is a glad one."

Travel from village to village is accomplished by their using either a bicycle, a horse or a cow. The easy gait of a contented cow makes a most pleasant means of transportation. The aboriginal usually walks, sometimes for days, equipped with only a hammock, some dried meat and a cup in which to soak his food before eating it. In parts where roads are better, a jeep provides a fast trip to the villages.

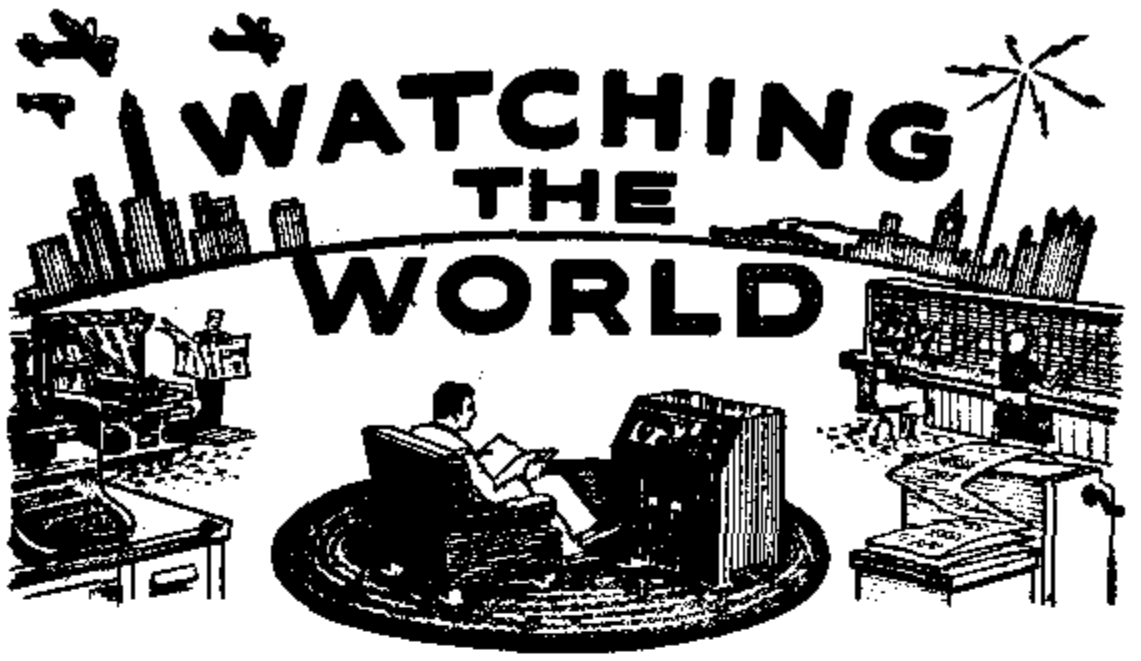
Whenever a nearby settler wants a field cleared he will declare a *mandorin,* a custom in which communal aid is sought. At this occasion the easy-going aboriginal becomes very industrious, spurred on by the thought of a feast awaiting him when the work is done. Usually an entire cow is consumed, along with *kasaree,* an intoxicating drink made from cassava. On one occasion a settler interested in the Kingdom message called a *mandorin,* provided the feast, but instead of the *kasaree* he invited all to listen to a Bible lecture. It was surprising to see how greatly this was appreciated by all. Bible truth is loved by the simple folk and is awakening a new hope in the hearts of many Guianese of good will.

Counterattack

Hunter Ed Stanley of Weed Heights, Nevada, was bending over his prey, a deer he had just shot. The wounded animal had enough life to counterattack. It gave a kick, hit the rifle and down went the hunter with a bullet in his knee.

? DO YOU KNOW

- How long it would take a never-stopping train to reach the sun? P. 3, ¶2.
- Whether you can see all the stars there are in the Milky Way? P. 3, ¶6.
- What proves the Genesis statement about the cause of death is true? P. 7, ¶2.
- Why everlasting life on earth really must be possible? P. 8, ¶4.
- Whether jazz is gaining increased respectability? P. 11, ¶1.
- What unusual notebooks were used by ancient Roman shorthand writers? P. 13, ¶4.
- Who published the first English shorthand alphabet? P. 14, ¶3.
- How many missionaries have gone through Gilead school, from how many lands? P. 16, ¶1.
- What advice the Watch Tower Society's president gave to Gilead's most recent class? P. 18, ¶6.
- What unusual reason caused a church to abandon bingo? P. 20, ¶4.
- How, without modern equipment, the Korean woman keeps her clothes dazzlingly bright? P. 21, ¶5.
- What is the only celebration that Christ commanded his followers to keep? P. 25, ¶1.
- How a stranger is received in a British Guiana village? P. 27, ¶4.



Israeli Withdrawal

◈ Everything possible was being done to break the deadlock in negotiations between Israel and Egypt. Tension mounted. Dag Hammarskjold of the U.N. reported that his efforts to obtain the withdrawal of the Israelis from the Gaza strip and the Gulf of Aqaba area had been "frustrated." The secretary-general appealed to the General Assembly for an indication as to what to do next. The U.S. took the lead in trying to work out a compromise solution for the Arab-Israeli crisis. Threats of sanctions against Israel were being voiced. But Israel kept on demanding "concrete and tangible guarantees" before withdrawing behind the 1949 armistice lines. President Eisenhower cut short his quail-hunting and golfing holiday to take personal, on-the-spot charge of U.S. policy in the tense situation. In a speech to the U.S. and the world Eisenhower put forth an extraordinary effort to persuade Israel to withdraw its troops from Egypt. Prime Minister David Ben-Gurion of Israel replied: "Israel dare not unconditionally abandon the defense of her rights." Ambassador Abba Eban of Israel was ordered home to consult with Premier Ben-Gurion. On returning to the U.S. he went directly to Dulles' office and plunged into conferences. On March 1 Israeli Foreign Minister Golda Meir made a dramatic announcement at the U.N. that Israel would withdraw its troops from Gaza and the shores of Aqaba. Mrs. Meir said the withdrawal would be made with the understanding that the U.N. police force would move in immediately after Israeli troops left, and that the Aqaba gulf is to remain open to the ships of all nations.

Senators Abhor Sanctions

◈ U.S. senators of both the Democratic and the Republican parties were firmly opposed to U.N. sanctions against Israel. The lawmakers appeared unanimous that no sanctions should be applied to Israel unless sanctions were also applied to the Soviet Union for defying U.N. resolutions. Senator Mike Mansfield's remarks were sharp: "I believe . . . that if sanctions is the ultimate answer against Israel, the doctrine of equality will have become a mockery." Senator H. Alexander Smith was equally as critical: "I do not think that any sanctions should be taken unilaterally against Israel if no action is taken against others who have defied the United Nations." Senator William F. Knowland called sanctions "immoral" and "insupportable" so long as Soviet aggression in Hungary remains unpunished by the U.N. Former President Truman said he opposed sanctions and said the U.S. should not do to a small nation, Israel, what was not done to a big one, the Soviet Union. Even Secretary-General Hammarskjold felt that sanctions "while supporting efforts to achieve peaceful solutions, may perhaps, on the other hand, be introducing new elements of conflict."

A United States of Europe

◈ If Europe is to compete in the modern economic era it must integrate, say those who have long contended for European federalism. Europe must unite into a large economic community comparable to the U.S. or the Soviet Union. Such an integration in Europe, the federalists think, would raise the standard of living considerably and help Europe regain political station as a united power. The first step to this end was taken in 1952. The heads of six nations, France, West Germany, Italy, Belgium, the Netherlands and Luxembourg, representing more than 160,000,000 people, joined in a common market for two basic commodities in the European Coal and Steel Community. The plan worked. The success of the plan spurred statesmen to draft other steps for broader economic integration. The six nations have a total combined output of more than $108 billion yearly. In February the six nations agreed on the basic provisions of two treaties tending to merge their economies. One would pool their nuclear resources and the other would introduce a common market without tariffs or other barriers covering both the European and the overseas territories of the six nations. The ultimate goal is a United States of Europe with free movement of goods, manpower and capital internally, and a common trade policy externally. This is not to be achieved overnight.

Authorities say it will take from twelve to seventeen years. Chancellor Konrad Adenauer called the agreement "a great step forward."

Arabs Announce "Positive Neutrality"

◈ At the close of a three-day conference in Cairo, Egypt (2/27), four Arab heads of state issued a joint statement in which they affirmed their "positive neutrality," saying they were determined to "protect the Arab nation from the harms of the cold war" and that they would remain "impartial" as to the "diversified disputes" of East and West. The participants in the meeting were King Saud of Saudi Arabia, King Hussein of Jordan, President Shukri al-Kuwatly of Syria and President Nasser of Egypt. The communiqué demanded the "immediate and unconditional withdrawal of Israel behind the armistice lines." It also rejected any plan for international control of the Suez Canal or the Gulf of Aqaba; it upheld "the right of Egypt to compensation from aggressor states for all damages and losses caused through their aggression." It gave no support to Eisenhower's Middle East doctrine. There appeared to be nothing in the statement that could be offensive to the Soviet Union.

The Dispute over Kashmir

◈ The Kashmir issue arose shortly after the 1947 partition of India that created the separate state of Pakistan for those parts of India where Moslems predominate. Although Kashmir's 4,370,000 people are predominantly Moslem, its ruler acceded to India in 1947 when sanguinary riots between Hindus and Moslems broke out. India flew in troops to defend the Hindus. Prime Minister Nehru of India appealed to the U.N. to intervene and stop the war. The U.N. did set up a cease-fire line and got both sides to agree to disarm and demilitarize. Both sides also agreed to a free plebiscite by which the Kashmiri people could decide whether to join India or Pakistan. The plebiscite was never held. There was no demilitarization. Recently Pakistan appealed to the U.N. Security Council to use its newly created army to bring about the demilitarization of Kashmir. Nehru said he would never allow U.N. troops to be stationed on Indian soil. The U.S. introduced a resolution in the U.N. that held hope of progress in the thorny Kashmir case. The Soviet Union blocked the resolution with its eightieth veto. On February 21 a milder resolution was adopted, with the Soviet Union abstaining. The resolution called for the Council's president, Gunnar V. Jarring of Sweden, to go to India and Kashmir to seek a solution. Few are hopeful of a productive trip.

Sukarno-Style Democracy

◈ Something had to be done in Indonesia, the sixth most populous country in the world, with 82 million people. Large parts of Sumatra have been in open rebellion. The Moluccas have proclaimed an independent republic. There have been revolts in Celebes and Borneo and lamentable terrorism in Java. President Sukarno blamed imported democracy for Indonesia's troubles. He called for his country to abandon the Western-style rule for a new-style government, one that would include all major political parties, including the powerful Communist party. Sukarno, quoting Abraham Lincoln's Biblical allusion, declared "a house divided against itself cannot stand," then added, "we have had no stability. . . . At last I am convinced we used the wrong system—Western democracy. The democracy we used is an imported democracy, so we were faced with abuses." "Let us create our own system and not follow Western democracy. . . . All parties have the right to sit in the Cabinet. . . . This is justice. . . . Some of you oppose Communists in the Cabinet, but how can we avoid this group, which won the support of six million people in our elections? I do not take sides. I only want national unity. I only express the will of the people." Communists, of course, are all for Sukarno's idea. They are out to gain control of Indonesia, a rich prize.

Algerians See Long War

◈ The 10,000,000 Algerians in Algeria feel neither hot nor cold over the mild U.N. resolution that expressed hope that a solution might be found in Algeria consistent with the principles of the U.N. charter. A rebel leader denied the resolution was a blow to the morale of the rebellion. "We really did not expect anything more from the United Nations," he said. "France has been given a respite of six to eight months before the next Assembly meets and is on notice to settle the Algerian problem in that time." The constructive solution is still largely on paper. It calls for a cease-fire, the holding of free elections within ninety days after the cease-fire, followed by negotiations with the elected Algerians. "We have laid our plans for a ten-year war," said the rebel leader. "The longer it goes on, the more bitter will our people become and the harder it will be to settle short of a complete victory by one side or the other. I do not think the French economy can stand the drain of a ten-year war that is sure to spread elsewhere in French colonies in Africa before long."

Kishi, Premier of Japan

◈ Premier Tanzan Ishibashi of Japan, after sixty-two days in office, one of the shortest tenures in Japan's constitutional history of premiers, handed in his letter of resignation because of ill health. The 72-year-

old chief was confined to his home with a bronchial disorder diagnosed as pneumonia. In his letter of resignation he stated: "I take the view that I as Prime Minister should resign now since it has become clear that I cannot attend the deliberations on the budget. . . . It would be against my intention if my prolonged absence from Diet debates and my duties should bring about instability in the political situation." His decision was praised by newspapers as a courageous and unselfish act. The new premier is 60-year-old Foreign Minister Nobusuke Kishi, the first member of Gen. Hideki Tojo's wartime cabinet to become a postwar premier of Japan. No cabinet changes are planned. Kishi has made it a point to be friendly to the U.S. His desire is to see Japan's diplomatic contacts expand among Asian and African nations.

Fire Sweeps Memorial Home

◈ A nursing home for the aged, located in the center of Warrenton, Missouri, had been inspected by a state official and approved. A week later flames swept through the home so quickly that it trapped almost half of the inmates, leaving a death toll of seventy. In less than fifteen minutes the 2½-story building was destroyed. Firemen and townspeople risked their lives to save the aged from the flaming building. When the heat became too intense, mattresses were laid on the ground and inmates were told to jump. Several jumped twenty feet to safety. Woodrow O'Sullivan, operator of the home, said patients ranged in age from 50 to 99 years. "I've spent $30,000 trying to fix it up to avoid something like this," he said. The fire was reported to have begun in a hallway on the first floor, just off a dormitory where church services were being held.

Youth Crime Rise

◈ In the U.S. major crimes committed rose 12 percent in 1956 as compared with 1955. But what is disturbing is the 32.5-percent rise in crimes by children under age sixteen in New York city last year. In the 16-to-20 age group the increase was 12.7 percent. J. Edgar Hoover, director of the Federal Bureau of Investigation, said that the major problem was "no longer one of bad children but of young criminals." The reason for this rise in youth crime has not been determined. Dr. Martha M. Eliot, before retiring from the federal post of chief of the Children's Bureau, remarked that what the U.S. needed was "a generation of parents who accept as fact that their most important business in the world is the business of raising children."

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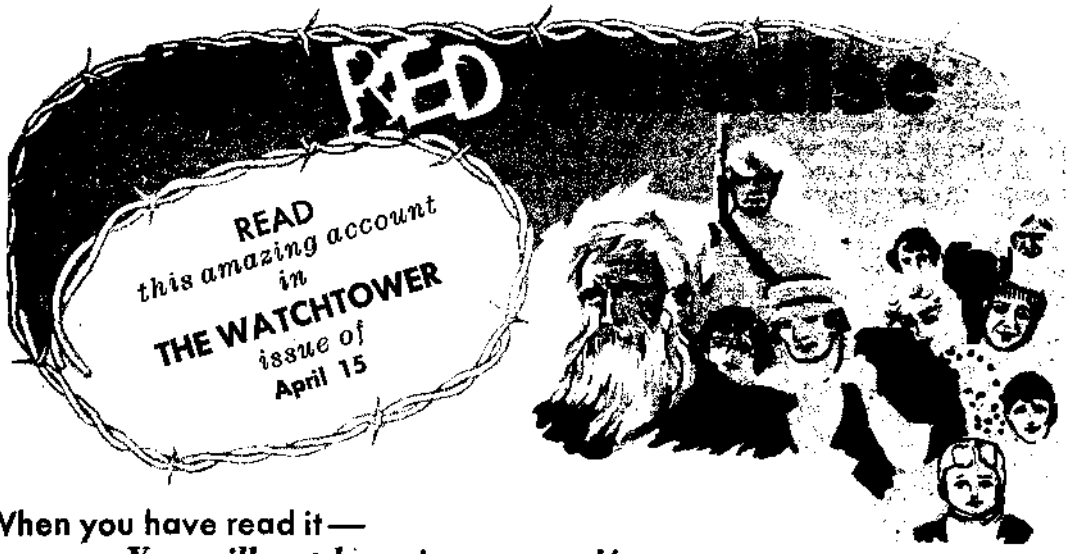

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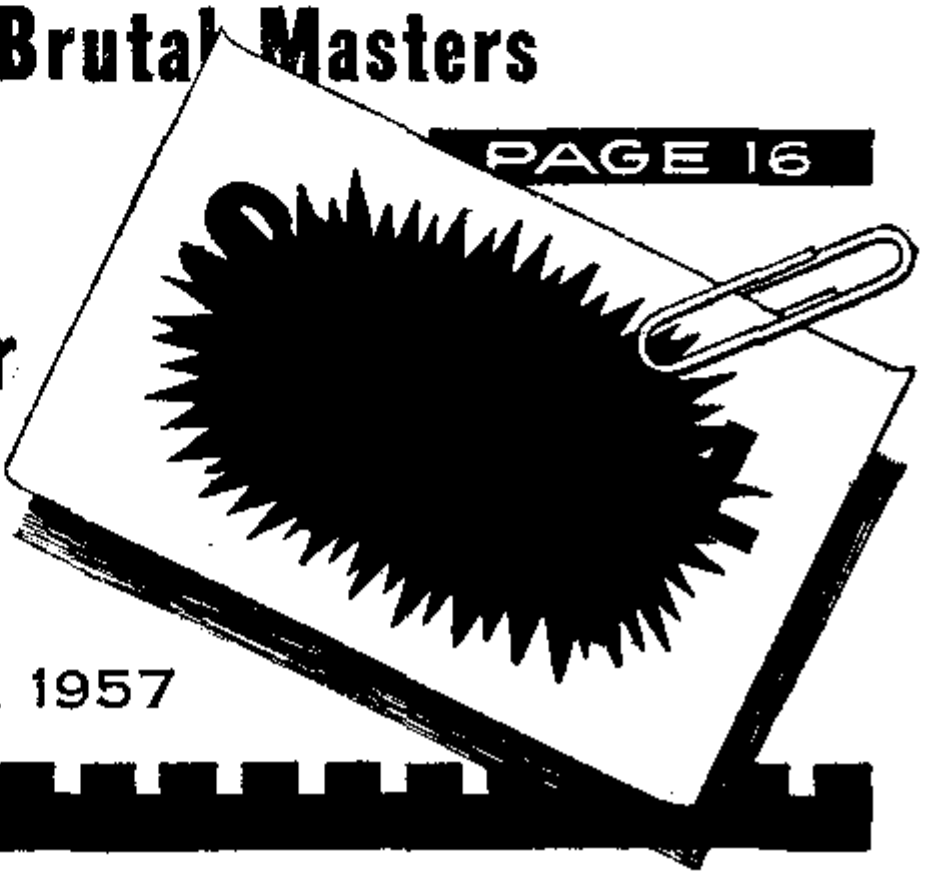

APRIL 22, 1957

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Awake!
"Now it is high time to awake."
—Romans 13:11
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YOUR BASIS OF BELIEF?

BY A MEMBER OF THE WATCH TOWER SOCIETY'S HEADQUARTERS' STAFF

EVERYONE likes to think his mind is open and will change if proof is presented. Few realize that some of their entrenched beliefs have no better basis than emotion. This was recently impressed on me when I gave a talk to a Unitarian church group in New York city. Knowing that Unitarians are inclined to be skeptical of the Bible and to demand proof of its authenticity, at the end of a twenty-minute talk about Jehovah's witnesses and before a two-hour question period began, I said:

"I know that Unitarians consider themselves quite modern and scientific in their approach to questions, that they feel they are intellectuals untainted by the gullibility they feel afflicts those who believe all the Bible. I know that you will want proof for what I say in answer to your questions. You should. Since you are going to demand proof for what I say, you will, consistently, have proof for what you say. Since you believe only from evidence, you surely have evidence for what you already believe. Otherwise you wouldn't believe it, for you would be guilty of gullibility. So in the discussion that follows you will demand that I prove what I say, and you will also demand of yourselves proof for what you say, for you would hardly make demands of others you would not make of yourselves."

The discussion began. Their questions drew out more information about the history of Jehovah's witnesses, their name, their methods of doing the preaching work, and evidence from archaeology was given to prove the historical accuracy of the Bible accounts, disproving the popular assertions that much of these records are myth and legend. Then the teacher of the church group said:

"But even if the historical accounts are true it does not prove that the Bible is inspired by God. Uninspired men can write accurate history."

"That's true, but men cannot write history in advance, they cannot prophesy the future. God can, so if the Bible does this it proves God inspired men to write it. Here's an example. In the sixth century before Christ Daniel recorded a vision that indicated the fall of Babylon, the rise to power of Medo-Persia, its fall to Greece, and the division of the Grecian empire

into four parts under four of Alexander the Great's generals."

Verses from Daniel chapter 8 were read and many details were shown and the striking fulfillments as recorded by history were reviewed, some of them happening two hundred years after Daniel wrote.

"But you could take some other events of history and make them fit the prophecy also," the teacher said.

"Do so."

"Well, I can't right now. It would take some time."

"Don't hide behind the skirts of time. If you can't do it now, don't believe it now. Wait until you can do it to believe it. Otherwise your belief is emotional. You only believe because you want to, because it fits your opinion. That's being gullible."

A young lady spoke up, "Aesop foretold the future in one of his fables."

"Which one?"

"I don't know right now."

"Then you must find out. When I said the Bible foretold the future I showed you chapter and verse, read it to you, reviewed the historical facts that fulfilled it two hundred years later. You must be as specific."

The teacher interrupted to say these prophecies were just little stories, parables, and many things could be fitted to them. He said you might do the same with the story of Little Red Riding Hood. You might say Germany in the last war was the wolf. He trailed off vaguely as to whom the girl and grandma might be.

"That's rather feeble in comparison with Daniel's very specific prophecy about Babylon and Medo-Persia and Greece, isn't it?" I asked.

His only answer was a sick grin.

A young man said, "The Bible is an old fiddle on which you can play any tune."

"Then please play for me this tune on the Bible. Show that the Bible says men through their endeavors will bring permanent peace to the earth, that through their peace organizations they will beat swords into plowshares."

He could not play even one sour note, much less a tune. But he undoubtedly still believes this slogan that slurs the Bible. He wants to believe it, so he does, gullibly, without proof.

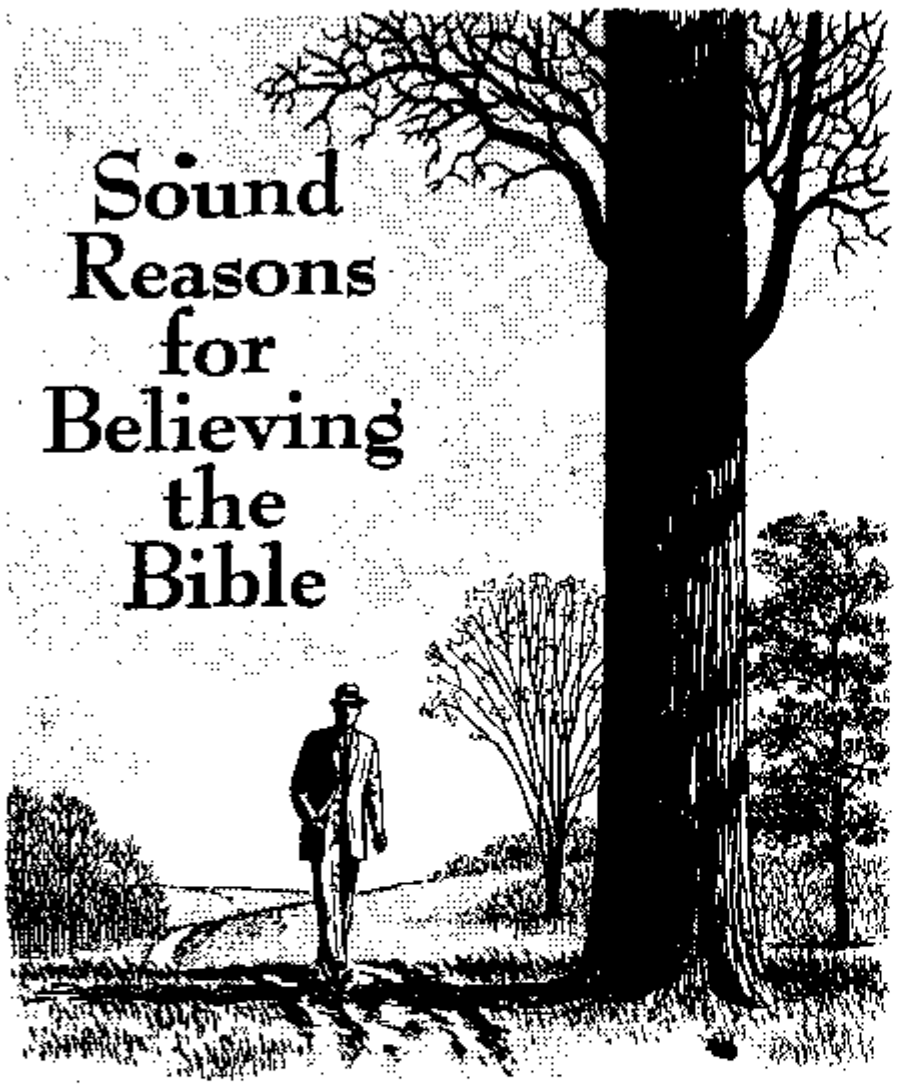
This is typical of Bible opposers. They are not so devoted to the scientific method as they would lead you to believe. They believe what they want to believe, not just what they can prove. Being emotionally against the Bible they disbelieve it, but they cannot disprove it. Their sweeping attacks are unsupported by specific evidence. They demand no evidence for their disbelief but exhaustive proof for our belief, and when convinced against their will they are unconvinced still.

Many who believe the Bible have only an emotional basis also. They follow a church creed. If it says to believe the soul is immortal they do so. You show them several texts that say the soul dies and they can show none that says it lives on. Yet they believe the soul lives. They believe trinity, that God and Christ and the holy spirit are three persons combined as one God, coeternal and coequal. Not one text in the Bible says this but they believe it. Several texts show God had no beginning while Christ did, that Christ is under God, that the holy spirit is beneath them both; but the trinitarian still believes trinity. His only basis for it is emotion. He wants to believe it.

When Jesus tried to gather into God's fold by preaching the truth to similar religionists he said: "But you people did not want it." They wanted their errors, so held to them. When the apostle Peter wrote of scoffers who refused to face facts he said: "According to their wish, this fact

escapes their notice." They wish to remain blind to Bible truth.—Matthew 23:37; 2 Peter 3:5, *New World Trans.*

Is your belief or disbelief in the Bible based on evidence or emotion? If you believe evolution, can you prove it, or is the basis just emotion? Is your mind open, able to change, receptive to new facts? There are facts to prove the Bible. Can you face them?



True faith in this book is not based upon emotionalism, but upon fact. Whether you have given the Bible any serious thought or not, the evidences of its genuineness are interesting and thought-provoking.

WHAT does the Bible mean to you? Do you view it as good literature, ancient myths, or as the really true Word of God?

There is powerful evidence to support the last view, namely, that it is the true Word of God. Scientists, historians and even some clergymen have turned people against this Book, yet true science has never contradicted it, history proves its reliability and clergymen who ignore it are turning their backs on God.

What is the Bible? It is a collection of sixty-six small books, written by more than thirty-five men over a period of 1,600 years. It was not all written in the same language, but a part was written in Hebrew, a part in Aramaic, and a part in Greek. It has been translated into more than 1,125 languages, and is the most widely circulated book on earth.

So vigorous has been the fight against the Bible, and so amazing has been its preservation that it has been said that its preservation must surely indicate divine protection, and that for it to have survived it surely must have been the Word of God.

Handed Down Accurately

Some people object: "But the Bible has changed; who knows what it originally said?" They are wrong. Copyists' errors have been held to a minimum, as was proved in 1947 with the finding of the Dead Sea Scroll of Isaiah. It was more than a thousand years older than the oldest dated copy of the Hebrew Scriptures known until that time, yet aside from minor variations in spelling, etc., it is the same as the Isaiah of today. A thousand years with no change!

In view of other finds of ancient Bible manuscripts, English scholar Sir Frederic Kenyon said: "The interval then between the dates of the original composition and the earliest extant evidence becomes so small as to be in fact

negligible, and the last foundation for any doubt that the Scriptures have come down to us substantially as they were written has now been removed."

One reason why there have been no basic changes is that ancient Bible copyists were so careful that they considered it a sin to write even a single word from memory. They counted not only the words, but even the number of letters to be sure they neither added *nor omitted anything.*

Creation, Not Evolution

"But the Bible says God *created,"* someone objects. Indeed it does, and despite the objections that have been made by people who have failed to analyze the matter, this is one of its most astounding facts. No man *witnessed the origin of life on earth, or* the preparation of earth for man. No man saw it to be able to write it down. Yet the modern science of geology shows that the Genesis account is accurate in the order it gives for the various steps in the preparation of earth for man.

First there was light, then land, then vegetation, then sea creatures, flying creatures, land mammals and finally man. How did Moses know this amazing fact that no man had witnessed? By accident? Impossible! Since scientific knowledge had not demonstrated this in his day, nearly three and a half millenniums ago, this amazing information must have come from a higher Source, as the Bible says it did.

In the light of geology the Bible-contradicting doctrine of evolution does not fare so well. The ancient fossil records show that the many varied and complex life forms started suddenly, with no simple forms preceding them. As French scientist Lecomte du Nouy, who wished to follow a preconceived idea, said: the scientific record has "all the unsatisfactory characteristics of absolute creation."

Evolutionists say changes in various life forms came through mutations. The Bible-believer recognizes that small changes and selection within the families occur, but he denies that these changes can cross the family kinds about which Genesis speaks —and no evidence has ever been produced to prove that they can do so. True science, therefore, has never disproved the Bible's statement that each living thing produces life 'according to its kind.'*—Genesis 1: 21, 24, 25.

Neither Myth nor Legend

"Oh, the Bible just parrots ancient myths and legends," is a charge that other people bring up. This, too, is false. "But what about the Flood?" they may protest. *We reply, What about it? The flood of* Noah's day is a historical event. Every living race that has been studied has in its folklore an account of the Flood. Nearly all of them tell of an ark of refuge for the survivors, of a global destruction by water of all life outside the ark, and of a seed of mankind being preserved. Why do these peoples, scattered earth-wide, all have this similar account? Because it is a traditional perversion of the actual event recorded in the Bible.†

The Flood explains the finding of sea shells on the highest mountains, and the change in climatic conditions following it *could well account for the great differences* in the ages that the Bible says men lived before that time, in contrast with the much shorter life spans recorded since then.

"But what about the confusion of tongues at Babel?" our critic asks. This, he thinks, was just a myth invented to ex*plain the existence of earth's many lan*guages. Yet a staff member of the British

* For a thorough discussion of this subject see the Watch Tower Society's booklet *Evolution versus The New World.*

† *The Deluge Story in Stone* by B. C. Nelson, pages 166-168.

Museum has found an ancient tablet reading: "The building of this illustrious tower offended the gods. In a night they threw down what they had built. They scattered them abroad, and made strange their speech. Their progress they impeded. They wept hot tears for Babylon."* The critic is wrong; the Bible right.

Numerous scholars have called attention to the way archaeology has vindicated the Bible's statements. Sir Frederic Kenyon said in *The Bible and Archaeology:* "Archaeology has not yet said its last word; but the results already achieved confirm what faith would suggest, that the Bible can do nothing but gain from an increase of knowledge."

William F. Albright, Johns Hopkins University archaeologist, said further that relics uncovered by archaeologists "revolutionize our understanding of the Bible," and, as the New York *Times* put it, "will give strong support to so-called fundamentalist interpretations of Biblical stories."†

Its Amazing Wisdom

Still more powerful evidence of the Bible's genuineness is its amazing wisdom. In a day when people had strange ideas about sickness and cures, the Bible prohibited the eating of risky foods, provided that meats should be inspected, that none could be eaten if over two days old, that no animal that died of itself could be eaten, that dead carcasses were not to be handled, and that if anyone did handle them he must undergo purification. It even provided for quarantine of those who had contagious diseases, and recognized the danger of a polluted water supply.

Moses was educated in Egypt, but aside from wounds and surgical matters the discovered Egyptian writings on sickness and cures are superstitious nonsense. Yet, as *Basis for Belief in a New World* says: "One would think he knew of germs long before the scientist Pasteur revealed it to modern medicine in just the last century. The reason is not far to seek. Moses received his instruction from none other than Jehovah God."

Long before the ancients had any idea of it the Bible says God "stretcheth out the north over empty space, and hangeth the earth upon nothing." More than two thousand years before Columbus tried to sail around our globe, Isaiah wrote that Jehovah "sitteth above the circle of the earth." Where did Bible writers get this amazing knowledge? From Jehovah, as the Bible says.—Job 26:7; Isaiah 40:22, *Am. Stan. Ver.*

The Bible's wisdom is ahead of even modern discoveries on mental health. Dr. James Tucker Fisher, a leading psychiatrist, said in his book *A Few Buttons Missing: the Case Book of a Psychiatrist* that if you were to take the "sum total of all the authoritative articles ever written by the most qualified of psychologists and psychiatrists on the subject of mental hygiene," combine them, refine them, cleave out the excess verbiage to leave "the whole of the meat and none of the parsley," then have "these unadulterated bits of pure scientific knowledge concisely expressed by the most capable of living poets, you would have an awkward and incomplete summation of the Sermon on the Mount."

Positive Proof of Inspiration

But the greatest evidence of the Bible's genuineness is still to be mentioned. This is the one evidence that gives positive proof that the Bible really was inspired by God. What is it? It is the evidence of fulfilled prophecy.

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* *Pocket Bible Handbook* (19th ed.) by Henry H. Halley, pages 82, 83.

† For a more complete discussion of the Bible's reliability in contrast with ancient myths see the Watch Tower Society's booklet *Basis for Belief in a New World.*

Jehovah God himself issues the challenge at Isaiah 41:22, 23: "Let them approach and tell us what is to happen: . . . Tell us the things that are coming hereafter, that we may know that you are gods."—*An Amer. Trans.*

No man can reliably foretell the future, but the Bible did, proving that it comes from a source higher than man and really is from God. For example: Long before Judah fell to Babylon in 607 B.C. Isaiah and Jeremiah had foretold it. Jeremiah specified a return from captivity, while Isaiah even gave the name of the general who would conquer Babylon through open gates and release the Jews, Cyrus the Persian. No man could have specified such a thing, but it is commonplace with God. —Isaiah 13:17-22; 45:1, 2; Jeremiah 50:19.

Daniel prophesied, through the figure of a two-horned ram and a he-goat whose one big horn was broken and succeeded by four small ones, that Babylon would be succeeded by the Medo-Persian empire, that the Persians would surpass the Medes, that the Greeks would cast Medo-Persia down, and that the Greek empire itself would split into four parts—which it did at the death of Alexander the Great more than two centuries later. Daniel named these governments and told what they would do long after his death. Such accurate and long-range predictions would have been totally impossible for man to have made, but are commonplace in God's book, the Bible—Daniel 8:3-8, 20-22.

The prophecies regarding Jesus as the Messiah are equally as impressive. One scholar computed that "there are three hundred and thirty-two distinct prophecies in the Old Testament which have been literally fulfilled in Christ." A mathematician figured out that the chance of one man's fulfilling all these things was one in eighty-four followed by ninety-seven zeros!

Right down till today such prophecies continue to be fulfilled. For more than thirty-four years before the outbreak of World War I in 1914, the *Watchtower* magazine had pointed to that year as marking the end of the Bible's "Gentile times," and therefore the beginning of the worst time of trouble earth had ever known. In advance people scoffed—but you know what happened that year! Bible writers could not have known or even guessed at this in their ancient age, yet the Bible's predictions came true on time. This could not have been man's knowledge and wisdom, but must, as the Bible says, have come from God!

Even the establishment of man's political peace organization (the League of Nations), its going into the abyss of nonexistence, its coming forth again (as the United Nations) and its ultimate end were foretold under the symbol of a beast at Revelation 17:8.

No man could have known these things in advance, yet the Bible foretold them, and they have come true on time. This fact alone proves that this Book is not the mere ideas of men, but is the Word of God.

Further proofs are abundant, and it is our hope that reading this may have stirred you to investigate further and to see the soundness and wisdom of really accepting this Book as true.

The Scientific Method

A young student regularly visited the girl of his choice, and she welcomed his attentions until she discovered that he was so scientifically-minded that as he whispered his endearments in her ear he kept his finger on her pulse to test her reactions. This is the scientific method, and it leaves much to be desired.—*What Are You Living For?*

WHO ARE JEHOVAH'S WITNESSES?

Where do Jehovah's witnesses get their name?

"Jehovah's witnesses" is not so much a denominational name as it is a descriptive one, describing them as those who bear witness to Jehovah's name. They testify for Jehovah, speak his message, represent his side in controversies. The Bible basis for this is Isaiah 43:9-12:

"Let all the nations be gathered together, and let the peoples be assembled: who among them can declare this, and show us former things? let them bring their witnesses, that they may be justified; or let them hear, and say, It is truth. Ye are my witnesses, saith Jehovah, and my servant whom I have chosen; that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me. I, even I, am Jehovah; and besides me there is no saviour. I have declared, and I have saved, and I have showed; and there was no strange god among you: therefore ye are my witnesses, saith Jehovah, and I am God."—*Am. Stan. Ver.*

When did Jehovah's witnesses begin?

The Bible book of Hebrews, chapter 11, discusses the faith of men before Christ. Abel, son of Adam, is the first one mentioned, and after him come Enoch, Noah, Abraham, Sarah, Isaac, Jacob, Joseph, Moses, Rahab and many others. After discussing these faithful servants of God the Bible states: "So, then, because we have so great a cloud of witnesses surrounding us, let us also put off every weight and the sin that easily entangles us, and let us run with endurance the race that is set before us."—Hebrews 12:1, *New World Trans.*

Abel, son of Adam, was the first of this cloud of witnesses for Jehovah. All faithful servants of God before Christ were Jehovah's witnesses. Jesus was one also, being called "the faithful and true witness." —Revelation 3:14.

When Jesus ascended to heaven he told his followers: "You will be witnesses of me both in Jerusalem and in all Judea and Samaria and to the most distant part of the earth." So his followers are to be witnesses, preaching Jehovah's message about Christ and the Kingdom. In modern times the organization of Jehovah's witnesses started in the 1870s and has grown and preached zealously down to this year 1957. —Acts 1:8, *New World Trans.*

What has been their rate of growth in modern times, and how many active witnesses are there today?

Jehovah's witnesses do not keep any membership rolls, but they do keep records of the preaching work they do and the numbers of persons, called "publishers," that share in it. The start was a small home study group in Pennsylvania in the 1870s. Gradual growth swelled the publishers to scores, then hundreds, then thousands and on up into the tens of thousands. By 1939 there were

1939 1946 1950 1956

71,509 persons preaching in one month; in 1946, 169,326; in 1950, 373,430, and in 1956 there were 640,347 bearing witness in 162 lands throughout the earth.

Hundreds of thousands more are interested in the message and are studying it by means of the books and booklets and magazines distributed by the scores of millions annually and in many different languages. The official magazine, *The Watchtower,* has a circulation of 3,000,000 in 45 languages. This journal you are now reading has a circulation of 2,200,000 in fifteen languages.

Do Jehovah's witnesses have ordained ministers?

Jehovah God ordains his witnesses to preach by putting his spirit upon them, as stated at Isaiah 61:1, 2: "The spirit of the Lord Jehovah is upon me; because Jehovah hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the year of Jehovah's favor, and the day of vengeance of our God; to comfort all that mourn."—*Am. Stan. Ver.*

When Jesus came to earth he quoted this prophecy as his authority to preach as God's minister. He did not go to the theological schools of his day to get ordained by them, but his qualifications to preach were obvious and caused wonder: "Jesus went up into the temple and began teaching. Therefore the Jews fell to wondering, saying: 'How does this man have a knowledge of letters, when he has not studied at the schools?' " Jesus gave God the credit.—John 7:14-16, *New World Trans.*

Those who followed him as ministers were not ordained by the Jewish religious systems, but rather Jesus said to them: "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit."—John 15:16.

Today Jehovah through Christ and the holy spirit ordains his witnesses to preach. The fruit they bring forth is concrete evidence of their divine ordination. A farmer proves he is a farmer by the crops he raises, a carpenter proves himself by the houses he builds, and a minister proves himself by the fruits of his preaching.

What training do they have to qualify them as ministers?

Jehovah's witnesses have meeting places and hold five meetings weekly. One is a public talk, one a group study of *The Watchtower,* one a study in a Bible aid book, another is a ministry school course with special textbooks, including the Bible, and the last is a service meeting where training to preach effectively is given and the group is organized to work efficiently as a unit. Additionally, the Watch Tower Society operates a special training school for missionaries that are sent throughout the earth. In all these meetings the Bible is the basic textbook.

Jehovah's organization teaches its ministers so that the work will prosper and opposers will be successfully refuted. To his organization Jehovah says: "All thy children shall be taught of Jehovah; and great shall be the peace of thy children. No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of Jehovah, and their righteousness which is of me, saith Jehovah." The preaching work Jehovah's witnesses do prospers despite opposition.—Isaiah 54:13, 17, *Am. Stan. Ver.*

Why do Jehovah's witnesses preach from house to house? Why not just let people come to their halls, as other churches do?

Jesus said, at Matthew 24:14: "This good news of the kingdom will be preached in all the inhabited earth for the purpose of a witness to all the nations, and then the accomplished end will come." (*New World Trans.*) This could not be done waiting for people to come to a building to listen, for they do not come. Jesus sent his disciples to the homes to preach. They continued doing this after Jesus' death and resurrection: "Every day in the temple and from house to house they continued without letup teaching and declaring the good news about the Christ, Jesus." Paul did this also: "I did not hold back from telling you any of the things that were profitable nor from teaching you publicly and from house to house."—Acts 5:42; 20:20, *New World Trans.*

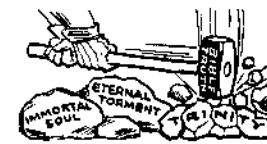
Today Jehovah's witnesses faithfully continue the preaching method Jesus instituted and the apostles followed.

Why do Jehovah's witnesses disobey laws and get themselves arrested?

Jehovah's witnesses obey all laws of the country they live in when these laws do not conflict with God's laws. If there is a conflict the witnesses choose to obey God ahead of men. When officials commanded Peter and John to stop preaching they replied: "Whether it is righteous in the sight of God to listen to you rather than to God, make your decision. But as for us, we cannot stop speaking about the things we have seen and heard." On another similar occasion Peter and the other apostles said: "We must obey God as ruler rather than men."—Acts 4:19, 20; 5:29, *New World Trans.*

Why do Jehovah's witnesses criticize other religions?

Jehovah's witnesses preach the truths in the Bible. Jesus did that and it put him in conflict with the religious leaders of his day because they had drifted away from Bible truth and into human tradition. Jesus told them: "You have made the word of God invalid because of your tradition." When God's Word was preached the traditions were contradicted, the religious leaders were angered, and Jesus and the apostles were persecuted. It is the same today because the Bible proves false much of the religious teaching that is offered today.—Matthew 15:6, *New World Trans.*



When we say, as the Bible does, "the soul that sinneth, it shall die," the clergy claim that the soul is immortal is contradicted. When we say, as the Bible does, "the wages of sin is death," it refutes the lie clergy teach that sinners are roasted in fire forever. When we say, as the Bible does, "the head of Christ is God," the creedal tradition of trinity is disproved. —Ezekiel 18:4; Romans 6:23; 1 Corinthians 11:3.

It is the same with many other doctrines taught by Christendom's religions. Bible truth proves these traditional teachings false. Actually, it is the Bible that criticizes today's orthodox religions.

What is the principal theme of the message Jehovah's witnesses preach?

"This good news of the kingdom," as Jesus said it should be. It is the main theme of the Bible, the means of vindicating Jehovah's universal sovereignty and its coming is what Jesus taught us to pray for. Prophecy shows its time to come against all wickedness at Armageddon is near, and it will sweep aside the present wicked nations that are under Satan, the

god of this old world: "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever."—Daniel 2:44.

Then, with wickedness cleared away, under righteous Kingdom rule men will live forever on earth under these conditions: "In his days shall the righteous flourish; and abundance of peace so long as the moon endureth." "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox." "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."—Psalm 72:7; Isaiah 11:6, 7; Revelation 21:4.

The Kingdom is established in heaven and soon it will come to destroy all wickedness to make way for the above conditions, for present conditions match those foretold for the last days: "But know this, that in the last days critical times hard to deal with will be here. For men will be lovers of themselves, lovers of money, self-assuming, haughty, blasphemers, disobedient to parents, without gratitude, with no loving-kindness, having no natural affection, not open to any agreement, slanderers, without self-control, fierce, without love of goodness, betrayers, headstrong, puffed up with self-esteem, lovers of pleasures rather than lovers of God, having a form of godly devotion but proving false to its power; and from these turn away." —2 Timothy 3:1-5, *New World Trans.*

Now is the time to flee to the Kingdom arrangement under Christ to survive Armageddon and live forever in the new world.

How can one join Jehovah's witnesses?

There is no organization to join, no membership rolls, no dues to pay. To become one of Jehovah's witnesses you study God's Word, get an understanding of it, then preach it along with others of Jehovah's witnesses. So meet with them, study with them, learn the Bible truths, obey those principles and commands and gain everlasting life and happiness in Jehovah God's new world of righteousness.

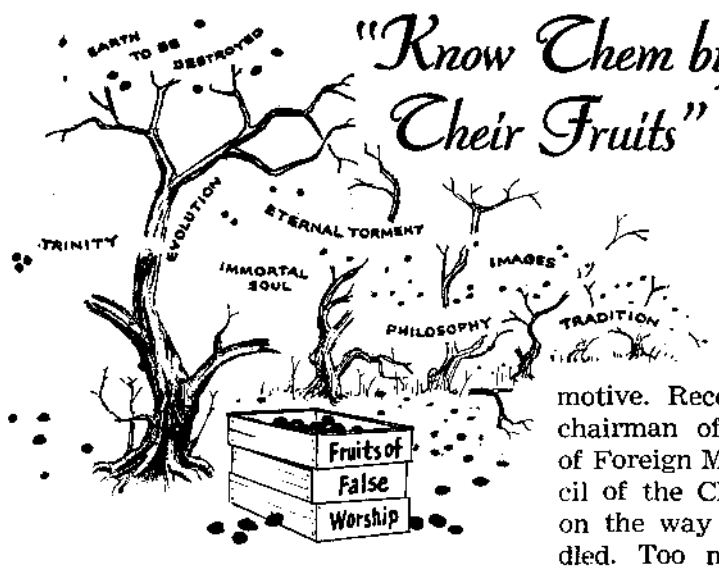
Human Body Tougher than You Think

¶ Discussing Dr. Peter Steincrohn's book *Live Longer and Enjoy It*, the December 15, 1956, issue of *The Saturday Review* said: "An average man can get along without his gall bladder, spleen, tonsils, and appendix and survive the loss of one of his two kidneys, one of his two lungs, two of his four or five quarts of blood, two-fifths of his liver, most of his stomach, four of his twenty-three feet of small intestine, and half of his brain."

penchant for bitting

An insurance company has combed through its files to find out what breed of dog does the most biting. Their finding: the chow.

"Know Them by Their Fruits"



JESUS said: "Every good tree produces fine fruit, but every rotten tree produces bad fruit; a good tree cannot bear bad fruit, neither can a rotten tree produce fine fruit. . . . Really, then, by their fruits you will recognize those men."—Matthew 7:17-20, *New World Trans.*

What now is the fine fruit born by the tree of true Christianity? It is the fine fruit of Christlikeness.

It is not difficult to identify this fine fruit. The Bible tells us what Christ believed and what he did. So we ask ourselves: What are Christendom's beliefs? Are they Christlike? Are its works Christ's works? But more than beliefs and works help us to identify fruit. Just as fine fruit must be sound on the inside, so the fine fruit of Christlikeness must also have a good inner motive. Three things, then, make up this fine fruit. They are (1) Christlike motive; (2) Christlike beliefs and (3) Christlike works.

What kind of fruit have the religious trees in Christendom produced? Make the test. Judge from the rule: "There is not a fine tree producing rotten fruit."—Luke 6:43, *New World Trans.*

The way the Bible is handled discloses much about motive. Recently Dr. Eugene L. Smith, chairman of the board of the Division of Foreign Missions of the National Council of the Churches of Christ, spoke out on the way the Bible is commonly handled. Too many pastors, he said, "expurgate the gospel." These preachers, he explained, "cut the gospel down to a size that fits easily into our culture" and then expurgate "those elements which embarrass us by their radicalness, their grandeur, their terrifying purity. . . . Consider the process which so often takes place in our established churches. In the comfortable, well-to-do congregations, which easily become so much like middle-class clubs, we select those elements in the wide spectrum of Christian truths which seem most attractive to us." From these, he added, "we form our theology."—New York *Times,* December 1, 1956.

Now what is the motive behind this cutting down of the Bible to so-called 'attractive elements'? Can it be a fine motive? Dr. Benjamin E. Mays, president of Morehouse College, Atlanta, Georgia, gives us the answer, saying of Christendom's clergy: "Perhaps it is the desire to have economic security, social approval and acceptability that weakens the church in its message."—Detroit *News,* January 19, 1955.

How Christlike is the motive of social approval? Did Christ please people? Rath-

er, did he not disturb people because his hard-hitting truths exposed false religion? Said an apostle of Christ: "Am I seeking to please men? If I were yet pleasing men, I would not be Christ's slave."—Galatians 1:10, *New World Trans.*

Best-selling religious books disclose much about clerical motive. Writing in *The Saturday Review* of April 10, 1954, University of Denver administrator Albert N. Williams says that the clerical authors are more interested in exploiting faith to gain readers than to present the pure message of Christ. When we read these current religious works carefully we find that something has been added to Christ's message—psychology. The elementary principles of psychology have been added; this blend, both in sermon and in book form, has provided many a clergyman with a passport to fame and fortune.

And what has been the motive of these products of Christendom's religions, the churchgoers? Narrowing their motive down to two basic ones, President Clifford E. Barbour of Western Theological Seminary of Pittsburgh says: "They want either a faith that will be a contributing factor to success in this life—a so-called enlightened self-interest—or a religious faith that is an escape from this life." (New York *Times*, April 4, 1955) Is this Christlike fruitage? How could it be when, as Protestantism's renowned clergyman Reinhold Neibuhr said, "some of the popular preachers frankly commend religion as a way to worldly success in every kind of pursuit"?

Are Christendom's Beliefs Christlike?

The clergy have built up a religion, which they claim to be based on the Bible, but which in reality is based more on psychology, philosophy, tradition and on atheistic and pagan doctrines. Examine some of these unscriptural additions:

The doctrine of the trinity is taught by the majority of Christendom's religions despite clear statements by Christ that he was not the Almighty God, such as: "The Father is greater than I am." Almost without exception Christendom's religions teach the pagan doctrine of the immortality of the soul, this despite countless Bible declarations that the soul can die, such as: "The soul that sinneth, it shall die." And the doctrine of eternal torment for sinners is widely taught despite the clear-cut statement by Christ's apostle that "the wages sin pays is death."—John 14:28, *New World Trans.;* Ezekiel 18:4, *Am. Stan. Ver.;* Romans 6:23, *New World Trans.*

Still there is more. The doctrines of atheistic science are taught or condoned by nearly all of Christendom's clergy. Materialistic science says, without proof, that someday the earth will be destroyed. The clergy parrot the scientists, and now millions of churchgoers believe that the literal earth will end. But God's Word is emphatic in declaring: "The earth abideth for ever." —Ecclesiastes 1:4.

And evolution? To gain favor in the sight of men the clergy have adopted this atheistic doctrine. "Today the general idea of evolution," says Baptist minister Harry Emerson Fosdick, "is taken for granted as gravitation is." Yes, taken for granted by those who follow atheistic scientists in their unproved theories. Who, though, are the clergy supposed to follow? Is it not Christ? But in reality they follow man and not Christ, who confirmed direct creation by God as the origin of man by saying: "Did you not read that he who created them at the beginning made them male and female."—Matthew 19:4, *New World Trans.*

Not just Protestantism has absorbed pagan evolutionary ideas. The volume *Catholic Cabinet* says on page 172: "As Rome absorbed Platonism and Aristotelianism,

so will she absorb evolutionary philosophy"—this despite the fact that the Bible, the translation by Roman Catholic Monsignor Knox, says at Colossians 2:8: "Take care not to let anyone cheat you with his philosophizings, with empty phantasies drawn from human tradition, from worldly principles; they were never Christ's teaching."

Un-Christlike beliefs are not fine fruit. Little wonder that Baptist minister William L. Pettingill admitted some time ago: "Religious teaching that is dished out now is a curse and not a blessing." Why? "Most of it is false religion which ignores the teachings of Christ."—New York *Times*, October 10, 1949.

Are Christendom's Works Christlike?

What works are Christlike? Is it the building of magnificent cathedrals? Is it the wearing of distinctive clerical garb? Is it the performance of gorgeous rites? Is it the staging of an imposing religious parade with statues? Is it the sponsorship of bazaars, bingo games and raffles? Is it the use of holy water and incense? Or is it the taking up of hermit life in a monastery? "It would be difficult to discover in all history," a modern historian aptly spoke, "any person whose life-record and personal habits conflicted more openly with ecclesiastical display and exaggerated ceremonialism than Jesus of Nazareth!"

Christ said: "By this all will know that you are my disciples, if you have love among yourselves." (John 13:35, *New World Trans.*) But has Christendom produced the fine works of love? In both world wars Catholics killed Catholics, Protestants killed Protestants. What kind of fruit is this?

How true are the words of Alexander Maclaren in his *Christ's Musts!:* "What is it that has kept war alive for all these centuries? Largely, that bishops and preachers have always been ready to bless colors, and to read a christening service over a man-of-war, and I suppose to ask God that an eighty-ton gun might be blessed to smash our enemies to pieces, and not to blow our sailors to bits. And what is it that preserves the crying evils of our community, the immoralities, the drunkenness, the trade dishonesty, and all the other things that I do not need to remind you of in the pulpit? Largely this, that professing Christians are mixed up with them."

The daily newspapers describe Christendom's moral fruitage. You know what it is: "Fornication, uncleanness, loose conduct, idolatry, practice of spiritism, hatreds, strife, jealousy, fits of anger, contentions, divisions, sects, envies, drunken bouts, revelries, and things like these." Of these works Christ's apostle says: "Those who practice such things will not inherit God's kingdom." "They publicly declare they know God, but they disown him by their works."—Galatians 5:19-21; Titus 1:16, *New World Trans.*

Bear Fine Fruit Now

How far Christendom has strayed from the teachings of Christ, from the example he set! How utterly un-Christlike its motives, its beliefs, its works! How rotten its fruit! And the rule is: "Every tree not producing fine fruit gets cut down and thrown into the fire."—Matthew 7:19, *New World Trans.*

Soon now all rotten trees of false religion will be cut down and hurled into the fire at God's war of Armageddon. That "war of the great day of God the Almighty" will make way for "new heavens and a new earth that we are awaiting according to his promise, and in these righteousness is to dwell." No rotten fruitage

in the new world, because no rotten tree will survive Armageddon!—Revelation 16: 14; 2 Peter 3:13, *New World Trans.*.

Begin now. Bear fine fruit. Do not try to do it as a branch attached to a rotten tree. Decay will set in. Break away from bad trees; you can tell them by their fruit. You can also tell the fine tree by its fruits. Where are Christlike motive, beliefs and works? Prove for yourself that the New World society of Jehovah's witnesses is bearing those fine fruits.

HUNGARY RISES AGAINST BRUTAL MASTERS

Why did the whole nation rise in revolt? And what happened in Hungary when the Russian bear's post-Stalin smile turned into a snarl?

BASED ON REPORTS BY "AWAKE!" CORRESPONDENT IN SWITZERLAND

THE world was electrified when, last October 23, the entire nation of Hungary rose up in revolt against the brutality and oppression of Red rule. What prompted this violent uprising? What has it meant to Hungary? How has it affected true Christians? These are some of the questions that will be answered here.

Following the deglorification of Stalin the Russian bear had smiled. The window had been opened just a little. Eager eyes had peered out. Stifled lungs had gotten a breath of fresh air. Then an oppressed people rose in unison to throw off the oppressive yoke of a hated rule. Russia's "peaceful coexistence" exploded. The bear's smile became a snarl, the gloved hand showed an iron fist and the streets of Hungary were bathed in blood.

At first the Hungarian demonstrations were not to have gone farther than those in Poland did, but shooting on the first day set a match to the powder keg and the whole nation exploded. Hatred of the Communist rule had taken such deep roots that in one sudden eruption a whole people rose up against the system to do away with it.

Coercive methods of state control, total suppression of freedom and the brutal role of the State Security Police (AVH) all played their parts in prompting the revolt. So did the exploitation of labor to its extreme limits, the oppressive economic system and the memories of Soviet violence after the Russians drove the Nazis out. "Rape is causing the greatest suffering to the Hungarian population," reported the Swiss legation in Budapest in 1945. "Violations are so general—from the age of 10 up to 70 years—that few women in Hungary escape."

Further, the people had no confidence in the word of the Communist regime, the peasants resented being forced into collective farms, and there was widespread hatred of "bossism" under the Communist rule. The people were living under a system they hated, and they were merely

awaiting the opportunity to make that hatred known.

Amazingly, the government itself provided that opportunity.

After the deglorification of Stalin, Hungarians who had been murdered in the name of Stalinism were publicly rehabilitated and given a state burial. Instead of pacifying the murmuring masses, this gave hundreds of thousands of people an opportunity to demonstrate against the regime. Hungarian youth heard from the mouths of their Red masters themselves how horrible crimes had been committed in the name of communism. Passionate discussion followed and hatred mounted.

Revolt!

Then, on Monday, October 22, students of Budapest University demanded that the Russian troops be withdrawn from their land. The next day free elections and freedom of press and opinion were demanded. Students with Hungarian flags shouted: "Long live Hungary!" "Let the Russians go home!"

As they marched through the capital, a crowd estimated at several hundred thousand persons followed them. Communist security police fired on the students outside Budapest radio station. Enraged by the shooting, the students stormed the building and the revolt was on!

The government tried to smash the rebellion. Soviet troops were used. But the troops were too few and their fighting morale was soon broken. Hungarian youths, who had been required to take military training practically since childhood, now put that training to use against the Communists. The Communist rulers probably never dreamed that this military training would someday boomerang and help cause their own defeat.

A reign of terror followed. A Swiss businessman reported, on arriving in Vienna, October 25: "Today, Thursday forenoon, I saw rows of hanged ones along the banks of the Danube River. Soldiers and civilians were shot publicly. I counted at least twenty executed hanging on flagpoles and street lamps. In that part of the city controlled by Soviet soldiers, inhabitants, among them women and children, were driven together and mowed down by machine-gun fire. But where rebels were victorious they did the same with Soviet soldiers. I have seen several Red Army men hanging."—*Der Bund,* Berne, October 27.

The next day, October 26, a general strike was proclaimed. Members of the Hungarian army either sided with the rebels or remained neutral. It was demanded that the Soviet troops leave and that "a truly democratic foundation for Hungarian socialism be established."

Two days later the government pleaded over the radio: "Please, please stop! You have won! Your claims will be fulfilled. Stop killing!" Then the premier stated that the Russians were leaving Budapest and said that what was happening in Hungary "is a democratic movement which has seized our whole nation in order to ensure our national independence."

The Communists left the city all right, but encircled it while reinforcements poured into the country. Premier Imre Nagy announced an end to the one-party system and promised free elections. Hungary withdrew from the Communist Warsaw Pact, proclaimed its neutrality and asked the big four powers to guarantee that neutrality.

Would the Russians allow such a challenge to their system? No. Soviet troops suddenly encircled and occupied all Hungarian airports, then at 3 a.m., on the thirteenth day of the revolt, they attacked Budapest in force.

The Budapest radio pleaded for help, but there was none. The United Nations

adopted resolutions. Russia defied them. The Hungarians were given till twelve noon to capitulate, then Russian troops began to drown the revolution in a blood bath such as has seldom been witnessed in history.

Firsthand Impressions

One of Jehovah's witnesses in Budapest said that on October 22, the day before the revolt, he had heard at his place of work that the DIZ-Youth (Communist youth organization) would demonstrate the next day. That day at Stalin Square, a five-minute walk from his home, he saw the mighty nine-yard-high colossus of Stalin crash down, to the great jubilation of the crowd. To his wife he said: "Let's go home, this may have grave consequences." All through the night the crowd shouted, and toward midnight there was shooting from many directions.

Wednesday morning, October 24, he saw the first Russian tank from his window, and, he said: "We immediately organized a house-watch in our house to prevent strangers, Russians or 'Avos' [state police] coming in. I took out all the windows toward the street and let down the shutters. We even carried the furniture of the room on the street side into the inner rooms. In this way we prevented the destruction of the windows and other things.

"The next day, October 25, the noise gradually subsided in our neighborhood. In the course of the forenoon my eleven-year-old son said to me: 'Papa, let's go into town and see what's happening.' We went cautiously along the street toward Korut (Ring Street).

"A little later we witnessed the killing of a couple on the opposite side of the street by a shot from a tank. After this I took my boy back home. I did not want him to see any more of those things."

When, on October 26, this Hungarian went to work he saw at the gate of the factory a sign that said: "We will not work in the shadow of Russian tanks!" So he returned home. His neighbor asked him to accompany him to his working place. There they saw a gallows to which was affixed a placard: "Death for strike-breakers!" They went home again.

"Never before," he said, "had I such a fine opportunity of witnessing. We talked while waiting in line in front of the bakery and in the air-raid shelter while the fighting was going on."

Here is how he described the destruction of Russian tanks: "I also saw how two boys and two girls from fourteen to sixteen years burned out two Russian tanks with Molotov cocktails. Ordinary glass bottles were filled with gasoline, closed with corks and provided with a powder-filled tube through the cork. When the tanks were very near, the young fighters lit the powder-filled tube with a cigarette and threw the bottles against the tanks from behind. There they broke and the gasoline running down the walls was ignited by the burning powder and the tank was in flames.

"This forced the Russian soldiers to come out, and while they tried to flee they were shot by the two boys. By this method the young people have burned many Russian tanks. No wonder the Russians were afraid when they saw children on the streets, and seeing that the attack of the Russians on November 4 began at 3 a.m., at an hour when children usually sleep, the following joke spread throughout Budapest: 'Do you know why the Russians managed to get into the city?—Because the children were still asleep.' "

In a Communist Prison Camp

Another one of Jehovah's witnesses—one of six hundred to have done slave labor as conscientious objectors—tells his story. He was sentenced to eight years in jail, but was transferred to the Tolapa

work camp. There were already 200 to 250 witnesses there from various regions of Hungary. Thirty of them lived in one big room. They opened their day with prayer, had meetings, mimeographed *Watchtower* articles, and heard from visitors about clandestine circuit assemblies held by groups of congregations, and about new immersions.

This witness was released under an amnesty, but was promptly called up again and resentenced for refusing military service, this time to six years. Finally he landed in Szolnok work camp, where there were a number of his Christian brothers, several of whom had been special traveling representatives to increase the efficiency of organization among Jehovah's witnesses.

Here the discipline was much more severe. Once a Bible was smuggled in, taken apart and hidden in the straw mattresses and elsewhere. Then, when one or another part of it would be found by the officials, the witnesses still had other parts of the Bible. But when the Russian bear recently began to smile, after the Twentieth Congress of the Russian Communist party, conditions improved and almost immediately about a hundred of the witnesses were released.

Then, when the political prisoners learned of the October revolution, they immediately began a sympathy strike, refusing to work or to come up from the mine or to eat. The witnesses were asked to join in, and they were warned that they would be killed if they took their food.

They decided to join if all the others refused food. No one took his midday meal. The political prisoners quickly prepared a memorandum to the government, demanding release. They made a flag out of a sheet, marched out into the court of the camp with it, hoisted it and sang the Hungarian national anthem. They wanted to force the witnesses to go out, but these refused. The witnesses were threatened. They thought it wise to talk to the camp commander. "We cannot do this even if we should lose our lives, because this is contrary to our worship," they explained. "We will join in the hunger strike, but we cannot comply with other demands." The other prisoners agreed to this. If they should break out of the camp by force, they would not harm the witnesses.

Military reinforcements arrived. So did the revolutionaries. The government brought up five tanks and the whole camp building literally shook from the vibrations caused by the detonations of battle.

The hunger strike was called off on the fourth day. A commission from Budapest promised all would be released, and eighty were let go. Meanwhile, the soldiers that had been brought into the camp as reinforcements went over to the Nagy government and urged the prisoners to escape. But everyone waited for his discharge papers, realizing their importance. All were released within three days—a tremendous joy to be free again!

Results of the Fighting

Though at the time of this writing the Communists apparently had regained control of Hungary, the hatred against them has mounted. Their suppression of the revolt has not solved the problem, and the opposition remains. The Hungarian revolt was not a case of Titoism. In Yugoslavia it was the political leader Tito who rejected Moscow's control, but the Hungarian uprising was a revolution from below, a real uprising of the people themselves. In fact, it was a revolt of the very people in whom the Communists feel they have their strength—the workers and the youth.

One neutral observer said: "When the Russians saw they were fighting against students and workmen, many of them shed

tears and said they were forced to pass their lives lying and cheating. Moscow cannot be indifferent to what tens of thousands of Russian soldiers have seen and heard in Hungary."

The brutal way this spontaneous uprising was put down by the Russians certainly has not made friends among the Hungarians, nor among other peoples throughout the world. Thus, in the worldwide political arena it seems to be the Russians rather than the Hungarians who have been defeated.

Also, as the Swiss *Feuille d'Avis de Neuchatel* said, December 26: "Never before has the powerlessness of the U.N. and the illusionary character of the guarantees it offers to its members appeared with such evidence."

The most beautiful parts of Hungary's cities lie in ruin. Industrial establishments, bridges, highways and railways have suffered massive destruction. A half-million people were left homeless. But the resistance continued, and in January the government declared that quick sentences of death could be the punishment for strikers and others who interfered with production in Hungary.

The Witnesses

Because of their determination to put God and his kingdom ahead of all else, Jehovah's witnesses are often among the first to suffer under any totalitarian regime. Hungary has been no exception. The witnesses were relentlessly persecuted by Admiral Horthy's Catholic-fascist regime, which resorted to tortures like those of the Nazi sadists. Then when the republic, established February 1, 1946, was gradually transformed into a "people's democracy," the Reds proved themselves enemies of all religion, true and false, except their own Communist kind.

In November, 1950, the Communists closed the Watch Tower Society's Budapest office, arrested the male co-workers, took them to the dreaded Andrassy Ut 60, and hunted the special traveling representatives for weeks and months. It was only after years of imprisonment, during which neither his wife nor his Christian brothers knew where he was held, that the branch servant was able to communicate that "those first thirty days were extremely hard."

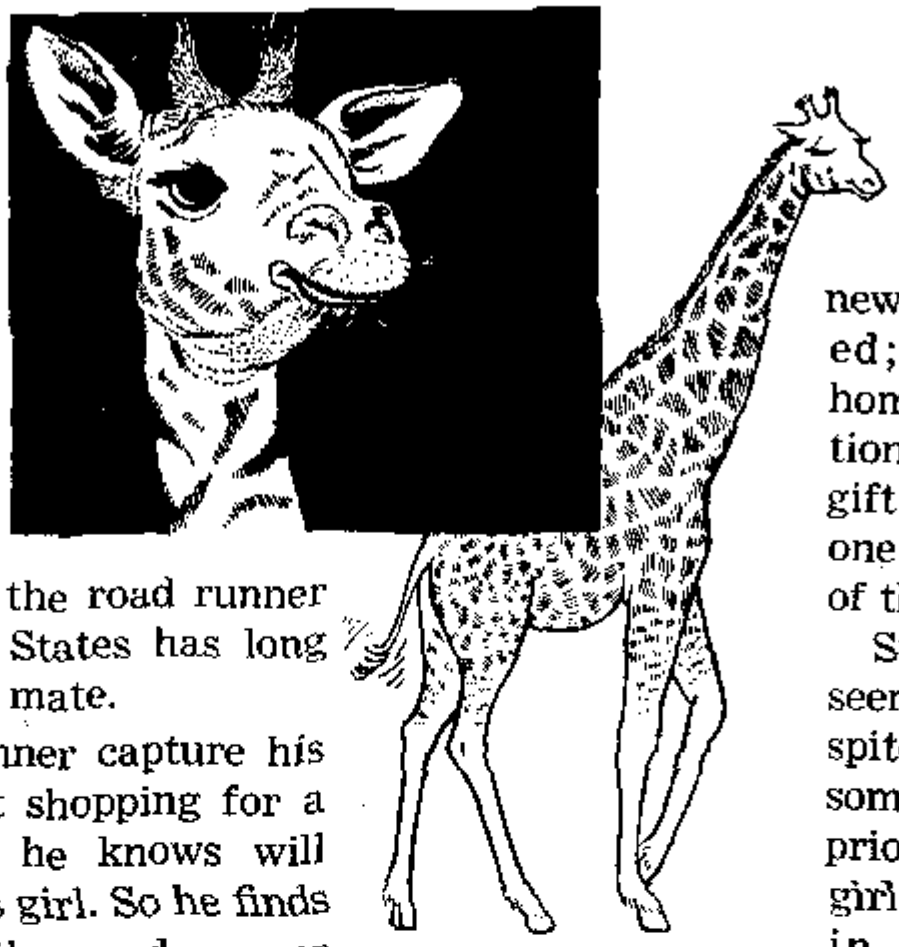
It is interesting to know, however, that only a very few of the witnesses have left Hungary as refugees, probably not more than ten, as far as is known at the time of writing, and even of these the ones who have been contacted are people who were in danger of being deported by the Russians.

Why did the witnesses stay? Because in Hungary, as elsewhere, they know they have an important mission to fulfill. They stayed there for the sake of 'comforting all that mourn' and of setting "a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done" in this present evil world.—Isaiah 61:2; Ezekiel 9:1-4.

They are still preaching, as they have been doing for many years, showing that the good news of God's kingdom is the only hope for this troubled world. In fact, their ranks in Hungary have increased by about six times since the end of World War II, and this despite the diabolical persecution that they have undergone at the hands of both Catholics and Communists.

The Hungarians have struggled for freedom for centuries and yet, under governments from the extreme right to the extreme left, they have never really been free, either physically or spiritually. Jehovah's witnesses in Hungary, as throughout the rest of the world, are happy to continue to show all people who are seeking it the true source of real freedom, which source was long ago explained in God's Word, the Holy Bible.

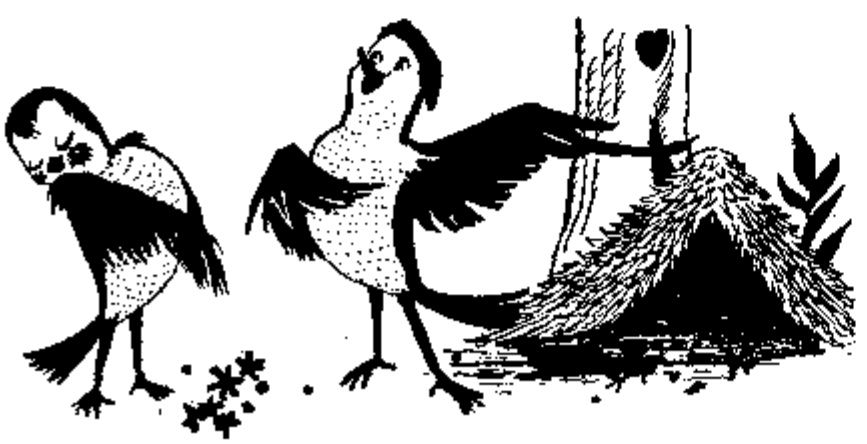
WHEN we look into the lives of animals we are often surprised. We find that nature has used the principles of many of man's proudest inventions long before man ever thought of them. And even when it comes to the art of courtship nature had it first.



Wooing with a gift is not a tactic limited to humans. A bird called the road runner of the southwest United States has long used gift making to win a mate.

How does the road runner capture his girl's heart? He goes out shopping for a tasty morsel, something he knows will thrill the taste buds of his girl. So he finds a luscious lizard. Now the road runner plays it smart. He is not content with merely dropping the gift at his girl's doorstep. Oh, no, this enterprising bird dangles the lizard tantalizingly in front of his sweetheart. She gets the gift only when she accepts his proposal for mating.

Then there is the mating-time trick of the male Adélie penguin. Each penguin, whether male or female, has a built-in small pocket for warming eggs. So the boy penguin puts across his idea of a mating proposal with a striking symbol. Having found a girl that pleases him, he finds a rounded stone. This he presents as a gift to his beloved. If she accepts, a new home is founded; and the new home gets a foundation stone, for the gift stone becomes one of the rim rocks of the gravelly nest.



Suitors who never seem to give up, despite the fact that someone else has a prior claim on the girl, are also found in nature. What problems the female king crab faces! When a boy crab finds an attractive female of the species, he hooks onto her in earnest, the tip of his leg having a knoblike hook. Once hooked on he clings to his girl no matter where she drags him. What happens if other suitors show up? They hook on to whatever suitor is ahead of them. Eventually the girl crab may have to tow around a whole parade of suitors in tandem. Only the first suitor in the chain, of course, has a legitimate claim on the girl, but the other wooing males never seem to know this.

Porcupines Court with Caution

Throughout nature, as with humans, there is a language of mating. Its vocabulary often sounds vapid to observers, but it is sweet music to those for whom the utterances are intended. The porcupine must learn this language well. A boy por-

cupine has a thorny problem in winning a wife, since a rash or impulsive move could result in his girl's slapping his face—a most painful experience among porcupines! So the boy porcupine courts cautiously, all the time expressing his amorous interests with little grunts, barks, moaning sounds and soft, catlike meows.

If the girl porcupine is impressed by this romantic chatter, she replies. She then shows her interest in her romantic admirer by standing on her hind legs; then the two face each other, hugging with their forelegs. With this kind of embrace there is no hazard to the male, since porcupines are armed with quills only on the upper surface, for which male porcupines are thankful.

Showing off one's abilities has long been a form of courtship used by suitors everywhere. When a hummingbird finds a female that he wants to woo he goes into a spectacular U-shaped aerial dance. The girl sits at the bottom of the U. First the suitor hovers helicopter-like in front of her. Then he shoots skyward until almost lost to sight. Next he zooms straight down in a power dive at a tremendous speed. Suddenly he stops at the bottom of the dive. There he hovers a moment almost bill to bill, to see how she is responding. A repeat performance follows. This acrobatic courtship continues until the girl hummingbird is thoroughly impressed.

Then there is the trick of offering her a home of her own. A British representative of the wren family called Troglodytes especially knows this tactic. When this wren wants a mate he goes to work with frantic speed constructing nests in the territory he has staked out. Along comes the female. If she is pleased with him and his house-building efforts, she selects one of his sample homes and moves in.

Wooing with a Flair

Some creatures woo with a flair. The bowerbird of Australia and New Guinea puts his skill at collecting objects to work to win a mate. He first builds a bower, a shelter made of sticks and leafy branches. Then he decorates this shelter, using every conceivable kind of object, including stones, berries, leaves and flowers. He seems to know that fresh flowers produce a gratifying effect on the female of the species. In the normal course of events the female passes by. The boy bird asks her to step in to see his collector's items. Once he has his girl inside he charms her by picking up one object after another. If she feels that he has shown good taste, a mating is likely to follow.

One species of bowerbird, being artistic-minded, uses this ability to court his girl. He makes a paint out of fruit pulp mixed with saliva. Then he makes for himself a brush from bark fibers. With paintbrush in mouth he paints the inside of his bower. When the paintings are completed, the male waits for a female to come by; then he chirps out with something like: "Come inside and see my paintings." She does and a mating soon takes place.

Singing one's way into a girl's heart is a favorite tactic in nature. Even humans thrill to the courtship songs of the mockingbird, the lark or the nightingale. Some birds, however, are so beautifully adorned that they leave the singing to others and merely show off their colorful physique.

Excelling in this body-display form of courtship are the paradise birds. A paradise bird, smitten with the flames of the mating urge, clears a parade ground in the jungle. He removes fallen leaves and twigs. Even branches must be cleared of leaves. When a female passes by his courtship theater, he begins the show by leaping excitedly from one branch to another. If the female stays around to look, he gets

more excited and spreads his wings and expands his gorgeously colored plumes. Some paradise birds start their courtship display right side up and conclude upside down, their feathers cascading out in a brilliant half-moon. The effect on the female is startling, to say the least; perhaps she understands that her resplendent suitor has fallen for her head over heels!

Perfume and Feminine Lures

Perfume has long been used in nature and with the same romantic purpose for which humans use it. But in animaldom the males take care of the perfuming, and the females do the sniffing. When male beavers make love their romance is carried on in a heavy haze of beaver musk called castoreum. The male musk deer is famous for his own brand of perfume. Even the elephant uses perfume. Elephants under the spell of the mating call engage in a kind of kissing in which the tips of their trunks are brought together. To heighten the whole effect the bull elephant uses a potent amatory perfume. A gland in his head makes the perfume. A bull elephant, when amorously inclined, looks almost as if he were weeping as the perfume trickles down his cheek.

And can you believe it? The skunks strongly believe in perfume, their own brand, of course. The female skunk does the perfuming, one of the few instances in nature. When the male approaches his girl, the female withdraws. She walks teasingly in front of him with arched back. He grunts excitedly. She pauses, lifts her plumy tail and shoots out the tiniest jet of skunk scent. As the fragrance drifts on the heavy spring air, the male skunk, to whom the aroma is maddeningly irresistible, rushes to claim her as his mate.

Though females in animaldom usually put on a display of coyness, they make it known, in various ways, that they are not uninterested in romance. The female spotted turtle has a saffron yellow face that serves as a beacon to any male in sight. When a male approaches, she acts coyly and moves away, not forgetting to look back over her shoulder to make sure her lure is still working. The male overtakes her and with his long fingernails strokes her face. Caresses upon the cheek seem to work wonders no matter what the species.

Female giraffes tease the males into chasing them. As the female runs coyly away she sends out her lure by moving with a strange swaying gait, a tactic that is not exactly unknown in the human race. Of course, the male giraffe succumbs to feminine allurement. He corners the female and stretches out his long neck to nuzzle her. She quivers with pleasure from one end of her great body to the other.

In the big cat family females do the pursuing. A tigress walks back and forth before a tiger that interests her. If this lounging provocation does not bring results, she draws nearer and almost touches his nose each time as she sinuously glides by. To heighten the allurement the tigress draws her tail softly across his muzzle each time she passes. The tiger responds. He begins to knead with his huge claws. She circles him again and ripples her tail down his whole body. She then backs away, lies down and with open arms awaits her mate, all the while purring loudly.

Yes, courtship antics in nature are many and varied. They often remind us that some of the most effective courtship tactics were used long before man thought them up. Let humans feel that their wooing alone is truly scientific. The fact remains that courtship in nature's primitive way still works and that, after all, is what counts when animals heed the mating call.

Jehovah's Witnesses Petition Russian Government

THE 1956 district assemblies of Jehovah's witnesses had a unique feature. What was that? The thrilling presentation of a petition, usually made on Saturday evening, directed to Premier Nikolai A. Bulganin of the U.S.S.R. It related to the treatment of the witnesses behind the Iron Curtain and particularly in Russia and Siberia. The gist of it is as follows.

It begins by telling of the extent of the persecution of Jehovah's witnesses in Russia and Siberia, as known from recent reports. It requests that an objective government investigation be made and that the witnesses be freed and authorized to organize themselves according to the way they are in other lands. Also that the witnesses in Russia be permitted to establish regular relations with their governing body in the United States and be allowed to publish and import such Bible literature as they need for their ministry.

In a "Statement of Facts" the petition tells of the size of the Christian community of Jehovah's witnesses throughout the world and the extent of the distribution of their magazines *The Watchtower* and *Awake!* It also tells of the great love the witnesses have for one another and that they follow the example set by Jesus by not mixing in the political affairs of this world. (*John 18:36-38*) The petition further points out that they are obeying Jehovah's command to be his witnesses and that they render first to God what belongs to Him and then to the political ruler what they owe him.—Isaiah 43:10, 12, *Am. Stan. Ver.*; Matthew 22:21.

Continuing, the petition shows that the witnesses of Jehovah are neither nationalistic nor subversive and that in Western lands they have been accused of being Communists and in Communist lands they are accused of being imperialist spies, although never engaging in any subversive activity or spying. "Therefore it is absolutely wrong and is a violation of the most elementary justice to imprison, intern and deport them, be it for one day or for twenty-five years."

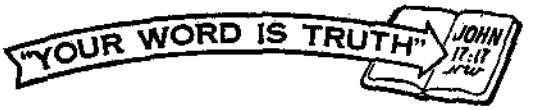
The fact is also stressed that Jehovah's witnesses are recognized as intelligent, conscientious and law-abiding workers not only in Western lands but also in Communist lands; that they follow the teachings of the Holy Bible, which the government of Russia recently authorized to be printed and distributed; that different from all others, Jehovah's witnesses preach the good news of God's kingdom as mankind's only hope, in keeping with Matthew 24:14. The Russian government is then asked if it wants to share in the responsibility of fulfilling Jesus' prophecy that his followers would be hated and persecuted by all nations on account of his name.—*Matthew 10:16; 24:9.*

In conclusion the petition proposes a discussion between the representatives of the governing body of Jehovah's witnesses and those of the Russian government. It also suggests that a delegation of witnesses be permitted to proceed to Moscow for this purpose, as well as for the purpose of visiting the various camps where the witnesses of Jehovah are interned. And it further states:

"In the meantime we can do nothing but inform the world about Jehovah's witnesses in Russian prisons, penal camps and deportation centers, as we owe it to them as our friends and brothers in the faith to inform the world of their situation. However, we would prefer to be able to tell the world that you, the Government of Russia, have ordered Jehovah's witnesses to be freed."

At each assembly the petition was received with great enthusiasm and adopted unanimously. From the latter part of June, 1956, through February, 1957, it had been adopted by 199 assemblies numbering a total of 462,936 conventioners. Three copies of the petition were signed by four convention officials on behalf of those present. One copy was sent to Premier Bulganin, one to the local Russian ambassador and one to the Society's headquarters. Additional copies were given to the press, which generally gave a good coverage of the subject. To date the Russian government has chosen to ignore this petition.

On March 1, 1957, Jehovah's witnesses sent a combined petition to the Russian government. Signed by the seven directors of the Watch Tower Society, it gave further proof of their untiring efforts to aid their brothers behind the Iron Curtain. The witnesses now let the matter rest in Jehovah's hands.



The Truth Behind the Easter Parade

ASK the million and a half persons crowded in the Easter parade on New York city's famous Fifth Avenue: Why the parade? What is the significance, meaning and background of Easter? The majority no doubt will tell you that it is to commemorate the resurrection of Jesus Christ, to honor mankind's triumph over death.

Ask those seated in St. Patrick's cathedral or those standing outside in the double line waiting to get in: Why do grown men and women come to the Easter parade dressed as roosters and hens or as rabbits six feet tall? Why are the eggs colored and the tables covered with hot cross buns and ham? They will probably tell you that all this is done to please the "kiddies."

Ask the tens of thousands of early risers the reason for the dawn and sunrise Easter services and they will most likely say that it is to celebrate the rising of Christ from the grave. Ask the many clergymen and priests why they sermonize on immortality when it was a resurrection of the dead that took place and they will probably tell you that the two are one and the same thing.

Actually, few Easter celebrants know or will admit Easter's true meaning; fewer still care to be reminded of it, and the majority are totally indifferent to the facts. But the true Christian is eager to please God and worship him with spirit and truth. "For, indeed," said Jesus, "the Father is looking for such kind to worship him. God is a Spirit, and those worshiping him must worship with spirit and truth."—John 4:23, 24, *New World Trans.*

What, then, is the truth about Easter? Webster's *New International Dictionary,* first edition, states that the name "Easter" comes from the Anglo-Saxon *Eastre,* the name of "a goddess of light or spring, in honor of whom a festival was celebrated in April." Catholic authorities agree.

Easter can be traced back to the days of the Phoenicians, Babylonians and Chaldeans, who lived thousands of years before Christ. These pagan nations kept a spring festival in honor of the goddess Astarte, or Ishtar, the goddess of spring and rebirth. The historian Alexander Hislop in his *The Two Babylons* states plainly that Easter "is not a Christian name. It bears its Chaldean origin on its very forehead. Easter is nothing else than Astarte." The moon became a symbol of Astarte's spirit. The springtime festival, held when the moon reaches its fullness, is part of pagan worship of the "queen of heaven," which continues to be celebrated under its ancient but Anglicized name Easter.

How did Easter become a part of "Christian" worship? One thing is sure, neither Christ nor his apostles celebrated Easter. They knew how Solomon and Israel fell into God's disfavor when they kept the pagan spring festival. So, naturally, they would not want to incur God's wrath by willfully following a similar course. Says *The Encyclopædia Britannica:* "There is no indication of the observance of the Easter festival in the New Testament or in the writings of the apostolic Fathers." —Judges 2:11-14; 1 Samuel 7:3, 4; 1 Kings 11:5, 31; Jeremiah 7:18; 44:17-27.

The one occurrence of the word "Easter" in the King James Version Bible is at Acts 12:4, and that is an English mistranslation of the word *pascha,* or pass-

over. Certainly the pagan Easter is not the Jewish passover.

After the death of the apostles there was a falling away from the true Christian faith. Apostate Christians mingled with the pagan Romans and kept their festival. Emperor Constantine of pagan Rome called a council at Nicaea A.D. 325 for the purpose of blending Roman paganism with apostate Christianity, that there might be religious harmony in his empire. That Council fixed the Easter parade date. It declared that "everywhere the Great Feast of Easter" was to be kept on the first Sunday after the first full moon following March 21. There was much controversy over this until the sixth or the seventh century. Hislop says that it was only after violence and bloodshed "that the Festival of the Anglo-Saxon or Chaldean goddess came to supersede that which had been held in honour of Christ."—Acts 20:29-32.

After Christendom took over the Easter festival she began to hide the true identity and meaning of the pagan symbols by dressing them up and by giving them a double meaning. Easter eggs and rabbits, for example, are made to appear as innocent appendages solely to please the children. Yet every pagan nation of any size used eggs in their spring festival. "From Egypt," says Hislop, "these sacred eggs can be distinctly traced to the banks of the Euphrates."

Pagan legends state that the fertile rabbit was once a bird and the goddess Easter changed it into a hare; hence the Easter bunny who brings eggs. Eggs symbolize a new life and colored eggs signify a wish for a bright new year ahead. "The rabbit," declares *The Catholic Encyclopedia*, "is a pagan symbol and has always been an emblem of fertility."

The pagans believed that on Easter morning the sun danced for joy, and so the people rose early to watch it. Today sunrise services are held as a symbol of the resurrection of Christ, but that does not remove its hereditary stains of paganism. Modern worshipers on Easter eve consecrate "new fire," which, *The Catholic Encyclopedia* says, "is a custom of pagan origin in vogue all over Europe, signifying the victory of spring over winter." Catholics have themed this ritual Christ "the Light of the world."

The wearing of new clothes and new bonnets at Easter time is directly traceable to ancient beliefs about sex and fertility. The pagans believed the wearing of a new bonnet on Easter brought happiness in love during the following year. The serving of hot cross buns, ham, oranges and pomegranates is also closely tied with the worship of Astarte, the "queen of heaven." Jeremiah writes: "The children gather wood, and the fathers kindle the fire, and the women knead their dough, to make cakes to the queen of heaven." —Jeremiah 7:18.

Even the thousands of Easter sermons today are tainted with paganism. The clergy stress immortality and emphasize the return of life in the spring as emblematic of this, yet the key word in the Bible is not immortality, but resurrection. "If Christ has not been raised up, your faith is useless, you are yet in your sins. . . . we are of all men most to be pitied."—1 Corinthians 15:17-19, *New World Trans.*

Ask yourself: Are the Easter spectacles and finery for the purpose of building faith and pleasing God? Or is its purpose to win men's approval and reap shekels for the churches? What about the sincerity of individuals who go to church only on special occasions? Are they not lip worshipers only, displaying a form of godly devotion but proving false to its power?

Easter has no place in the true worship of God. It is pagan. Obscuring this truth does not make it less abominable to God.

The Dominican Republic

THE Dominican Republic occupies two thirds of Hispaniola Island in the Caribbean Se It is a prosperous and productive land. Its people are happy and friendly. Many of them have a sincere love of righteousness and are endeavoring to educate themselves for a better way of life. The principal language is Spanish and the religion practiced is predominantly Catholic.

In 1945 the Watch Tower Society sent missionaries to the Dominican Republic. These began to preach the good news of God's established kingdom. Later more missionaries were sent. For about five years the Kingdom proclamation progressed unhindered. Congregations were organized, Kingdom Halls and meeting places were provided for, religious classes were held regularly, even a few circuit assemblies were arranged, with many people attending.

Everything appeared to be progressing nicely until one day handbills printed by religious opposers were circulated. These had written on them: "Down with Jehovah's Witnesses!" "Down with *The Watchtower* and *Awake!*" Soon thereafter the compulsory military service law was enforced. Some of Jehovah's witnesses who conscientiously had objections to war were arrested and imprisoned.

Then on June 21, 1950, a strict ban was applied against the ministerial work of Jehovah's witnesses. God's name, Jehovah, was not to be mentioned, preached or heard. Hard persecution followed.

During this dark time very little preaching work was done openly. God's people were forced into the "catacombs," as were the early Christians. Many of them were imprisoned and given terms ranging from a few months to several years.

But the Word of God is free! It is a burning light that cannot be hidden under a bushel basket. It must shine! So the preaching continued, not openly, but in other ways. Hardships persisted, barriers were met and overcome. Years passed.

Then came that memorable day August 17, 1956. Says a missionary: "I had just returned from a trip. Friends rushed over to me and said that they had heard over the radio that the ban was lifted. I thought surely they were mistaken. I hurried to the window and called out to a newsboy to bring me a paper. There it was. It was really true! We embraced and laughed and cried like babies. To erase all doubt, the Secretary of Cults was called on. 'Yes,' he said, 'you are free, absolutely free to practice your religion just as you did before. Everything you did before the ban, you are free to do now.'

"It is difficult to express what joy flows through the heart at a time like this. We thanked God over and over. How precious is this freedom to worship God! To think, now we can sing and pray aloud at our meetings, we can openly preach his glorious kingdom and publicly praise Jehovah's name. A memorable day indeed was August 17!"

The preaching work was immediately organized as it was before the ban. There were many details to look after; territory maps and congregational files had to be made again. The job of locating Kingdom Halls and making benches, and a host of

other things, had to be done. So, then, until a proper place could be found to have meetings, the congregation met in the open or under the trees. Until just recently one congregation held regular meetings on the roof of a three-story apartment house, as many as 193 being in attendance at the *Watchtower* study. Almost all the congregations now have Kingdom Halls to meet in.

True, many of the Lord's sheep identified themselves during the time when the ban was in effect, but now, with freedom to preach and assemble, many more are coming into the fold. There have been several baptisms. This month an assembly for baptism was held near the seashore; 255 attended. After the baptismal sermon thirty-three symbolized their dedication to Jehovah by water immersion.

Since the lifting of the ban the number of publishers has increased from 522 in August to 612 in November. Twenty-seven have already enrolled as pioneer ministers. Prospects for an increase of Kingdom workers during the 1957 service year appear very good.

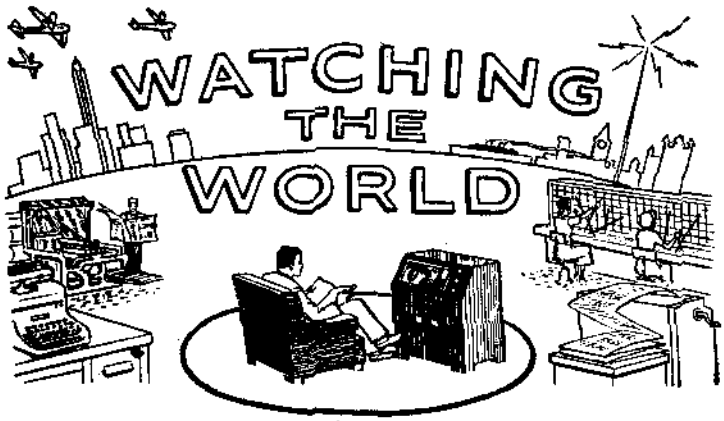
Why was the ban lifted? There are various opinions. After six years, the officials came to know Jehovah's witnesses and their work. They know it is not subversive, but is a Bible educational work. They have found Jehovah's witnesses dependable, honest and truly Christian.

What Makes a Nation Civilized?

Sir Winston Churchill, in his book *The Grand Alliance*, writes: "It was with amazement that the world saw in 1905 the defeat of Czarist Russia, not only on the sea, but by great armies transported to the mainland and winning enormous battles in Manchuria. Japan now took her place among the Great Powers. The Japanese were themselves astonished at the respect with which they were viewed. 'When we sent you the beautiful products of our ancient arts and culture you despised and laughed at us; but since we have got a first-class Navy and Army with good weapons we are regarded as a highly civilized nation.'"

? DO YOU KNOW? ?

- How Bible opposers disprove their claim of being objective? P. 4, ¶16.
- What shows that the Bible has not changed? P. 5, ¶6.
- How the accuracy of the Genesis account of creation is demonstrated? P. 6, ¶3.
- What positive proof there is that the Bible is inspired? P. 8, ¶2.
- Where Jehovah's witnesses get their name? P. 9, ¶2.
- Why Jehovah's witnesses preach from house to house? P. 11, ¶2.
- What prominent religious leader said preachers now "expurgate the gospel"? P. 13, ¶5.
- What common religious beliefs really are not Christian? P. 14, ¶4.
- For what specific reasons did the Hungarians so hate the Russians? P. 16, ¶5.
- How an eyewitness described the destruction of Russian tanks by Hungarian children? P. 18, ¶7.
- How porcupines hug without pricking each other? P. 22, ¶1.
- How elephants "kiss"? P. 23, ¶1.
- What the Russian government did about Jehovah's witnesses' request for freedom of worship? P. 24, ¶8.
- Why the Easter rabbit brings eggs? P. 26, ¶3.
- What excellent results have been experienced in the Dominican Republic since the ban was lifted? P. 28, ¶2.



Crisis in Gaza

◈ Under a driving rainstorm Israeli troops moved out of the Gaza Strip and the Aqaba Gulf area while the U.N. Emergency Force moved in. On March 8 the U.N. force controlled the whole of the Sinai Peninsula. Egypt hailed the Israeli withdrawal from the Gaza Strip as a U.N. victory, but warned that the strip was still Egyptian territory. Premier David Ben-Gurion of Israel, on the other hand, warned that if the Egyptians returned to the strip in the wake of the U.N. he reserved the right to use force to meet any such eventuality and that the hope for peace in the Middle East would be shattered. Peaceful Arab demonstrations followed U.N. occupation. Then, on March 10, U.N. units had their first clash with Gaza residents. Tear gas and warning shots were used to disperse some 300 Arab demonstrators. No casualties were reported. Cairo accused the U.N. force of exceeding its authority in Gaza and said that Egypt was prepared to take over the Gaza Strip at once. President Nasser of Egypt appointed Gen. Hassan Abdel Latif as governor of Gaza. Colonel Hatem said the "Egyptian Administration shall assume its responsibilities in the Strip immediately." The U.N. secretary-general called the Egyptian move "regrettable."

Ike's Doctrine Becomes Law

◈ Two months and four days after President Eisenhower had gone before a joint session of Congress with an urgent appeal for quick action, his Middle East doctrine became law. Without ceremony the president wrote: "Approved, Dwight D. Eisenhower, March 9, 1957, Washington, D. C." He said the signed resolution expresses the will of the U.S. "to assist the nations in the general area of the Middle East to maintain their independence" and that "it is a further demonstration of the will of the American people to preserve peace and freedom in the world." The resolution is a warning to the Soviet Union to stay out of the Middle East and says that the U.S. "is prepared to use armed forces" at the president's discretion in response to the appeal of any Middle East victim of armed aggression. The law also provides $200 million in foreign aid for the special purpose of building military and economic projects in the area. James P. Richards was appointed to survey the land and lay the groundwork for the special program. Eisenhower called Richards' mission "an essential and important first step in carrying out the policies set forth" in the new law.

Nixon's Mission

◈ U.S. Vice-President Richard M. Nixon, on his twenty-two-day, 18,000-mile goodwill mission to eight African nations and Italy, was fast becoming known throughout the African continent as the "man with the green feet." When his plane landed at Rabat, Morocco, a badly needed rain fell. Two hundred thousand cheering Moroccans lined the streets as Nixon and Crown Prince Moulay Hassan rode to Rabat in an open white Packard. Nixon asked the driver to stop the car. He then got out and walked first on one side of the street and then on the other, giving outstretched hands the good old American handshake and saying with a broad smile, "Vive Morocco!" The people shouted back in Arabic, "Long live the King! Long live Eisenhower! Long live Nixon! Long live Moulay Hassan!" About 300 yards farther along Nixon repeated the performance. The Moroccans were delighted. They clamored for more. The vice-president said the welcome was "as warm as any I have received anywhere in the world." In Ghana there was more rain and more handshaking. One African said to Nixon: "You are very democratic." The vice-president's willingness to meet Africans of all levels won many new friends for the U.S. Africans wondered if he had any special rainmaking powers, because rain seemed to follow him. It was all purely coincidental, Nixon said. Nevertheless, the Africans nicknamed him the "man with the green feet," the traditional name given to rain bringers.

Egypt Is 'Dragging Its Feet'

◈ Press conferences with U.S. Secretary of State John Foster Dulles are surprise packages, because almost anything can happen and usually does happen when the secretary speaks. Before leaving for talks in

southeast Asia Dulles unloaded a live bomb when he accused Egypt of 'dragging its feet' in the matter of clearing the Suez Canal. The canal could be opened in ten days, he said, if Cairo really wanted to open it. Egyptian officials took offense at the statement, stating that it was just "another unnecessarily provocative remark peculiar to Mr. Dulles." They declared that the U.S. desires that Egypt be less suspicious of Eisenhower's policy, "yet Mr. Dulles himself expresses suspicion of Egypt and, instead of letting 'sleeping dogs lie,' he keeps beating the drums and makes enough noise to wake up the dead and unleash all the jungle demons." Lieut. Gen. Raymond A. Wheeler, chief of the U.N. Suez project, had been waiting for Egyptian permission to remove two sunken craft, the Edgar Bonnet and the Abukir. With these removed a twenty-five-foot-deep channel could then be opened and 75 percent of normal traffic resumed. Wheeler said it would take about three weeks to dispose of these two vessels and then ships up to 10,000 tons could transit the canal. On March 7 Egypt's Suez Canal Authority announced that vessels up to 500 tons could pass through the canal in daylight hours.

A Nation Is Born—Ghana

◈ In the early hours of March 6 there was born the new independent state of Ghana, first African member of the British Commonwealth. An American-educated Negro, 47-year-old Kwame Nkrumah, became the infant nation's prime minister. Ghana, formerly the Gold Coast, celebrated his inauguration and its own independence at the same time. The Britishers who ruled the Gold Coast for 113 years joined in the celebration. Ghana is the name of the ancient West African empire that flourished about a thousand years ago. After it disintegrated it remained a legend of Negro power and magnificence. Dr. Nkrumah said that Ghana would remain within the British Commonwealth but that it would not at this stage "be aligned with any particular group of powers or political bloc." On March 8 Ghana was admitted to the U.N. by a unanimous 77 votes, with no member states opposed and with no abstentions.

Whittaker for U.S. Supreme Court

◈ Charles Evans Whittaker of Kansas City, Missouri, a man with at least two legal-sounding names, was named by president Eisenhower to be an associate justice of the Supreme Court of the United States, filling the vacancy left by the retirement of Justice Stanley F. Reed. Whittaker is an experienced lawyer and judge with appeals experience. He is also a Republican. The fifty-six-year-old judge was appointed to the U.S. Court of Appeals for the Eighth Circuit June 5, 1956, and had been named a judge of the U.S. District Court of Western Missouri on July 8, 1954. When asked if he were a liberal or a conservative, Whittaker replied: "I read the law only for understanding of its meaning, and apply and enforce it in accordance with my understanding." He is admired by both Republicans and Democrats alike. The chairman of the American Bar Association's standing committee on the Federal judiciary praised the appointment. Bernard G. Segal stated that Judge Whittaker's judicial service has been marked by "outstanding legal ability, industry and judicial temperament. The nomination of Judge Whittaker meets the highest standards of the American Bar Association for such an appointment."

New Atomic Blast

◈ The world talks peace but is losing no time in preparing for atomic war. Lewis L. Strauss, chairman of the Atomic Energy Commission, announced that "the Soviet Union has conducted another nuclear weapons test. The latest detonation occurred on March 8, 1957, and was in the range of size of their recent explosions." Their earlier explosions were reported as having "a yield of less than one megaton." A megaton is the equivalent of the explosive force of one million tons of TNT. Hydrogen explosions usually register more than a megaton in explosive force. The recent nuclear blast is only one in a series of tests that began August 24. The Soviet Union has exploded five since. The total of Soviet nuclear explosions made public in the U.S. amounts to eighteen. Strauss has said the actual number would be much higher than that figure. Britain has declared the area around Christmas Island in the South Pacific a danger zone. Her nuclear tests were to be between March 1 and August 1, but no explosions have been reported as yet. The U.S. said that it would conduct a series of "low yield nuclear tests" at the Nevada proving grounds. The tests are scheduled to begin sometime late this spring.

A French Revolution

◈ Do not sell France short, urged Premier Guy Mollet of France, during his recent visit (3/1) to the U.S. There is a twentieth-century revolution under way in France. Frenchmen are undergoing a spiritual and physical revival, declared Mollet. He pointed to the French economic recovery since World War II, then cited other examples of renewed French vitality in sports and poetry. "France is once more resurging," he said, "full of fresh vitality and bristling with new ideas." She has "new blood throbbing in her veins. It is this new blood which is

helping the French to conceive new ideas, to work out new techniques." Two world wars have been setbacks to France, but Mollet was confident that France is on her way back with a new mind, body and spirit. France, he stated, will once again play her historic role as "a beacon of light in a confused world." You can count on France to stand firm for freedom against Communist materialism, declared the French premier. "We French, as you Americans, believe there is only one way to achieve social progress and that is the democratic way. We do not believe any more than you do in social benefits bestowed on workers by totalitarian regimes as a sop for the loss of fundamental freedoms."

Earthquakes Rock Aleutians, Also Greece

◈ Two massive underocean earthquakes and subsequent shocks (3/9) in the Aleutians and Alaska area sent giant tidal waves sweeping across the Pacific Ocean. The onrushing waves virtually wiped out two small villages on the Hawaiian island of Kauai. At least twenty-six homes were swept out to sea. In California an emergency warning sent thousands fleeing from coastal areas. However, the expected waves never arrived and the residents returned. Five hours after a wave alert had ended on the U.S. west coast, an unexpected sweep of water raced into San Diego Bay and damaged light craft. But on the eastern shore of Hokkaido, northernmost of the Japanese islands, nine-foot waves wrecked or flooded homes. On the other side of the world earthquakes hit Thessaly and some thirty-two tremors were registered. One was felt in Athens, about 200 miles to the southeast. First reports estimated 300 casualties. The Ministry of Interior reported that 3,350 houses had been wrecked and that about 10,000 persons were homeless.

The Sidewinder

◈ On earth a sidewinder is a small but deadly desert snake. But in the sky the sidewinder is a deadly weapon, the air-to-air missile, developed by the U.S. Navy. The missile is nine feet long and five inches in diameter and hits its target with the explosive force of an eight-inch naval gun. When unleashed two miles from its prey it will find its mark with pinpoint accuracy. Lieutenant Commander Glenn Tierney remarked that the sidewinder virtually signals the end of the aerial dogfight between opposing fighters. With this weapon, he said, a subsonic fighter can easily intercept and knock down a supersonic bomber. "If we'd had sidewinders in Korea, it would have been a slaughter."

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over Communism

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TRUE CHRI

TRUTH may be concealed for a time but no enemy of truth can prevent its being spoken when God's *time* comes to reveal it. Our generation is such a time. *Yet communism* has made its greatest inroads in those countries of Christendom most thoroughly steeped in "traditional religion." Why? Because Christendom's leaders compromise and follow a course of "peaceful coexistence." *Not so with true Christians. The stanch stand of integrity made by* Jehovah's witnesses in the Soviet Union is an evidence of spiritual fortitude. A striking article in *The Watchtower* of April 15, 1957, relates how true Christians have maintained *integrity* in the conflict of "subjugation or starvation." It will help you to realize the importance of the right kind of Bible instruction. It will strengthen your resolve to fortify your spiritual life. You will want to feed regularly on spiritual food that provides such strength. Begin your subscription with this special issue. Mail the coupon below and receive semimonthly both *The Watchtower* and *Awake!* for one year. You will receive also *What Do the Scriptures Say About "Survival After Death"?* and three other booklets free. Send only $2.

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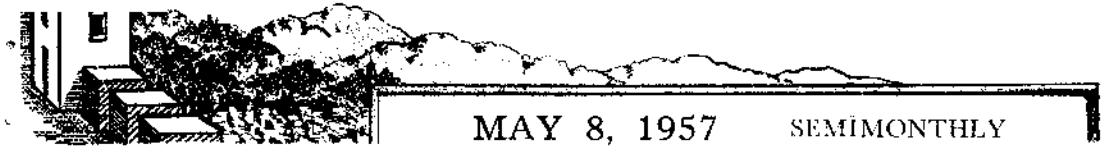
Awake!

ARMAGEDDON —THE WAR TO END ALL WAR

Ghana—a Babe Among Nations

Alcoholism in France

Why the Gifts of Tongues?



MAY 8, 1957 SEMIMONTHLY

THE MISSION OF THIS JOURNAL

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ambitions or obligations; it is unhampered by advertisers whose toes must not be trodden on; it is unprejudiced by traditional creeds. This journal keeps itself free that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

"Awake!" uses the regular news channels, but is not dependent on them. Its own correspondents are on all continents, in scores of nations. From the four corners of the earth their uncensored, on-the-scenes reports come to you through these columns. This journal's viewpoint is not narrow, but is international. It is read in many nations, in many languages, by persons of all ages. Through its pages many fields of knowledge pass in review—government, commerce, religion, history, geography, science, social conditions, natural wonders—why, its coverage is as broad as the earth and as high as the heavens.

"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of a righteous New World.

Get acquainted with "Awake!" Keep awake by reading "Awake!"

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Awake!
"Now it is high time to awake."
—Romans 13:11
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Happy Service by Cheerful Givers

HAVE you ever sat down in a restaurant, all set for a pleasant evening out, and had the whole effect spoiled by a cantankerous waiter? Have you ever walked into a shop, priced an article and left feeling you had intruded on the dignity of a sales-clerk? Or walked out of a shoe that was too large after being told emphatically it was your proper size? Have you ever been sick in the hospital, had a nurse enter the room with the air of an executive secretary, push a thermometer between your lips, take your pulse and leave, apparently without being aware that you were in the room? Or, as a child, knew the answer to a question but for the stern severity of a teacher were afraid to put up your hand? We will not ask if you have ever had to deal with servants in government positions and been treated as though they were paying taxes to you!

If you have ever experienced anything similar to this, we know, too, you have had a mediocre meal taste better because of a pleasant person serving it. And have decided "no" on a purchase and been treated so nicely you determined to return and do business with that one another day. Or received a visit by such a cheerful nurse you forgot your pains for awhile.

A great portion of the people employed are in positions of public service. Persons who choose this type of employment put themselves in a position of service to others. Servants, really, is what they have elected to be. The willing helpfulness of some assures us they have chosen their work because they enjoy personal contact with people and are happy to be of service to others. However, unpleasant experiences often make us wonder why others have entered a field that makes such heavy demands on disposition and patience. Those who have no apparent love or interest in people and do not exercise a pleasant disposition in dealing with them do both themselves and the people they serve an injury.

Assuredly many persons have chosen to attend the needs of others because of the practical aspect, that of earning a livelihood. We can all appreciate this point of view, but still it would sometimes make life more enjoyable if we were not constantly reminded of it. On the other hand, not any one of us really relishes a person in any position who is obsequious, flatteringly servile, to gain his own advantage.

Again some leave us with the impression that the possession of a little authority is satisfying. Authority, if only enough to speak down to another, acts upon some like a tiny atom. When charged with a little self-esteem it will often explode, usually in the vicinity of the cranium.

Most people appreciate and respond to honesty, courtesy and patience. True, the public in general is demanding and exasperating many times. All the same, a good word is as soon said as an ill one. And "a soft answer turns away wrath." A pleasant disposition, yes, even patience is something the value of which cannot be denied and can, much to the surprise of some, be acquired.—Proverbs 15:1, *Rev. Stan. Ver.*

For those thrown into positions requiring attention to others' needs, whether it be teaching, nursing, waiting, or any of the numerous jobs of service, would do well to remember the words spoken by the greatest public servant ever to live on earth. Christ Jesus said: "There is more happiness in giving than there is in receiving." To become genuinely interested in the welfare of others gives happiness to two persons, the giver and the recipient. For many it means being "transformed by making your mind over" and this, of course, requires a conscious effort. The proverb is true, 'As a man thinks in his heart, so is he.' The heart displays itself in our actions. —Acts 20:35; Romans 12:2, *New World Trans.;* Proverbs 23:7.

Having a right motive is important. To experience pleasure in giving one must have an unselfish desire to help people, to make others happy. Although it may be a means of employment, the same end can be accomplished in a way that gives pleasure to everyone. Franklin said: "He that can have patience can have what he will." And when work becomes a pleasure the countenance, manner, disposition, all will show the effect, and this is also its reward.

A work of the greatest service to the public is being performed today by Jehovah's ministers who are proving the truthfulness of Jesus' words about the greater happiness of giving. Jesus willingly spent his life on earth to give a message that meant everlasting life to all who accepted it, and he sealed his ministry by laying down his life for those who did not deserve it, guaranteeing the gift of life. The simple requirement of accepting this gift is to take in accurate knowledge and serve it to others. A service to persons of all kinds, those who are happy to receive it and those who persecute them for giving it. And still theirs is a happy service cheerfully given, for "God loves a cheerful giver." These happy servers, cheerful givers, are motivated by a love of serving the true God, Jehovah, and his Chief Servant, Christ Jesus.—2 Corinthians 9:7, *New World Trans.*

Early Christians All Kinds of Men

Early Christians came from every walk of life. Do you know how varied their occupations were? Test your knowledge by matching the names of ten early Christians with the appropriate occupation in the right-hand list.

1. Cornelius	———	A. Fisherman
2. Crispus	———	B. Physician
3. Dionysius	———	C. Seller of purple
4. Luke	———	D. Governor of Cyprus
5. Lydia	———	E. Slave
6. Onesimus	———	F. Justice of the Athenian supreme court
7. Peter	———	G. Chief tax collector
8. Priscilla	———	H. Army officer
9. Sergius Paulus	———	I. Ruler of Jewish synagogue at Corinth
10. Zacchaeus	———	J. Tentmaker

ANSWERS: 1. H (Acts 10:1). 2. I (Acts 18:8). 3. F (Acts 17:34). 4. B (Colossians 4:14). 5. C (Acts 16:14). 6. E (Philemon 10-19). 7. A (Matthew 4:18). 8. J (Acts 18:2, 3). 9. D (Acts 13:4-12, *New World Trans.*). 10. G (Luke 19:2).

ARMAGEDDON
The War to End All War

Is the final war near? Why is it called "the battle of that great day of God Almighty"? Who will fight in it?

THE Los Angeles *Mirror-News* proclaimed: "War Hordes at Armageddon." A magazine article on modern guided missiles was entitled "Aircraft for Armageddon." An editorial in the St. Paul, Minnesota, *Dispatch* about H-bomb missiles was entitled "ICBM Armageddon." A Chicago *Daily News* article on the Arab-Israeli conflict was headed "Armageddon," and asked: "Did It Happen? . . . Will It Happen? . . . What Is It?"

Just what is Armageddon? About all this newspaper article showed was that the newsman himself did not know. His report of one clergyman's comment about the prophecy of Armageddon was: "The words enshroud mysteries no man is intended to know now."

But obviously the time would come when it could be understood, else why did God have this prophecy recorded in the first place? Could that time be now? The answer is Yes! But first, let us see what this prophecy really says, and then we shall see how it applies at the present time.

"Armageddon" is a Bible word. The one place it appears in the Bible is at Revelation 16:14, 16. This says expressions inspired by demons "perform signs, and they go forth to the kings of the entire inhabited earth, to gather them together to the war of the great day of God the Almighty. And they gathered them together to the place that is called in Hebrew Har-Ma·ged'on [Armageddon]."—*New World Trans.*

Immediately we can see that the newspaper reports are wrong when they imply that this is a political battle that may be fought in the Middle East. Armageddon is not a political battle, nor is it merely a clash between abstract forces of good and evil, but, as the prophecy says, it is "the war of the great day of God the Almighty." It is the time when God himself takes a hand in world affairs and brings an end to the corruption earth now knows under Satan's wicked rule.

Ruler of World Defeated

Satan rules today? Yes, as surprising as that sounds to some persons, he most certainly does. First John 5:19 says: "The whole world is lying in the power of the wicked one." (*New World Trans.*) Can anyone look at the conditions throughout the earth today and deny the truth of that statement? Are delinquency and murder and false religious doctrines signs that God is ruling, or that Satan is? The answer is obvious. God's standards are not the ones

you read on the scandal pages of the daily press. Rather, these are the things the apostle Paul long ago described as marking the "last days" of a corrupt, Satan-ruled old world.

He said: "But know this, that in the last days critical times hard to deal with will be here. For men will be lovers of themselves, lovers of money, self-assuming, haughty, blasphemers, disobedient to parents, without gratitude, with no loving-kindness, having no natural affection, not open to any agreement, slanderers, without self-control, fierce, without love of goodness, betrayers, headstrong, puffed up with self-esteem, lovers of pleasures rather than lovers of God, having a form of godly devotion but proving false to its power; and from these turn away."—2 Timothy 3:1-5, *New World Trans.*

If you go through that list carefully you will be amazed at how it fits our day, from the critical times the politicians are warning about to the juvenile delinquency, the modern materialism, the uncontrolled love of passion, the rising crime rate at a time when the churches are growing; and even the many church members are "having a form of godly devotion but proving false to its power."

Yet, remember, it was in the "last days" that these critical conditions were to arise. The "last days" of what? The last days of Satan's wicked rule. Revelation shows that when these woes would come it would be "because the Devil has come down to you, having great anger, knowing he has a short period of time." Satan knows his destruction is near, and he is determined to keep all mankind so busy that they will not have time to see that the end of the satanic system is near and that they must now flee to survive its end.—Revelation 12:12, *New World Trans.*

Armageddon is a spiritual war. It is the time when Satan and his demons will be destroyed. It will also have violent effects upon the earth. Certainly God will not allow earth's present wicked conditions to continue forever. God 'formed the earth to be inhabited,' and he will see to it that it is inhabited by righteous creatures, though this will mean the destruction of many persons who insist on dirtying the earth with vile actions, debased morals and brutal wars.—*Isaiah* 45:18.

This planet will not be destroyed, but its contaminators will be. A good housekeeper would not junk a world globe merely because it got dusty, but rather she would wipe the dirt off. Likewise God will not destroy the earth because of men's filth, but at Armageddon he will wipe it clean, abyssing its wicked overlord Satan, removing the doers of wickedness who follow him and ushering in the clean conditions of righteousness and peace for which all Christians have prayed when they said: "Thy kingdom come. Thy will be done in earth, as it is in heaven." What a change that will be from the delinquency, crime and war that have existed since man originally followed Satan into rebellion in the garden of Eden!—Matthew 6:10.

Who Will Fight?

Does this mean that the nations will fight Satan in this great destruction of wickedness? No, this will not be a war by the nations against their invisible ruler. None of the nations have the power to abyss Satan and his demons and none are clean enough to represent God in this final war.

None of the nations can sit back and smugly say: "We have no crime, no violence, no immorality; we are true servants of God and therefore expect to survive this final destruction." In fact, Christ said he would say even to many who felt they had done marvelous works in his name: "I

never knew you at all."—Matthew 7:22, 23, *New World Trans.*

Then who will fight this final war? Since it is to be a spiritual war against Satan and his demons, as well as against wicked men, spirit creatures must be involved. This is just who the Bible says will fight it. You can read in Revelation 19:11-16 that none other than the resurrected Christ Jesus, the one "called Faithful and True," the "Word of God," will judge and carry on war in righteousness, treading "the press of the wine of the anger of the wrath of God the Almighty."—*New World Trans.*

The exalted King Christ Jesus, not the "babe" often shown in religious pictures, but the powerful Avenger of wickedness, Destroyer of Satan and his demons and King of God's kingdom, the mighty "King of kings and Lord of lords," is the one who will wipe out all wickedness and establish the righteous new conditions for earth.

The scripture also says that "the armies that were in heaven were following him." (Revelation 19:14, *New World Trans.*) These avenging angels are not cupids, not fairy godmothers or other fictitious creatures imagined by man, but are mighty spirits with the power to enforce God's will, to destroy those God has judged worthy of death and to protect those receiving life. Their power is illustrated by that of the one angel who in a single night slew 185,000 members of ancient King Sennacherib's army.—2 Kings 19:35.

Materialistic persons may scoff today, but they will be awakened with a jolt at Armageddon when they see the contrast between the power of God's spirit realm and the relative puniness and insignificance of man.

As in a Wine Press!

When we read in this scripture that Jesus will tread "the press of the wine of the anger of the wrath of God the Almighty," we see the seriousness of Armageddon's battle. As grapes were trampled underfoot in ancient times until the juice had been forced out, so human blood will flow as Christ crushes the life from a bloodguilty world.

John recorded his vision of this destruction this way: "And the angel thrust his sickle into the earth and gathered the vine of the earth, and he hurled it into the great winepress of the anger of God. And the winepress was trodden outside the city [outside the godly place of refuge], and blood came out of the winepress as high up as the bridles of the horses, for a distance of a thousand six hundred furlongs," or 200 miles!—Revelation 14:19, 20, *New World Trans.*

This destruction is not too gruesome to be true, because there is no injustice in it. Unlike man's wars, this war will be just and selective. It will not kill the innocent, but only those who God says merit destruction. Revelation 19 specifically praises God for it and shows that this will be a time of great rejoicing. It is just and praiseworthy because it cleanses the earth for right-minded people who really will obey and serve God.

At Armageddon this fast-living world will come to a sudden stop. Then peace and quiet will prevail. Everlasting life on a perfect, peaceful earth is the goal of the survivors. According to Revelation 20:1-3 (*New World Trans.*) "the dragon, the original serpent, who is the Devil and Satan," will then have been seized, bound and hurled into the abyss, and it will have been shut and sealed over him. With the binding of Satan the earth will be restored to perfection. The good conditions that existed in Eden will be reinstated, and the prayer will finally be fulfilled earth-wide that asks for God's will to be done on earth, as it is in heaven.

How to Survive

Would you like to live under such conditions? Of course! You may if your desire is strong enough. The very events that the newspapers mistakenly suggest may be Armageddon are part of the sign that shows that this spiritual battle is near. Jesus described great tribulation, world wars and men's hearts failing them for fear—things that are happening today—as being a part of the sign that the end of Satan's wicked world is at hand. Difficult times have arisen before, but never has this entire prophecy been fulfilled as in our day. And at Matthew 24:34 Jesus said that the generation that saw these troubles begin would see them end!—Matthew 24; Luke 21.

Those troubles really started with the outbreak of World War I in 1914, and they have continued until this day. Since they have come upon this generation, according to Jesus' words their end at Armageddon must likewise come during this generation—while people are still living who were living in 1914 and who are more than forty years old today!

We happen to be living at the time when these things will occur. We are living in the generation when, like it or not, this old system will end. Your choice is not whether you want to live in this time, but what you will do about it. To survive you must take positive action. You must get out of the system that is to be destroyed and follow God's way that leads to survival. As the prophet Zephaniah said: "Seek ye the LORD, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the LORD's anger."—Zephaniah 2:3.

Where do you stand? What will these warnings mean for you? What is required of you is simple: faith in God, acceptance of the ransom, obedience to God's Word, association with his people and faithful activity in his service. The place of refuge is among the people who are serving him. The reward for seeking him and following the right course is very great—eternal blessings and everlasting life.

The world stands at Armageddon. Will you act upon this fact and take the course that leads to survival? The answer is as important as if your life depended upon it, because, for a fact, IT DOES!

The Power of Social Sanctions

"Social sanctions, unscrupulously applied," says educator-writer Alan Valentine, "can be as compelling as guns." These sanctions are used more often than most people realize, explains Valentine in *The Age of Conformity*. "Such pressures are so familiar that we seldom recognize them for what they are. Suppose (and the supposition is not fanciful) that in a city where all the best citizens generously support the Community Chest, a prosperous newcomer declines to contribute. Suppose that several leading businessmen then inform him that unless he gives, and gives a specific sum they have determined to be appropriate, he and his family will not be 'welcomed' into the clubs and private schools of the area, and that he and his business associates 'cannot count on the co-operation' of the local banks and industries. Has the man the right to refuse to be generous to a good cause? Have leading citizens the right to threaten him with economic penalties or social Coventry for declining to be a good citizen by their specific definition? If coercion is justified in that case, who is to determine in what other cases it can also be justified? Yet such practices, often in polite intangible forms, are general in America. The noble end is assumed to justify the means."

GHANA
—*a babe among nations*

PRIME MINISTER KWAME NKRUMAH

By "Awake!" correspondent in Ghana

GHANA! Does the word strike an unfamiliar note in your ear? Then you will want to get acquainted with the new nation that bears this name. It is not on your world map, for Ghana is something new, something strikingly different, something that the world considers promising. Ghana, the new nation in West Africa, is called Gold Coast on your atlas or world map, for that was its former name.

To put what happened in the words of the prime minister, Dr. Kwame Nkrumah: "At long last the battle has ended. And thus Ghana, our beloved country, is free forever."

In 1844 an agreement was signed between Britain and some chiefs of Gold Coast establishing a formal relationship between the United Kingdom and the Gold Coast. Now, 113 years later, to the day, the Gold Coast achieved the status of an independent nation within the British Commonwealth. The *Daily Graphic*, a leading local newspaper, reported on March 6: "Today we are free. After 113 years of tutelage, Ghana is proud to regain her freedom."

While in many parts of the world bloodshed and revolt have attended changes and shifts in power, it is refreshing to note that the attainment of independence for the Gold Coast, although not easy, has been comparatively quiet and bloodless. One important step in the ladder to independence was the winning of the struggle for a measure of self-government in 1951. Among the loudest voices in this struggle has been the Convention People's Party (C.P.P.), of which Dr. Nkrumah is founder and life chairman.

Nkrumah, as prime minister, stated before the Legislative Assembly last September 19: "The Secretary of State [in England] declared yesterday that, subject to Parliamentary approval, Her Majesty's Government in the United Kingdom intends that full independence for Gold Coast shall come about on the 6th March, 1957."

He went on to promise the drafting of "a constitution which will satisfy the genuine aspirations of every lover of freedom" with "ample opportunity to debate and determine the constitution." This was met by the opposition with the statement: "We have always desired independence, but we believe it can only be for the good of our country if it is accompanied by effective constitutional safeguards. . . . We state without equivocation that in the absence of an agreed constitution, the N.L.M. [opposition party] and its allies shall from March 6, 1957, consider the Gold Coast Colony, Ashanti, Northern Territories and the trust territory of Togoland as separate and sovereign states within the British Commonwealth." Ashanti, Northern Territories and the trust territory of Togoland were territories within the Gold Coast.

However, on February 12, 1957, in separate statements in the Legislative Assembly the prime minister and the leader of the opposition said they were satisfied with the British White Paper on constitutional proposals for Ghana independence.

Executive power of the new nation is vested in the queen, represented by the governor-general in Ghana. The legislative power is to be exercised by the queen and the National Assembly. The nation is divided into regions, each with a Regional Assembly. Each region has its house of chiefs, as existing by customary law and usage. This is one of Ghana's strong links with her colorful past.

Freedom of Religion

A noteworthy portion of the White Paper is its statement on freedom of religion: "The constitution will provide that no law shall deprive any person of his freedom of conscience or of the right, freely to profess, practice or propagate any religion, subject to public order, morality and health."

In a land where Moslem meets Protestant and pagan fetish worshiper rubs shoulders with Catholic, there is a great need for laws guaranteeing freedom of worship.

Also, just as in many other countries of the world, Jehovah's witnesses carry on their unique way of Christian worship here. The very uniqueness of their worship sometimes brings them in conflict with the will of the chiefs of various towns and villages. Sometimes a chief, not appreciating the issue or the reason for Jehovah's witnesses' calling from house to house to tell 'this good news of the Kingdom,' seeks to prohibit and even ban the work of Jehovah's witnesses and to stop their activity in the neighborhood.

In view of this Jehovah's witnesses are glad that the constitution provides that "no law shall deprive any person . . . of the right, freely to profess, practice, or propagate any religion." Theirs is a peaceful message, one that spells only good for lovers of freedom and justice. It concerns a government of the highest order, higher than the most noble of man's empires and systems of rule, a government by Jehovah God through his Son Jesus Christ.

The Togoland Issue

A hot spot in the gaining of independence came as a result of the United Nations' voting 63 to nil in favor of British Togoland's being joined with the Gold Coast at independence.

The decision on Togoland came as a result of a United Nations–conducted plebiscite in British Togoland that showed a majority vote for union with an independent Gold Coast. Twenty-three chiefs of Togoland threatened to boycott the independence celebrations unless British Togoland was considered as an autonomous (self-governing) state within Ghana. Reports of outbreaks of violence continue to come through from time to time, flags and decorations have been torn down, and to date five people have lost their lives and others have been injured in demonstrations of protest against being joined with Ghana. At this writing what the final story on Togoland will be remains unknown. It appears that the last has not been heard from that quarter, but it must be made known that it is only a dissatisfied minority that are engaged in the outbreaks.

The New Nation Is Born!

To mark the occasion of the birth of Ghana a six-day celebration had been planned. Weeks before March 6 Accra, the capital, was getting a face-lifting. Decorations were going up. Flags and banners waved in the warmth of the tropical sun by day and in the cool of the sea breezes by night. Everywhere the festive spirit was showing. Forty thousand school children waving the new Ghana flag lined the streets to welcome the duchess of Kent on her arrival to represent the queen during the celebrations. Bright *kentes* (the native

dress) and special print cloths commemorating the big event were worn by many of the populace. Accra was alive with color.

The new nation was born at midnight on March 5 with the raising of the Ghana flag in place of the Union Jack on the parliament building. This event was preceded by the prime minister's hour-long policy speech. Afterward he was carried shoulder high to meet the crowds outside the parliament buildings, where he declared: "Ghana is from today and forever free." The new nation was born amidst cheering, bell ringing, siren blowing and horn honking. This was a happy day for Ghaneans. They were glad to be independent and self-governing to a greater degree and they showed it.

The parliament of Ghana was officially opened the next morning. Its members sat in native attire for the most part, looking like Roman senators in technicolor, as their beautiful *kente* cloths competed with one another for variety and richness of color. In the gallery above sat representatives of fifty-six countries, here to witness Ghana's birth as a nation. Dressed in their national costumes, they added to the colorful scene and gave it an international flavor.

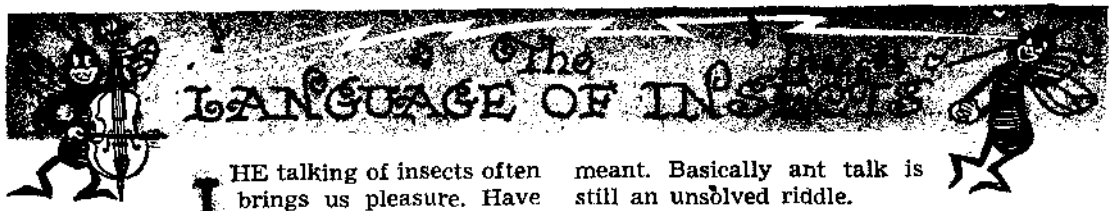
Now that the jubilation, celebrating and singing have died away a more sober note has sounded: What of tomorrow? What does the future hold for Ghana?

This granting of independence to the Gold Coast has been termed a noble experiment to determine the African's ability to govern himself. Failure on the part of Ghana would result in a serious setback for other countries of Africa with aspirations to govern themselves. To put it in the words of Dr. Nkrumah: "A failure on our part would have tragic consequences for other African territories striving towards independence. We must not fail. We shall not fail." Already Nkrumah, an intensely ambitious man, is outlining plans for what will be known as the Pan-African Conference, to include eight independent African states: Tunisia, Libya, Morocco, Ethiopia, Sudan, Egypt, Liberia and Ghana.

While the attempt to determine the African's ability to govern himself may be an experiment, the ability of many Africans to recognize the truth of God's Word has been proved. Jehovah's witnesses have been active here for many years, teaching the people of Jehovah God's grand purpose to establish freedom and righteousness for all people of all nations in a complete sense. Man's striving for freedom and justice, no matter how earnest or sincere, will always fall far short of Jehovah God's grand promises concerning his kingdom. And the good news of that righteous kingdom will continue to be heralded by Jehovah's witnesses throughout this new nation, Ghana.

The Battle of the Bugs

¶ For years the United States army has fought a long, silent battle. The battle has been against the pesky moth and other bugs that have been running up the cost of storing army clothes and uniforms. The damage runs to thousands of dollars a year, as the moths devour the clothes. For a while the army fought the moths the way many housewives do—with naphthalene flakes. But this treatment had to be repeated every six months. That can be expensive when it involves handling a stock of 100,000,000 yards of wool cloth, plus millions of uniforms. Even then the naphthalene did not seem very effective. So the army tried sprays of various kinds. These were expensive and the protection was only temporary. Then scientists from the Agriculture Department's insect laboratory stepped in. Working with the army they developed a new treatment for preserving woolen cloth. They simply dip the material in a DDT emulsion. Cloth treated in this way, say the scientists, is safe from moths for at least five years, or until it is dry-cleaned.



THE talking of insects often brings us pleasure. Have you ever thought what a summer evening would be like without the musical talk of crickets? So varied are insect sounds that a full repertoire of string and percussion instruments is represented. Insects are part of nature's orchestra.

Cicadas are drummers, crickets violinists. Listen to the snowy tree cricket play some of the most beautiful music of the insect world. These animated violins produce their mellow music by using one wing as a fiddle and the other as a bow. Rubbed back and forth across each other they produce the sweet music heard among the bushes and trees on summer nights. What a strange world it would be without insect musicians!

Not all crickets produce mellow music. Some only make loud and cheerful chirps. Even this is the sweetest kind of music to the female of the species.

Males do the talking in insectdom, females the listening. A scientist once put a male cricket in front of a telephone. In a distant room he put a female in front of the receiver. When the chirping came over the telephone line, the female excitedly looked about for the male. As might be expected, cricket calls are mating calls, calling the females to come closer.

Much insect talk involves no sound at all; it is touch talk. In touch talk the feelers or antennae are vital. An insect's antennae are like TV antennas; they bring the owner sensations from the outside world with which he can piece together a picture of what is going on.

We know little about touch talk. When an ant meets a comrade on an ant highway, they often stop to talk. They tap antennae. Some years ago a scientist put out an "Ant Dictionary." He listed the different kind of antennae taps and what he thought they meant. Basically ant talk is still an unsolved riddle.

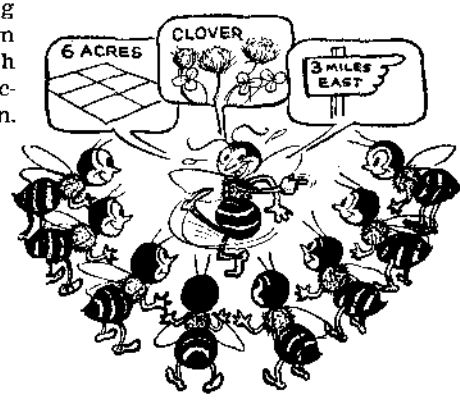
Only recently did man translate bee talk. When a scout returns to the hive he tells workers: (1) the compass course; (2) how far it is to the nectar; (3) what kind of flower has been found and (4) the amount of nectar available.

How does a bee do this? By dancing. He has two dances. One is a figure-eight pattern, the other a wigwag dance.

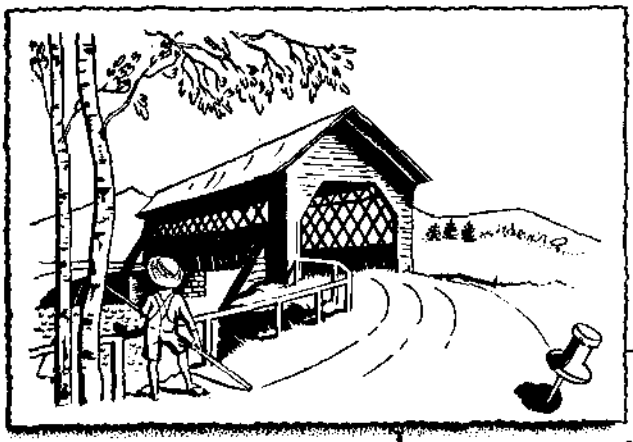
The scout dances a figure eight when nectar has been found nearby. Crowding close to the scout, the bees touch the dancer with their antennae to pick up the flower scent from body hairs. The bees judge how much nectar is available from the vigor of the dancing. If the scout dances halfheartedly, not many bees take off.

Reserved for long distance discoveries is the wigwag dance. Since the vigor of the scout's wigwagging abdomen tells how much nectar is available, a bee version of a fast rumba electrifies the workers. When the scout dances his rumba in straight forward steps, he is pointing out the direction to go.

Long-distance work has to be accurate. So this time the scout brings back a mouthful of nectar and distributes droplets to the workers. Closely the bees watch the speed of the dancer's run-around. This tells them the distance from the hive. This report is vital. Bees must calculate accurately the amount of fuel needed. They then tank up on high-test honey, using no more than is needed to get mileage for the outward trip. They know there is a fuel pump at the other end.



Who ever heard of a bee running out of fuel and having to crash land? Fortunately for honey-loving humans, bees know exactly what they are talking about!



Want to take better pictures?

THE camera has become a normally accepted part of our lives. Almost everyone, at least at times, takes pictures. Not all of these pictures are as good as we should like, but by giving the matter a little thought we can improve our picture taking and thus get more pleasure and better results from our efforts at photography.

What happens when you take a picture? When light passes through the camera's lens and strikes the silver salts that are imbedded in the film's emulsion, these salts undergo a chemical change. In the darkroom the developer reduces these exposed silver salts to metallic silver, the hypo removes the unexposed and undeveloped salts from the film, the washing removes the hypo, and as the film dries you have a finished negative.

The negative, however, is just the reverse of the picture. The white parts of the scene reflected the most light and made that part of the negative black. To reverse this process, light is shone through the negative onto light-sensitive paper.

More light goes through the negative's clear parts than through its darker ones, so when the paper is developed the parts of the negative that were clearer will show up darker (having received more light) and the parts of the negative that were darker will show up lighter (having received less light). The paper is developed in a manner very similar to the way the film was developed, and when this is done you have the finished print.

But sometimes that print is disappointing. If the picture is blurred, probably you moved the camera while taking the picture. If just one object is blurred, your shutter speed was too slow to stop the object's motion. If the picture looks fuzzy, the camera may have been focused for the wrong distance. If the center of interest is too small (a common mistake), then remember next time to get closer to the subject. If the foreground or background is objectionable, remember that the eye often looks at what is of beauty, while the camera sees everything that is within its field of view. Look carefully for unpleasant objects in both the foreground and the background before snapping the shutter.

Also remember that good pictures, like all art, take time and thought. How is the composition? Which way do the lines run? Six forms of composition should be recognized and used: (1) the triangle, (2) the rectangle, (3) the cross, (4) the circle, (5) radiation and (6) the S-line.

The triangle could be the sloping sides of a mountain, the

shape of a tent, or the distant view of a trail or highway. The center of interest should always be within this triangle, not outside of it. The S-line, which can be the zigzag of a river, a road, or any other object that carries the eye along an S-shaped path, is one of the most beautiful forms and can be used to lead the eye into the picture to an eye-stopping center of interest.

It is often good to frame your picture, stepping back to include the trunk and a low-hanging tree limb as a frame for a scenic shot, viewing a mountain through a doorway or window, photographing a building through an archway, etc. Foreground interest, like a picket fence or jagged stones, can add to a scenic picture. Also, having a person in the right or left foreground looking at the scene (not at the camera) adds personal appeal and directs the viewer's attention toward the center of interest.

Then, too, the center of interest should not be in the exact center of your picture, nor should the horizon divide it exactly in half. There should be either more sky or more ground, not an equal amount of both. Further, there should always be more space in the direction a person is looking or moving than there is behind him, thus letting the viewer see that there is space for the picture's subject to look into or to move toward.

Also watch the effect of the light on your picture. Light at your back flattens a scene. Sidelighting provides molding, giving a better reproduction of the shape and contour of a subject, but it can also provide harsh, undesirable shadows. Backlighting can often lend a dramatic touch. It is especially effective for dramatic silhouettes, or for color pictures of brilliant autumn foliage. Of course, the light must never strike the lens.

Nighttime shots, too, are especially dramatic. Since an exposure meter will not register the feeble light, experimentation with exposure will be necessary, but with a little practice this will not be difficult.

A bird's-eye view of the lights of a big city might require an exposure of from thirty seconds to several minutes. Such an exposure can be made from a tripod or with the camera resting on a bench, a low wall, or some other firm support. A thirty-second exposure at f/8 to f/22 probably would record the reflection of the corner street light on wind-rippled snow. On rainy nights such pictures have an even added interest when the lights reflect on the puddled pavement, thus adding sparkle and depth to the picture.

You can even photograph lightning during a nighttime thunderstorm. Put your camera on a firm support, point it toward the part of the sky where the most flashes are occurring, open the shutter and wait for the next lightning flash. On a dark night, with no other lights around to fog the film, you can leave the shutter open for some time, even for several minutes, until the next flash occurs. The lightning will then provide sufficient light to record its own picture on the film.

If you plan on taking pictures from an airplane, sit on the side of the plane opposite the sun, to prevent window reflections; select a seat where the wing does not spoil your view, and remember that mornings and afternoons are best, because the direct noontime sun gives a flat lack of contour to the ground. Hold your camera near the window, but do not rest it on any part of the aircraft, for vibrations would blur the picture. Remember, too, that in photographing a bright landscape shorter exposures may be needed.

With a little thought and imagination many similar ideas for improving his pictures will present themselves to the alert amateur, who will then get more pleasure and better results from the pictures he takes.

Europe's Problem Child Returns Home

By "Awake!" correspondent in Germany

IT WAS New Year's Eve, December 31, 1956, when this tiny country, only somewhat larger than greater London, truly rang out the old and rang in the new. At the precise stroke of midnight the Saar, for the third time in 145 years, became a part of Germany.

¶ A bone of contention in the relationship between France and Germany for some 300 years, the Saar, with its valuable coal fields, had been given to France as reparation for war damages inflicted by the Third Reich. But the people were German and wanted to return to Germany.

¶ Many Saarlanders remembered how back in 1935 the Saarland was returned to Germany amidst wild demonstrations as cheering crowds hailed a then-triumphant German ruler named Hitler. How different was this change at the end of 1956 when the celebrations were almost normal for a New Year's Eve. Perhaps later, at the official ceremonies, the wilder celebrations would be seen.

¶ But the morning was cold and overcast, and there was only a scattering of applause in response to German Chancellor Dr. Adenauer's greeting: "I have come to take you home." Perhaps the earliness of the hour, perhaps the overindulgence of the night before, or perhaps the indifference or disinterest of the people was responsible for the matter-of-fact ceremonies at several of the smaller towns on the way to the capital, Saarbrücken. Would the reception there be the same?

¶ One newspaperman said the reception was a disappointment to those fond of showy displays, but no disappointment to those eager for the exercising of sound and rational political judgment.

¶ A part of the lack of fanfare, however, may have resulted from the fact that this is a gradual return, and also over uncertainty as to the social and economic consequences of this move. The gradual change-over helps to ease the tensions between France and Germany, not allowing one side to cry "victory," and easing the smart felt by the other. The period of change-over will last approximately three years, finally to be accomplished at least by 1959. The exact date will be jointly announced later by France and Germany.

¶ At present the Saar is the tenth state of the German "Bundesrepublik." It has full representation in the German governmental bodies, its inhabitants have become German citizens, it is under German law and its famed coal mines have become German property, although certain rights and privileges in this connection will be retained by France for a time. During the next three years the money is to be changed from French to German, and border control, tariff and export matters and the social welfare agencies will also be changed from French to German.

¶ Chancellor Adenauer praised the French and the agreement that had been reached, and said: "It was not easy for France to relinquish the Saar, for she was stru uel blows by the war."

¶ Looking now to the future and to the present division of Germany into Eastern and Western zones, he said: "I have not given up hope that solutions on the same basis are possible in the East, too."

¶ The majority of the Saarlanders are happy about the change. Their language is German, their customs are German, and it may be that the return was only inevitable. The people did not fare badly under French control and have no hard feelings toward France. Prosperity is evident. Mistakes of earlier times have been avoided. But the view of many was expressed by one person who said: "We are Germans and Germany is our homeland. The German-French conflict over the Saar is nonsense."

Young Minds and Comic Books

¶ An eight-year-old boy in Detroit, Michigan, has found out that using a comic book as a guide will get him into trouble. The boy was rescued from the family clothes chute by policemen who had to tear out the wall of his parents' home to reach him. He told his parents he decided to slide down the chute "like they do in the funnies."

A VISIT TO KAIETUER FALLS

By "Awake!" correspondent in British Guiana

ONE of the world's most awe-inspiring sights is legendary Kaietuer Falls, about two hundred miles from the garden city of Georgetown, capital of British Guiana, on the northeastern coast of South America.

But how can we see these falls? It is dangerous to make the trip in small groups. No accommodations are available nearby, and no one lives within miles of the falls. But there is one satisfactory way of making the trip —in a group of about twenty persons on a six-day tour that is especially arranged to take tourists to see this impressive sight.

We pay our $35, pack the needed clothing into a knapsack, take a hammock, plate, spoon, cup and camera, and are off in the early morning, first on a ferry across the swift Demerara River, then on a narrow-guage railway that labors and rattles for twenty miles to a waiting steamer. After a forty-mile river trip we arrive at Bartica—the jumping-off place for expectant gold and diamond miners headed for the wild interior.

We start out the next day in a six-wheeled lorry, or truck. In it we climb the first of many hills and cover more than a hundred miles in less than six hours. Our second night is spent in hammocks at a rest house.

The following day we ride a small river launch powered by an outboard motor, and we admire the skill of the Amerindian pilot who carefully avoids disastrous collisions in the many rock-strewn rapids. We hike around both the Amutuck and Warratuck Falls, each time returning to continue on up the river.

Four times on this third day shouts ring out as we glimpse distant views of the falls ahead. Then the sound of roaring water makes us think we are near our goal, but we are over-eager, for this sound proves to be from the smaller Kietuck Falls. Its sound lulls us to sleep on the third night. Then early the next morning we are up and out on the three-mile climb that will bring us to Kaietuer.

We climb eagerly, though we must stop occasionally to catch our breath and to rest our tired legs. The bobbing white tail of a reddish-brown deer plunges across the trail and is swallowed up by the abundant undergrowth. Then again the roar of falling water is heard, and our journey is at last rewarded as we emerge from the forest onto a flat stony plateau, where we break into a run toward the booming noise.

The Potaro River's brown, leaf-stained waters are pouring over the indented lip of the falls, becoming transformed into a snow-white mist as they plunge into what seems to be a bottomless pit. The waters dash onto craggy rocks 741 feet below, then make a further drop of eighty-one feet—a total fall of 822 feet!

A rock ledge provides an excellent view, and cautiously we crawl to peer over the edge, where our eyes are led into a breath-taking panoramic sight of tropical jungle and twisting valley, cradled by sheer mountain ranges. On another rocky ledge about a quarter of a mile to the left we get another spectacular view, here seeing the full height of the falls in their beautiful setting of low mountains beneath a blue sky.

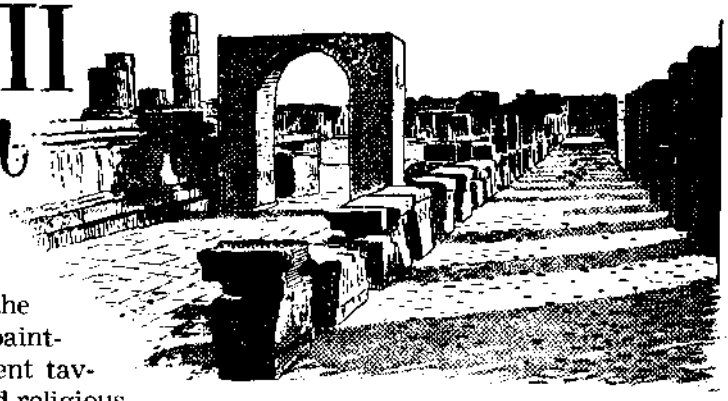
While cooling our feet at the very brink of the falls, we recall some of the legends told by the natives. One in particular is about the old man of Kaietuer, after whom the falls are named. It is said that this aged Amerindian chief wished to be sacrificed to appease the god of the chigoe (an insect that burrows into the skin and causes painful inflammation until it is extracted). The legend says he was put in a canoe and set adrift above the falls, and that as he was swept into his watery grave the canoe turned to stone and that it can still be seen at the bottom of the falls.

Though we are reluctant to leave this beautiful spot, our visit must draw to an end. So early the next morning we are in the boats, a joyful but tired group beginning the return trip to the flat, level coastlands.

Progress?

"Americans are getting stronger," says *Changing Times* magazine. "Twenty years ago it took two people to carry $10 worth of groceries. Today a child can do it."

POMPEII lives again



A BURIED city come to life? Yes, but the people walking its streets, the persons admiring its fresco paintings, the ones gazing at ancient taverns, inns, homes, bakeries and religious temples are moderns. For Pompeii of old lives again only in an archaeological resurrection.

As the visitor to unearthed Pompeii inspects a city once celebrated for its loveliness, he can, with imagination, envision what this city must have been in its full glory, in the days when Christ Jesus walked the earth. Pompeii was a city of wealth and refinement, beautifully situated at the foot of Mt. Vesuvius. On the verge of the sea, at the entrance to a fertile plain, on the bank of a navigable river, Pompeii united the conveniences of a commercial town with the security of a military station.

What an engaging picture must have presented itself to one approaching Pompeii by sea! One would behold bright Grecian temples spreading out on slopes before him. He would see the pillared forum and the rounded marble theaters. He would see grand palaces descending to the very edge of blue waves, surrounded by green pines, laurels and cypresses, from amid whose dark foliage marble statues of gods gleamed whitely.

All trades and callings endeavored to grace and beautify this city. Strangers constantly came in search of health and recreation, injecting new charm and life to the scene. Behind all this, the landscape rose in gentle slope to the summit of the volcanic mountain, Vesuvius.

Indications were not wanting of the peril with which this city was threatened. A.D. 63 the volcanic energy of Mt. Vesuvius made itself felt: an earthquake shook the city to its foundations. In following years the convulsions continued, with every sign that they were not abating in fury. Then one morning in August, A.D. 79, the inhabitants were engrossed in the affairs of life, some busily engaged in repairing earthquake damage, when suddenly the overhanging mountain rumbled and belched forth a vast column of black smoke. Rising to a prodigious height in the cloudless summer sky, the smoke gradually spread out like the head of some mighty Italian pine, hiding the sun and overshadowing the earth for miles.

Darkness more profound than night enveloped the city. Flashes of fire as vivid as lightning darted from the pitchy cloud. A rain of light ashes, almost imperceptible to the touch, fell gruesomely upon the land. Then, in the afternoon of the same day, down showered pumice stones and heavier ashes. For those who still remained behind it was now too late for flight. Those who had taken refuge in cellars and inner rooms of houses had sealed their doom. Those who now sought escape through the streets were clogged by the small pumice stones that lay treacherously deep, or they were overwhelmed and struck

down by rocks that rained from the pitch-black cloud. If any escaped these dangers they were overcome by the blinding, choking gases. Soon, writhing in agony, they crumbled on the road to perish from sight beneath the inexorable downpour of volcanic hail.

In three days a flourishing city, once teeming with 20,000 inhabitants, had disappeared. Years, generations, centuries went by. The existence of Pompeii—yes, even its very name—had ceased to be remembered. The volcano had made discovery difficult; it had even changed the course of the Sarnus River and raised the sea beach, so that the buried city lay now some distance from the coast.

Discovery and Excavation

For more than 1,500 years Pompeii lay undisturbed beneath heaps of ashes and cinders. Then in 1748 a peasant, digging a well, came upon valuable findings. Excavations were begun; these operations have continued to the present time. More than one quarter of the city still remains to be unearthed.

Archaeologists found Pompeii much as the city had been at the moment of destruction. When excavations began, sentry boxes were found by the city gates, with Roman legionnaires still "on duty." But these sentries could not prevent a ransacking of the city that took place soon after the eruption. Many survivors came back to the buried city, tunneled down and carried away rich furnishings; they even salvaged the marble slabs veneering the public buildings. Despite this salvaging and looting, Pompeii is intensely interesting. Much remains to intrigue us.

In the cellars of homes archaeologists found skeletons by the dozens. Often the victims were women and children, the men having chosen to flee, the women and children to hide. Most of the city's population of 20,000 apparently survived, but more than 2,000 skeletons have been found. In some cases perfect molds of humans in their dying moments were made by pouring liquid plaster into the cavity in which their forms were accurately preserved. These molds, some of which are on display in a museum at excavated Pompeii, are deeply interesting and touching objects. With horrible dramatic truth they tell a story that no sculptor could ever reach.

Streets and Buildings

Modern motorists who live in cities with narrow streets can perhaps best of all understand the problems of the chariot driver as he drove through the narrow streets of ancient Pompeii. Paved with lava blocks, the streets have deep ruts, a testimony to the heavy traffic that once passed through the city. A curbing of blocks of volcanic stone framed a raised sidewalk, hardly wide enough for pedestrians to pass one another. Steppingstones set at crossings made it convenient for pedestrians to cross the street, especially in rainy weather, but they necessitated adroit maneuvering by the cart and chariot drivers.

Pompeii was a religious city. Its religion was pagan. The remains of temples of various kinds greet the visitor's eyes. There is the temple of Isis, an Egyptian goddess, the temple of Apollo and the temple of Venus, patroness and most popular deity of the city. In homes may be found shrines for gods called *lares*. In the shrine stood an image of the god. The *lar familiaris*, or guardian spirit of the household, was the center of family worship. Prayer was said each morning and offerings of food and drink were made on certain holy days.

The forum was the religious, political, civil and economic center of Pompeii. Pompeian life gravitated to this center of attraction. Today visitors may walk through Pompeii's forum and view the remains of

the principal buildings that were built around it. The most imposing public edifice is the basilica. This was the center of the city's financial life and is paralleled by the modern stock exchange. Among the more important buildings were the baths. Three have been unearthed. The so-called "Central Baths" were under construction at the time of the eruption.

Among other interesting buildings disentombed is the gladiatorial barracks, home of the gladiators who fought in Pompeii's amphitheater, unquestionably the oldest known Roman amphitheater. In the gladiatorial barracks were found sixty-three skeletons, three of them still in the stocks used to confine insubordinate gladiators. The stucco facing of the building's columns still bears traces of the many inscriptions scratched there by the gladiators to record their victories in the games and their conquests in love.

Taverns and Homes

Among the most frequent and frequented business establishments opening on sidewalks of the city were the wineshops. The counters held wine jars erect in circular holes cut in the counter top. To serve a customer barkeepers merely lifted a jar out of its rack and tilted it over a pouring block. So customers could purchase their drinks directly at the bar, even if they did not lounge and sip there in modern fashion.

The taverns, however, certainly had a modern feature—the back room. In the inner room customers gathered in greater comfort and privacy. One painting on the wall of a tavern back room shows four men drinking round a table (two of them with the characteristic hooded cloak worn by travelers), waited on by a boy in a short tunic.

Wines of many kinds could be had at varying prices. Pompeii had its own brand. It must have been the city's favorite. Pompeian wine jars are often found marked with the name *Vesuvinum*. 'Another cup of *Vesuvinum*, please,' must have been the frequent order. The grapes thriving in the volcanic soil of Vesuvius yielded a good but fiery brand. Little wonder that there were often brawls. Two paintings on tavern walls show that barroom fracases antedated America's wild West. In one painting bibulous disputants are shoving each other about and pulling hair, while the tavern-keeper tries desperately to expel them from his premises.

Pompeii has a most complete example of a *thermopolium*, or bar for hot and cold drinks. This bar was found practically ready for business with almost everything —fittings, lamps, heating vessels, even petty cash—in place. Adorning the outside wall of this bar are exotic female names such as Aegle, Maria, Smyrina and Asellina, leaving the visitor to wonder whether the establishment owed its fame to its beverages or to the damsels who served in the bar and in the inn on the upper floor.

Most intriguing are the homes of the people, as they afford us insight into the life and habits of ancient towns. There are homes of every description, from three- and four-room houses to stately mansions. Many are the homes with gardens, pools and fountains. Not unlike modern times, politicians usually managed to have the biggest homes. An astute Pompeian banker owned one of the city's large and luxurious mansions, the abode he was able to build with the profits from his profession.

Writing on the walls of buildings was a favorite Pompeian pastime. The walls are full of gossip, scandal and politics of the day. The political posters exhibit very modern methods of electioneering. A baker is nominated for treasurer on grounds that he sells "good bread." A leading aristocrat is supported as one of whom it is known

"will guard the treasury." One wide-open candidate for police commissioner is attacked by a wag who wrote: "All the late-drinkers ask your support for Valia." Another wag wrote his trademark on the walls of three different buildings, the basilica, the theater and the amphitheater: "It is a wonder, O wall, that thou hast not yet crumbled under the weight of so much written nonsense."

What appeared on the inside walls of buildings? There is scarcely an edifice in Pompeii, public or private, that is not decorated with fresco paintings. Landscape painting was not the favorite of the ancients. The end and aim of the Romans was to illustrate their religion, the deeds of the gods. The visitor to Pompeii may feast his eyes on fresco paintings, some with colors so vivid and fresh that they seem painted but yesterday.

In the dining room of the house of Hymenaeus, instead of the usual ornamental motifs, the walls bear, in white on black background, precepts that the owner desired guests to observe at his table. Some of them read: "Cast not lustful glances and make not eyes at another man's wife; be chaste in speech. Refrain from anger and insolent language if you can; if not, return to your own house."

Pompeii, for the most part, was immoral; there is glaring evidence of this. A city *lupanar,* or house of ill repute, reveals its character by the arrangement of its ground floor and by obscene paintings on the walls. The gambling houses were places of immorality.

Even Pompeii's private homes display paintings of a lewd nature. These paintings usually appear in a single room of the house. So unspeakably obscene are these paintings that some are kept under lock and key. Guides unlock them only to the gaze of adult male visitors.

Some Pompeians must have been openly disgusted at the city's gross immorality. On the walls of one house are scratched in large letters, "Sodom and Gomorrah" —a description of Pompeii by someone who must have known.

Ironically enough, immoral Pompeii suffered a fate somewhat similar to what overtook Sodom and Gomorrah in the days of Lot. Its end was sudden; it came when Pompeians were engrossed in the affairs of life. The sudden destruction of Sodom-like Pompeii reminds Christians today, as it probably had reminded the early Christians, of Christ's prophecy to be fulfilled in these last days when God's war of Armageddon will soon bring sudden destruction upon this whole wicked system of things:

"Just as it occurred in the days of Lot: they were eating, they were drinking, they were buying, they were selling, they were planting, they were building. But on the day that Lot came out of Sodom it rained fire and sulphur from heaven and destroyed them all. The same way it will be on that day when the Son of man is to be revealed." —Luke 17:28-30, *New World Trans.*

The Kindergarten Brigade

"Tremble, Zhukov! Now we from the kindergarten are coming!" This was a chalk-scribbled inscription that recently appeared on a wall in Budapest. So many youngsters destroyed Soviet tanks during the revolution that the following anecdote is popular in Budapest: A group of boys hardly in their teens blew up a tank with a Molotov cocktail bottle, then peeped out from behind the corner, looking for another victim. Then one of the boys perceived a woman coming and shouted: "Let's run, boys, mother is coming."

ALCOHOLISM IN FRANCE

BY "AWAKE!" CORRESPONDENT IN FRANCE

IF YOU had the pleasure of driving or hiking along France's national highways before the war you probably noticed those large signs, *Un repas sans vin est une journée sans soleil.* And if your knowledge of the language went that far, you gathered that the French look upon a meal without wine as being just as dull as a day without sunshine.

But just as sunshine can be both beneficial and harmful, so it is with wine and other alcoholic beverages. Take an overdose of sun and it may lay you low with sunstroke. Drink too much alcohol and you will ruin your liver and sap your brain power.

The French government realizes this. So nowadays, when crossing Paris in the Métro, beside the posters advertising some brand of table wine you will find others warning you not to drink too much. *Santé et Sobriété* (Health and Sobriety) has been the theme of a recent government-sponsored publicity campaign against alcoholism.

The Extent of the Problem

It should be stated at the outset that the purpose of this article is not to ridicule the French people or to present them as a nation of drunkards. People can get intoxicated on Kentucky bourbon or on inky British stout just as easily as on French wine or brandy. Your correspondent has seen less drunkenness on the streets of Paris than on those of London or New York.

Yet, strange as it may seem, a person can be an alcoholic without ever getting drunk, and that is what is worrying the French medical and social authorities. Because they never get inebriated many people think their drinking habits present no danger to their health. In this respect the alcoholic problem in France is essentially different from alcoholism in most other countries, where alcoholics are generally either tavern- or pub-"crawlers," or people who "take to drink" as a palliative for their sorrows.

These two categories exist, of course, in France also, but in addition there are a great many people here who, without realizing it, are ruining their health through imbibing too much alcohol. Statistics show that the French absorb each year an average of 21 liters (a liter is approximately one and three-fourths pints) of pure alcohol. To do this, they each drink, on an average, 137 liters of wine, 19 liters of beer and 2.8 liters of spirits a year. But these figures include the entire population. A more realistic figure is obtained by eliminating the children. Contrary to reports published recently by certain widely read magazines, and which brought forth a protest in the French National Assembly, French children are not alcoholics. So by estimates based on adult consumption only,

the average Frenchman drinks 30.5 liters of pure alcohol a year. In comparison the Italian adult drinks 14 liters, the Swiss 13 liters, the American, the Englishman and the Belgian nine liters, and the German six liters.

That the French should consume proportionately more alcohol than any other nation is not in itself surprising, no more than the fact that more people own cars and are killed in road accidents in the United States than anywhere else. It is just that both countries are the number one producers in each field, and they have to face the consequences, good or bad.

The Consequences

Unfortunately, not all Frenchmen use wine with moderation. According to figures published by the French *Institut National de la Statistique*, since 1953 more people have died in France through alcoholism than from tuberculosis. A recent report compiled by two hundred factory doctors, and published in *Le Monde* of November 24, 1956, revealed that fifteen percent of French men and five percent of French women are alcoholics, and that thirty percent of the men and thirty-six percent of the women in France absorb more alcohol than is good for the health.

Inquiries based on blood tests in certain factories have shown that forty percent of factory accidents can be attributed to alcoholism, and the latter is responsible for seventeen percent of work accidents in general. The annual loss in production has been estimated at three hundred billion francs, or about $850,000,000. In addition, the state pays out each year to these injured workers 115 billion francs in social insurance benefits. So economically speaking, alcoholism is a big problem in France, and a costly one too!

Added to this are the social repercussions of alcoholism. Thirty to forty percent of all crimes in France are committed either by known alcoholics or by others under the influence of drink at the time of the crime; for sex crimes, the figure reaches seventy percent; nearly half of the juvenile delinquents in the Seine Département (which includes Paris) come from homes where alcohol reigns supreme; fifty percent of the children needing treatment in mental clinics come from similar homes; at least twenty-five percent of all divorces and separations are due to drink; post-mortem blood tests in Paris on a hundred victims of road accidents revealed that fifty-seven were under the influence of drink.

The Causes

If Johnny got sick through eating too much chocolate, the most obvious reason is that he had access to too much chocolate. A subsidiary reason might be that his regular meals did not satisfy him, so he relieved his hunger by eating chocolate. Or perhaps he got into the bad habit of eating a bar of chocolate just before mealtime. There might even be a more "sinister" reason. Maybe Johnny's older brother encouraged him to buy and eat more chocolate bars because the brother collected the free-gift coupons inside the wrapper. He did not mind about Johnny's getting sick, provided he got the coupons!

And that just about sums up the situation of the many French Jean Pierres who get sick on alcoholic drinks. First, too many alcoholic beverages are produced in France, and they are too easily obtainable. Secondly, social conditions, and particularly the housing shortage, make many a Jean Pierre hungry for the gayer atmosphere of the *bistrot* (drinking place). Thirdly, he has some traditional drinking habits that are hard on his liver, and finally, Jean Pierre has a whole lot of "big brothers" running the multibillion-franc

alcoholic drink business, and who are quite prepared to see him lose his health provided they continue to make money. Let us examine these points one by one.

France produces over one third of the world's wine, and this is more than she can consume and export. French wine production varies from 6.5 to eight billion liters a year, whereas home consumption and exports stand at six billion liters. So there is a glut of cheap wine in France and an abundance of drinking places to distribute it. Believe it or not, there are 450,000 licensed drinking places in France, an average of one for ninety-five inhabitants, or one for less than forty men! In addition, there are 3,650,000 government-authorized home distillers who are allowed ten liters of duty-free spirits a year. Statistics show that the regions where home distilling takes place have the highest mortality rate from delirium tremens and cirrhosis of the liver.

Social conditions are an important factor in the fight against alcoholism. If a man has a pleasant apartment or house to come home to after a hard day's work, most likely he will not abandon the comfort of his slippers and armchair to go out to the local *café* after dinner. But what if he and his family live in an old dilapidated house or in a single room?

Also, if the wife works too, she has to spend the evening washing and ironing clothes, doing housework or preparing the next day's food. The room is filled with steam, the children, cramped for room, become nervous and soon are crying. Unable to stand the general atmosphere any longer, the husband goes out to the nearest *café,* where he will find many "refugees" like himself, willing to yarn, to play cards—and to drink! This is all too often the case with the French workingman, because of the acute housing shortage in France.

However, alcoholism is not limited to the working classes; and that brings us to the third cause of this problem, namely, the traditional drinking habits and ideas that prevail in France. Many Frenchmen, particularly in the distilling regions, start the day with a cup of coffee and a *petit verre* (a glass of spirits). This amounts to breaking one's fast on alcohol! Another bad drinking habit is the very wide use of *apéritifs.* Many Frenchmen drop into the *bistrot* on their way home from work and each one pays his round of *apéros,* which means drinking several of them. The French medical profession blames the immoderate use of *apéritifs* for much of the liver trouble experienced by the French.

Yet *apéritifs* are not alone to blame. Ordinary red wine, when taken in too great a quantity, can be just as harmful. Most Frenchmen admit that *apéritifs* and spirits are hard on the liver, but many of them refuse to believe that wine also can be harmful when indulged in too freely. They fail to realize that one liter of 10° cheap red wine contains one hundred cubic centimeters of pure alcohol, or the equivalent of nine or ten small glasses of brandy. Many workmen drink more than one liter of wine a day, whereas the French National Academy of Medicine considers anything in excess of three quarters of a liter a day for a manual worker or half a liter for a sedentary worker to be harmful.

The fourth cause is the one illustrated by the big brother encouraging Johnny to eat more chocolate so he can get the free-gift coupons. In France, too many people are involved in the alcoholic drink business to allow for any energetic legislation to be passed that might diminish the problem of alcoholism. The total number of vinegrowers, distillers, etc., amounts to five and a half million men. Since almost all of these are married, and the wives vote too, it means that about ten million

people are interested in a flourishing alcoholic drink business. This represents almost one half of the total electorate in France. The *député* (member of the French National Assembly) must be courageous indeed to pass any legislation that might injure so many voters, even if it is for the good of the nation. That explains why most of the bills attacking the problem of alcoholism never get through the National Assembly.

The Fight Against Alcoholism

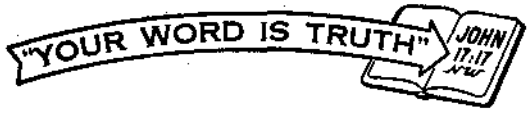
In 1954 the Mendès-France government issued a number of decrees, with a view to decreasing the consumption of alcoholic beverages in France, but most of them have since been rescinded by the National Assembly. The recent antialcoholic publicity campaign in the Paris Métro is a sign that the present government is trying to appeal directly to the public to drink moderately. In addition, it is encouraging growers of poor-quality grapes to pull up their vines and grow other crops. It has also stepped up the building of low-rent apartments, so as to give the workers a decent home life. Whether these measures will suffice to solve the alcoholic problem remains to be seen. The fight will be long and hard.

The French medical and social authorities can be thankful that at least one section of the public in France has successfully overcome the problem of alcoholism, namely, the New World society of Jehovah's witnesses. While not imposing upon themselves the extremist view of total abstinence, they nevertheless avoid any excessive use of alcoholic beverages. They maintain a balanced viewpoint through proper moderation in their eating and drinking habits, remembering the apostle Paul's advice: "Whether you are eating or drinking or doing anything else, do all things for God's glory."—1 Corinthians 10:31, *New World Trans.*

Is Not the Emphasis Misplaced?

IN WRITING of his visit to Rome during the past century, American author and humorist Mark Twain tells of an inscription in the famed church of St. John Lateran: "Blessed Peter, give life to Pope Leo and victory to King Charles." He points out: "It does not say, '*Intercede for us*, through the Saviour, with the Father, for this boon,' but 'Blessed Peter, *give it* us.'" Then he adds: "In all seriousness—without meaning to be frivolous—without meaning to be irreverent, and more than all, without meaning to be blasphemous,—I state as my simple deduction from the things I have seen and the things I have heard, that the Holy Personages rank thus in Rome: *First*—'The Mother of God'—otherwise the Virgin Mary. *Second*—the Deity. *Third*—Peter. *Fourth*—Some twelve or fifteen canonized Popes and martyrs. *Fifth*—Jesus Christ the Saviour—(but always as an infant in arms).

"I may be wrong in this—my judgment errs often, just as is the case with other men's—but it is my judgment, be it good or bad. Just here I will mention something that seems curious to me. There are no 'Christ's Churches' in Rome, and no 'Churches of the Holy Ghost,' that I can discover. There are some four hundred churches, but about a fourth of them seem to be named for the Madonna and St. Peter. There are so many named for Mary that they have to be distinguished by all sorts of affixes, if I understand the matter rightly. Then we have churches of St. Louis; St. Augustine; St. Agnes; St. Calixtus; St. Lorenzo in Lucina; St. Lorenzo in Damaso; St. Cecilia; St. Athanasius; St. Philip Neri; St. Catherine; St. Doménico, and a multitude of lesser saints whose names are not familiar in the world—and way down, clear out of the list of the churches, comes a couple of hospitals: one of them is named for the Saviour and the other for the Holy Ghost!"—*The Innocents Abroad*, Volume II, chapter 1.



Why the Gift of Tongues?

THE Pentecostal Holiness Church believes in "fervor of spirit" and in joyous manifestations. One of such manifestations, and perhaps their main one, is the speaking in tongues. Unless you speak in tongues, they say, you do not give evidence that you have the spirit of God, and without this spirit you cannot be a true Christian.

But is that true? What do Pentecostals mean by speaking in tongues? What does the Bible have to say on the subject?

Elmer T. Clark describes a Pentecostal service in which tongues are spoken as follows: An evangelist preaches on the gift of the holy spirit "and now and then breaks out in ecstatic jabbering of strange phrases, and points out the barrenness of those who have never been so blessed." Excitement runs high. Some cry out, others fall in trances or wave their hands or bodies rhythmically. Some rise to testify. The evangelist speaks faster and faster, words fail, there is a muttering in the throat, and the subject breaks out in a flood of words that have no meaning to ordinary individuals. A familiar hymn is struck, and a wave of emotion sweeps the company and onlookers.

This, say Pentecostals, is Christianity at its best, evidence of the spirit in action. But is it?

True, the second chapter of the book of Acts does make clear that as a result of the outpouring of the holy spirit the disciples were able to speak in tongues or in some foreign language. The majority of the early disciples spoke the Aramaic and Greek languages, and the spirit would give them power to speak in another language, possibly in the Persian tongue or any other. This gift was more particularly for the unbelievers, or doubters. The possessor of this gift often did not understand what he himself was saying. Therefore to another would be given the gift of *interpretation*, namely, the ability to understand and explain the message that came through the one who had spoken in the foreign language unknown to some present.—1 Corinthians 14:22.

But the spirit of God not only moved the disciples to speak in tongues but it enabled them to perform many miraculous works. They had the gift of knowledge, they were able to prophesy, cure the sick and even raise the dead. The bestowal of tongues A.D. 33 was accompanied by supernatural phenomena, a stiff rushing breeze and, as it were, tongues of fire. Can those who believe in repeated Pentecosts point to any such proof of divine origin? If not, why not?—Acts 2:1-27.

Note further that supernatural gifts of the spirit were bestowed upon believers only in the presence of the apostles and usually after the laying on of hands. Even one Simon knew this and tried to buy this power from Peter: "Now when Simon saw that through the laying on of the hands of the apostles the spirit was given, he offered them money, saying: 'Give me also this authority, that anyone upon whom I lay my hands may receive holy spirit.' But Peter said to him: 'May your silver perish with you, because you thought through money to get possession of the free gift of God.' "—Acts 8:18-20, *New World Trans.*

The twelve men baptized with John's baptism at Ephesus did not get the holy

spirit with its gift of tongues until Paul the apostle came along and baptized them and laid his hands upon them: "And when Paul laid his hands upon them, the holy spirit came upon them, and they began speaking with tongues and prophesying." There is no evidence whatsoever that this gift to transmit powers to others was handed on.—Acts 19:1-7, *New World Trans.*

If speaking with tongues is of such vital importance to Christianity, why, then, did Jesus not speak in tongues or encourage others to do so? Certainly Jesus had the holy spirit. In sending forth his disciples both before and after his resurrection Jesus gave them many instructions, but not a word about speaking in tongues. The thing he emphasized was love, and his disciples did likewise. Paul is the only Greek Scripture writer who even discusses the subject of tongues, and far from highlighting its importance he places it last among the gifts. Clearly he pointed out that not all of the early Christians spoke in tongues. "Not all speak in tongues, do they? Not all are translators, are they?" To be able to speak in tongues was not a requirement for salvation.—1 Corinthians 12:27-30; 13:13, *New World Trans.;* Luke 4:1.

Paul shows there is something better than tongues. "He that speaks in a tongue upbuilds himself, but he that prophesies upbuilds a congregation. Now I would like for all of you to speak in tongues, but I prefer that you prophesy. Indeed, he that prophesies is greater than he that speaks in tongues, unless, in fact, he translates, that the congregation may receive upbuilding. I thank God, I speak in more tongues than all of you do. Nevertheless, in a congregation I would rather speak five words with my understanding, that I might also instruct others verbally, than ten thousand words in a tongue."—1 Corinthians 14:4, 5, 18, 19, *New World Trans.*

Paul desired that the Christian congregation be edified, built up and brought to maturity with intelligent, understandable speech. He was not upholding the jabbering of strange phrases, or the muttering in the throat, or the meaningless words that Pentecostals call speaking in tongues. If a foreign tongue or language was spoken then an interpreter should be present to explain what was being said, for the edification of the congregation.

Why, then, were the apostles able to speak in tongues? This gift was a sign to unbelievers that the Christian congregation was approved of God. It helped spread the good news about the Christ among those who did not speak the Aramaic or Greek languages. It was also a means of establishing the infant Christian organization. But when the organization grew up it no longer needed this gift. Paul says: "Consequently, tongues are for a sign, not to the believers, but to the unbelievers." "Love never fails. But whether there are gifts of prophesying, they will be done away with; whether there are TONGUES, THEY WILL CEASE; whether there is knowledge, it will be done away with." So Paul definitely proclaims the passing away of tongues. He shows that the fruit of the spirit is love, joy, peace, etc., and it is this fruitage that will identify one as a Christian and lead to salvation.—1 Corinthians 14:22; 13:8; Galatians 5:22-24, *New World Trans.*

So, then, with the passing away of the apostles the gift of tongues also passed away. It has not been revived in our day. There is no need for it. The Christian congregation is firmly established. The servants of Jehovah today give proof of their Christianity by engaging in right works to the glory of God.

Jehovah's Witnesses Preach in All the Earth

Ethiopia

ETHIOPIA is a country about the size of Italy and France combined. It is situated in the northeast highlands of Africa. It is entirely within the tropics, yet, except in the valleys, neither in appearance nor in climate is it tropical. Ethiopia is surrounded entirely by other countries. Its only access to the sea is by means of a railroad to the port of Djibouti in French Somaliland. Hemmed in on all sides by countries that are almost entirely Moslem, Ethiopia has the distinction of professing Christianity and belief in the Bible.

There are millions of people in Ethiopia who truly believe that Ethiopia is now God's chosen nation. The nation of Israel at one time enjoyed Jehovah's favor, they say, but this favor was removed from them because of unfaithfulness and was given to Ethiopia. These people quote Jesus' words at Matthew 21:43: "The kingdom of God will be taken from you and be given to a nation producing its fruits." (*New World Trans.*) They say Ethiopia is this nation bringing forth Kingdom fruits.

Ethiopians claim their history dates back to 5,000 B.C. Even though this is strictly legend it is taught in schools and churches as absolute truth. They also believe that the ark of the covenant was removed from Jerusalem and brought to Ethiopia and is now in the village of Axum. Possibly their most cherished legend is that the queen of Sheba visited King Solomon about 1,000 B.C. and had by him a son who is the ancestor of the present emperor. They believe that Solomon made a law stating that only descendants of this son should reign in Ethiopia. Today the present emperor, Haile Selassie, is said to sit upon the throne of David as the "Lion of the tribe of Judah." He is called by his followers "Elect of God, King of kings."

The average Ethiopian is very devoted to his government and church. His religion is a mixture of the Orthodox religion of the East, the worship set forth in the Hebrew Scriptures and a liberal infusion of pagan beliefs and practices. The primary doctrine of Ethiopian religion is the trinity. The present emperor's name means "the power of the trinity." The Ethiopian observes a host of religious holidays and feasts dedicated to various saints, distinguishes between clean and unclean meats, refrains from eating animal products on Wednesdays and Fridays, and baptizes his male children on the fortieth day after birth and the females on the eightieth, according to the Mosaic regulation on the presentation of children at the temple.

Believing themselves to be God's chosen people, they have restricted missionary work in Ethiopia, and in their official decrees they say that "there will be no need for missionaries to preach to anyone connected with the Ethiopian Church as such persons are already Christians." Because of this attitude missions are instructed to help the needy by setting up hospitals and schools and by rendering other material aid. They are told that preaching should be restricted to the Moslems, the Danakil, the Gallas, the Somalis and to the pagans.

Out of some fifteen million people in the country about ten million fall into this latter category.

The many traditions and restrictions, together with the resentment of the presence of missionaries, have made Kingdom preaching rather hard at times. The Watch Tower Society assigned three missionaries of Jehovah's witnesses to work in Ethiopia about six years ago. The average Ethiopian accepts the Bible as true and is easy to preach to. He will sit down and discuss the Bible two or three hours at a time. There is a great desire for education. People will study anything and everything, but seldom will they allow Scriptural knowledge to affect their heart. National pride and unscriptural traditions are mountainous barriers to move. However, the New World society has made splendid progress.

The congregations of Jehovah's witnesses are now being presided over by local ministers rather than by the missionaries, as had been the case. The local brothers are giving talks to large audiences, and others are moving off into other locations to take up the full-time ministry where there are no congregations at present. So in spite of the obstacles, the good news is being preached.

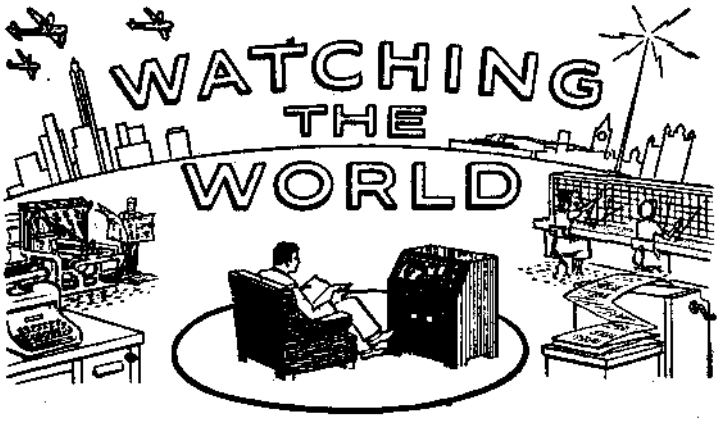
For the longest time the only Kingdom Hall in all of Ethiopia was located at the Watch Tower Society's branch office in the middle of Addis Ababa. All the other congregations met in private homes. Now there are Kingdom Halls springing up here and there, which has greatly increased the attendance. Now the number of strangers attending the meetings almost always outnumbers the witnesses in attendance, a happy harvest for years of preaching.

Rock 'n' Roll a Revival?

Jazz trumpeter Louis Armstrong recently gave London interviewers some information on the music craze called rock 'n' roll. It is only "cold soup warmed up," said Armstrong. He explained that rock 'n' roll is a revival of a form of music played many years ago in American churches.

? DO YOU KNOW?

- What simple Biblical principle aids in business and brightens life? P. 4, ¶2.
- What proves Satan is earth's ruler? P. 5, ¶6.
- Who will fight the final war? P. 7, ¶1.
- What and where Ghana is? P. 9, ¶1.
- What Ghana promises regarding freedom of worship? P. 10, ¶2.
- How a bee reports how much nectar he has found? P. 12, ¶9.
- What actually happens to the film as you snap a picture? P. 13, ¶2.
- How to photograph lightning? P. 14, ¶6.
- How many times during the last 145 years the Saar has become part of Germany? P. 15, ¶1.
- What it was like to be in Pompeii when mighty Vesuvius erupted? P. 17, ¶5.
- How ancient Pompeii was rediscovered? P. 18, ¶2.
- How severe the French alcoholic problem is now recognized to be? P. 22, ¶2.
- What prompts France's alcoholic problem? P. 22, ¶6.
- Whether speaking in tongues was a necessary mark of early Christianity? P. 26, ¶1.
- What the emperor of Ethiopia's name means? P. 27, ¶4.



Gentleman's Agreement

◈ U.N. Secretary-General Dag Hammarskjold met with President Nasser of Egypt during his six-day visit to Cairo. Before Hammarskjold returned to New York (3/27) a "gentleman's agreement" was reached that nothing would be done to upset the calm in the Gaza Strip and on the Gulf of Aqaba. Egypt, however, insists that Suez tolls be paid to the Egyptian Suez Canal Authority. She rejects the Western proposal that the tolls be collected by the International Bank for Reconstruction and Development, with half going to Egypt. Egypt promises to respect the provisions of the 1888 Constantinople Convention on freedom of passage and provide normal navigation. But she contends that she is still technically at war with Israel. This position enables Egypt to keep Israeli shipping out of the Suez Canal. On March 18 an Israeli ship passed through the Gulf of Aqaba without any incident. The tugboat Edgar Bonnet, the last big obstacle in the Suez Canal, was raised (3/25) by U.N. salvage crews. The canal is now cleared for ships up to 20,000 tons. With the removal of the frigate Abukir at the southern end, ships of 30,000 tons will pass through. The big question, said an Israeli official, is "whether or not Egypt intends to abandon her state of war against us. Until we get an official answer to this, we cannot take any position on the future of the United Nations force."

Back from Bermuda

◈ President Eisenhower and British Prime Minister Harold Macmillan expressed deep satisfaction over their four-day conference in Bermuda, which concluded March 24. President Eisenhower called the conference as satisfactory a meeting as he had ever attended in war or peace. The discussions covered three key issues, the future of the Suez Canal, the Gulf of Aqaba and the Gaza Strip. Some twenty-five agreements, directives and reports were signed by the principal participants. During the talks Eisenhower suggested that the U.S. and Britain re-establish their intimate wartime cooperation, including joint intelligence and planning systems, to meet international problems. The U.S. also agreed to supply Britain with guided missiles. But there were differences. The British were unhappy over the way the U.S. was working in the Middle East through the U.N. The U.S. was unhappy over the way the British were handling the revolt in Cyprus, which took a turn for the better with the release of Archbishop Makarios from detention (3/28). Neither nation had a solution if Nasser of Egypt refused to come to terms on the Suez Canal issue. The people of the U.S. were assured of one thing, that no secret agreements had been made with the British. Macmillan said: "We now approach a very difficult and delicate part of the short-term problem. At any rate we [Britain and the U.S.] know each other's minds and the way we intend to approach it."

San Francisco Rocks and Rolls

◈ San Francisco sits virtually at the edge of the San Andreas fault, the country's major geological line along which the building of pressures within the earth's crust produces earthquakes. On April 18, 1906, the earth moved, buildings toppled, 452 lives were lost and property damage was estimated at $500,000,000. Fifty-one years later, on March 22, the bay city rocked again with the severest barrage of earth shocks since the big one of 1906. People fled to the streets, some dived under tables and desks while buildings shook like wet dogs. Calls jammed the telephone lines, seventy-five fire alarms were turned in —most of them were false alarms. More than fifty shocks were registered the first day; the big shock came at 11:45 a.m. The next day more shocks were felt but some of them were so slight that they were hardly strong enough to rattle a cup and saucer. Seismologists reported the largest jolt this time had a Richter magnitude rating of 5.5 as compared with 8.25 for the quake of 1906. This means that this recent shock was actually only one one-hundredth of the 1906 quake. The same day (3/22) a quake with a magnitude of 7.0 rocked the Aleutians. There appeared to be no connection between the two quakes. No deaths and only minor injuries were reported in the latest quake.

Filipinos Wept Openly

◈ Ramon Magsaysay, 49, a former garage mechanic and guerrilla fighter, rose in political popularity to become the president of the Philippine Republic. The Filipinos often called him "Our Abraham Lincoln," in recognition of Magsaysay's homely virtues and massive integrity. On March 17 Magsaysay boarded a plane at Cebu City, where he had delivered talks at three universities. Thirty miles northwest of the city the plane crashed, killing twenty-five persons, among them President Magsaysay. Helicopters flew to the crash scene to bring out the bodies. Security officers checked for the possibility of sabotage. At the news of the tragedy people wept openly in the streets. Magsaysay, a great friend of the West and an outspoken enemy of communism, was a man in a hurry. His end came fast. Vice-President Carlos P. Garcia by constitutional law took over as president. In a brief informal address, President Garcia promised to "carry on the massive program of the Magsaysay administration" and he promised that there would be no sweeping changes in the government.

Church-State Fight in Poland

◈ Last year the Polish Communist party and the Roman Catholic Church made an agreement to coexist. All appeared to be fine until March 18, when a leading Polish newspaper, *Trybuna Ludu*, accused the Roman Catholic Church of "not only teaching religion in the schools but at the same time teaching intolerance." Children who did not attend religious classes were reportedly being treated by schoolmates and some teachers "as Jews or even anarchists." Other charges stated that children were being "terrorized" into attending religious classes. "We must state," said the paper, "that the church has wrongly interpreted our attitude toward this question. We are not weak in this respect. We wish to be tolerant but we are asking for tolerance too."

Makarios Given Freedom

◈ The island of Cyprus received word (3/28) that Archbishop Makarios, 42, political and religious leader of Cyprus who had been exiled in the Seychelles Islands in the Indian Ocean since March 9, 1956, for his alleged connection with the Cypriote terrorist movement, was granted freedom along with three other members of the leadership of the Orthodox Church of Cyprus, after he had met a British demand that he issue a statement calling for an end of violence in Cyprus. Makarios, who has reportedly been referred to in private conversation by Field Marshal Harding (governor of Cyprus) as a cheat, liar and a fraud, also agreed not to return to Cyprus. It was hoped that his release would bring peace to Cyprus.

Next War Means Ruin

◈ Come another major war the nations will use nuclear and thermonuclear weapons. So prophesied Soviet Defense Minister Georgi K. Zhukov in a speech in Moscow, March 16. He said that everywhere nuclear weapons were supplanting conventional ones, that "in the event of a major armed clash atomic weapons will inevitably be used as the principal means of offense." The next war, he said, would differ radically from World War II in that it would immediately engulf the whole world. While Zhukov talked about death and destruction, the U.N. disarmament subcommittee met for the first time since last May to seek agreement on disarmament steps. After a week of poring over compromise plans the disarmament deadlock continued.

Batista Survives Revolt

◈ A caravan of buses and cars roared into the palace plaza. A band of armed student rebels charged into the palace attempting to capture or kill President Batista of Cuba. Shooting broke out. Palace guards went into action. Tanks and troops quickly poured into the city and a counterattack was on. When the attack was over forty persons were dead and sixty were wounded. But Fulgencio Batista, 56, was still alive. He called the attack "sad and bloody" and attributed it to pro-Communist groups. Cuba has been smoldering with revolutionary sentiment for months. The way to put an end to all the bloodshed, said a Cuban, is to have the government announce an honest election now. The government, however, has decided that there will be no elections until the general elections of November, 1958.

Argentina Faces Economic Disaster

◈ Provisional President Pedro Eugenio Aramburu warned (3/20) that Argentina is on the brink of economic disaster. "We are dealing with a grave problem," he said, "that requires immediate solution." No solution, however, was mentioned. Dr. Roberto Verrier, the minister of finance, was then called on to spell out the economic plight to the nation. The government's planned expenditures for 1957 exceed its possible revenue by $777,000,000. Dr. Verrier said the nation's gold and dollar reserves at the end of last year amounted to $237,000,000. These reserves will be completely wiped out by the end of this year. Argentina was dealt another blow when six top Peronistas escaped from the escape-proof prison in Patagonia. The men apparently bribed their way out and are reported to be in Chile seeking political asylum. One of the escapees

was Jorge Antonio, a financial adviser to the deposed President Juan D. Perón. Antonio was being held on charges of having stolen the equivalent of $800,000,000 from Argentina during the Perón regime, a sum equal to the nation's foreign debt. The Aramburu government fears these millions might be used to finance anti-government sabotage in an effort to wreck the present regime. The Peronistas' freedom represents a constant threat to the now precarious situation in Argentina.

SEATO's Collective Strength

◈ Two and a half years ago three countries in southeast Asia, namely, Thailand, Pakistan and the Philippines, joined five Western powers, Australia, New Zealand, Britain, France and the U.S., in a defense alliance known as the Southeast Asia Treaty Organization. In short, it is called SEATO. SEATO's avowed purpose is to deter Communist aggression. On March 13 the third annual conference of SEATO, which was held at Canberra, Australia, came to a harmonious close. The ministers were pleased with the outcome of the conference even though nothing spectacular was accomplished. The council agreed that SEATO has already proved its worth by averting further Communist aggression and by contributing to the stability and progress of the whole area. SEATO was told that it could not relax its vigilance, that it must maintain its capacity to deter and repel aggression. The bulwark of SEATO's defense is still the American fighting force in the Far East, which, as Secretary Dulles assured the council, is stronger than ever.

Curly-headed Monkeys

◈ For some time now researchers have been interested in the possibility of using an extract of bone marrow to offset the effects of radiation on the body. Work on mice has shown some interesting results. So scientists decided to broaden the experiments. Because they did not want to jump from mice to men, researchers chose monkeys as intermediaries. The monkeys were given a dose of radiation that normally would have killed 80 percent of them. Scientists immediately injected bone marrow taken from monkeys that had not been irradiated. Some monkeys died almost immediately, but a goodly number survived. These became lean and lost all their hair. But the hair began to grow back—curly—and the monkeys are faring better than ever. Scientists themselves do not know exactly what to make of it. But they do agree that there is no immediate hope for bald men. However, the curly-headed monkeys may provide an answer on how to protect humans against radiation effects.

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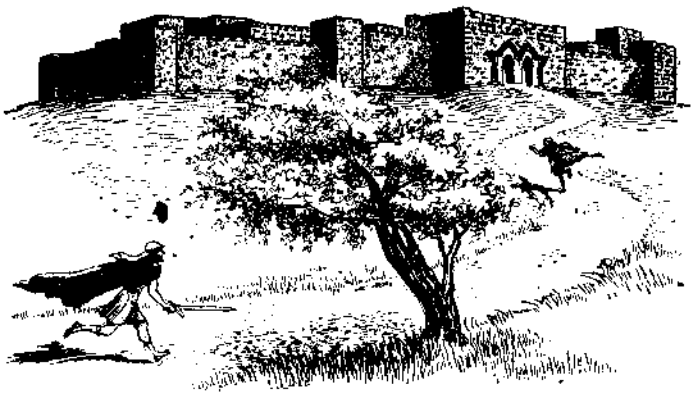

"Give for yourselves the cities of refuge . . . for the manslayer who fatally strikes a soul unintentionally without knowing it to flee there."—Joshua 20:2, 3, *New World Trans.*

This ancient law of God to Israel highlighted the mercy of Jehovah God for the man who accidentally killed another. **Immediate** flight was necessary to escape the dead man's closest relative, authorized to act promptly as legal executioner. The deliberate murderer could not claim such asylum, however, for, being convicted by trial, he would be executed.

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Awake!

SUNDAY SCHOOLS, WEIGHED AND FOUND WANTING

Why they are not sufficient

Wedding of a Chinese Girl

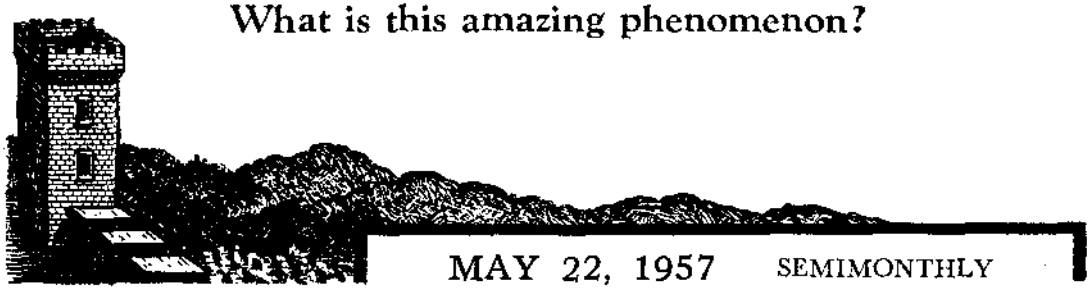
Customs strange to Western minds

Review of "Faith on the March"

Personal story of fifty-seven years of godly service

The Athlete's Second Wind

What is this amazing phenomenon?



MAY 22, 1957 SEMIMONTHLY

THE MISSION OF THIS JOURNAL

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Awake!
"Now it is high time to awake."
—Romans 13:11
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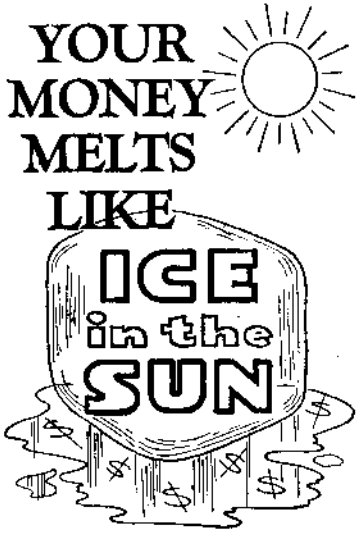
YOUR MONEY MELTS LIKE ICE in the SUN



TWO of America's most respected magazines published in the successive months of January and February articles on the serious danger of increasing inflation in the United States —a danger that is also evident world-wide. This subject directly and specifically concerns the money that you have in your pocket right now!

The American dollar is considered one of the world's most stable currencies, and what has happened to it has happened to a greater or lesser degree to most other monies throughout the world. Its value has melted. In January its purchasing value was the lowest in history, lower than during the Korean war, far lower than when the controls came off after World War II. And as *The Atlantic Monthly* said: "Most likely the worst is yet to come."

Harper's added: "The real value of the dollar . . . is still sliding—and it seems likely to keep on sliding for as long as our best economic soothsayers can now foresee." The money, for example, that has been invested in the government's Series E Savings Bonds (which at the end of ten years return $4 for every $3 invested) has decreased in value faster than the interest on it has mounted. As a result of this decreasing value of the dollar, if you bought one of these bonds in 1946 and cashed it in at the end of 1956 your loss in actual purchasing power would have been all the interest, plus $3 of your original investment.

Why has this not been stopped? *Harper's* said: "Both business and labor have learned to like a little inflation. It keeps the boom rolling, profits fat, wages high, and jobs plentiful." As a result, authorities have suggested that "we shall experience a rising price level [hence a decreasing dollar value] for the rest of our lives," and that it will not be surprising if the annual increase in prices throughout the present decade averages "more than 4 or 5 per cent a year."

Every strike, with its resulting increase in wages and costs, melts the dollar's value just that much more. The *Atlantic* article explained: "While a little ritualistic bickering is still required, there is no real conflict of interest between company and union. It is the public that pays. The price increase that follows a wage increase is often the occasion for getting something

more for the company. The public will always attribute the whole of the price increase at such a time to the presumed rapacity of the unions. High company earnings then become an invitation to further wage demands. Prices, wages, and profits all shove each other up." Naturally, that shoves the value of your dollars down.

Inflation continues and apparently will continue to continue. In doing so it prevents your money from being a security. It means that money that is put away to provide for the future will not be worth as much when you go to spend it as it was when you earned it. Older people, living on their savings, will not get a fair return for the money they worked so hard for so long ago. Inflation has reduced its value and prevents it from buying as much.

Trusting in money as security during a time of inflation is like getting paid for your labors with a 100-pound block of ice that you must leave out in the sun until you can use it. It is hard to save it for the future, because the more time that passes the less value it will be to you.

The dollars Americans put aside in 1941 have lost nearly half of their value by today. Like the block of ice, nearly half has melted away. By October, 1956, all but 1/200 of the value of the money Bolivians put aside in 1946 had melted away! Similar inflations have occurred elsewhere.

Why not refrigerate the dollars to prevent them from melting? As *Atlantic* explained: "All the effective remedies hurt. That is because they deny to someone an increase in prices or profits or wages which he otherwise would have had."

In the United States the Eisenhower administration has tried to hold down inflation, even though it meant following a politically unpopular financial policy. Yet, despite the fact that it has not had a shooting war on its hands, as the two previous administrations did, it still has been only partially successful. The United States dollar's loss in value during the past year was very close to the amount a dollar would earn in interest during that time in a savings bank.

Henry C. Wallich, professor of economics at Yale University, says these increases "are alarming because they have occurred after four years of stability during which intense and seemingly successful efforts were made, through balancing of the budget and tightening of money, to halt further deterioration of the dollar."

What does all this mean?

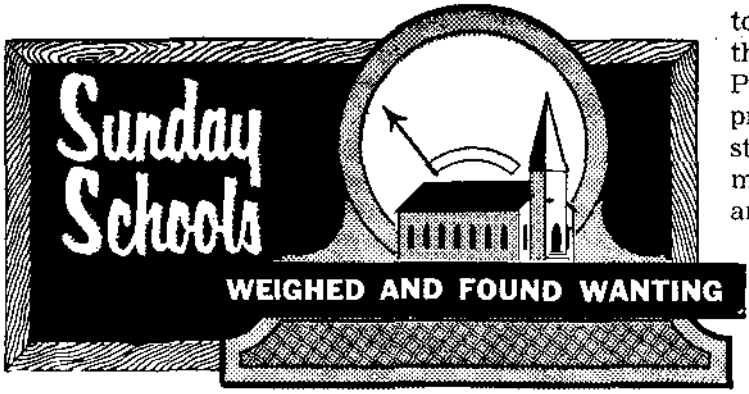
It means that the simple statement recorded long ago in the Bible remains true: "For wisdom like wealth is a defence, but knowledge does more good than money, it safeguards a man's life." Godly wisdom and His blessings are the source of real security, for they will not melt in the sun, but will stand firm and sure throughout all eternity.—Ecclesiastes 7:12, *Moffatt.*

What can you do about it?

The Proverbs tell us to receive instruction, not silver; and knowledge rather than choice gold: "For wisdom is better than rubies; and all the things that may be desired are not to be compared to it." Jesus added: "Store up for yourselves treasures in heaven, where neither moth nor rust consume, and where thieves do not break in and steal. For where your treasure is, there your heart will be also."—Proverbs 8:11; Matthew 6:20, 21, *New World Trans.*

CONVERSION AND REVERSION

Among Mark Twain's autobiographical notes was found this entry: "Campbellite revival. All converted but me. All sinners again in a week."—*Sam Clemens of Hannibal.*



BACK in 1780 in Gloucester, England, lived a kindhearted man by the name of Robert Raikes. He noticed many poor and unschooled children idly playing on the streets on Sundays. They were a sorry-looking lot, as all week long they worked long hours in the mills, there being no laws in those days against exploiting child labor. To help these children he organized schools where they were taught the three R's, reading, 'riting and 'rithmetic, on Sunday mornings. In the afternoon they were taught religion and taken to church.

As child labor became more and more restricted and secular education became compulsory, Sunday schools gradually dropped the teaching of the three R's and related subjects and limited their instruction to religion, and that for but one hour. This type of Sunday school has expanded so that today, in the United States alone, there are close to forty million children enrolled in them.

> Many parents shift the responsibility of the religious training of their children onto the Sunday school. But is that wise?

Sunday Schools Praised and Blamed

Many praise the Sunday schools very highly. Thus in the latter part of 1953 the delegates to the National Sunday School Association claimed that Sunday schools were the only hope in combating juvenile delinquency and the only adequate answer to the "moral debacle facing the nation." In March, 1955, President Eisenhower highly praised the Sunday schools, stating that they provided moral and spiritual guidance and that "it is therefore important that America's Sunday schools receive the fullest possible support for their work."

But others find much reason for blaming Sunday schools. Thus an associate professor of pastoral theology at Yale Divinity School wrote some five pages in *Life* magazine, February 11, 1957, on "Our Troubled Sunday Schools." He termed the hour spent in Sunday schools as 'the most wasted hour in the week.' He quoted the expressions of college students: "Sunday school was a joke. It meant nothing to me." "I didn't learn anything about religion but I had a good time." "It warped my thinking about a lot of things," said another. This clergyman accused Sunday schools of being outdated and rowdy, "where teachers act as mere baby sitters or tell scary Bible stories, teach by rote, permit rock-and-roll singing."

Also finding fault with the Sunday schools was a report appearing in the Chicago *Sun-Times*, July 29, 1955. A clergyman addressing the 23d quadrennial International Sunday School Convention stated that the Sunday schools are far behind the times and that their theology "tends to be shallow and confused." And in November, 1952, *Everybody's Digest* published an article entitled "The Shame of Our Sunday Schools." It told of the reluctance of children to attend, of poor teach-

ing methods and poorly equipped teachers being used, and of social discrimination being prevalent in Sunday schools.

The general consensus of opinion of these critics, however, is that there is nothing so wrong with the Sunday schools that modern and efficient teaching methods and common sense cannot remedy. For example, the New York *Times Magazine*, September 19, 1954, published the article "Rebirth of the Sunday School." Among other things it told that "new methods and new surroundings are transforming [the Sunday school] into a place of cheer, which is attracting more and more of the nation's young." It told of a father who praised the progress made by the Sunday schools since the time he attended them and it stated that the new enrollments in the previous year had been nearly two million, which was more than the entire enrollments for the fifteen years from 1926 to 1941.

About a year later the *Times Magazine* published an article in a similar vein, "New Approach to Sunday School." It told of a growing interest in Sunday schools, so much so that enrollments then were three times the birth rate. While lashing out at Sunday schools, the professor who wrote in *Life* magazine also argued that some were making a success of Sunday schools and that others could do the same.

But even though Sunday schools may be improving and increasing their membership rolls, the fact remains that, as Dr. A. Walker, Methodist clergyman, told a church conference, "teen-agers are conspicuous by their absence in American churches." He claimed that the Protestant Sunday schools interfere with teen-agers' attending church services, and, as a result, "when they leave the Sunday school they leave the church."—New York *Times*, July 16, 1956.

If Sunday schools are increasing why did New York city have a 32-percent increase in crime by those under sixteen years in 1956 as compared with 1955? And why should J. Edgar Hoover complain that "the present appalling youth situation" is "the crux of our crime problem"? And why were there 38 percent more youthful criminals committed to Ohio's state institutions in the first half of 1956 as compared with 1955?

Parents Have Twofold Obligation

Does the fault lie with the manner in which Sunday schools are being conducted or is the very institution of the Sunday school without sound foundation? Those who accept the Bible as their guide will have to accept the latter answer, for the Bible gives no precedent for segregated religious instruction of children. Rather, God's Word shows that parents have a twofold obligation in this respect. On the one hand, they are to teach their children the true religion in their homes, and, on the other hand, they are to have the children accompany them to the congregational meetings, where the parents receive their religious instruction. Thus Jehovah said regarding Abraham: "For I have become acquainted with him in order that he may command his sons and his household after him so that they shall keep Jehovah's way to do righteousness and judgment in order that Jehovah may certainly bring upon Abraham what he has spoken about him." —Genesis 18:19, *New World Trans.*

The obligation of parents to instruct their children was also stressed in the law of Moses. Not only were parents to teach their children about the meaning of the passover, but they were to instruct their children in God's law daily: "You must love Jehovah your God with all your heart and all your soul and all your vital force. And these words that I am commanding

you today must prove to be on your heart, and you must inculcate them in your son and speak of them when you sit in your house and when you walk on the road and when you lie down and when you get up." —Deuteronomy 6:5-7, *New World Trans.*

Many years later the psalmist wrote regarding the things "our fathers have told us": "We will not hide them from their children, telling to the generation to come the praises of Jehovah, and his strength, and his wondrous works that he hath done. For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children; that the generation to come might know them, even the children that should be born; who should arise and tell them to their children, that they might set their hope in God, and not forget the works of God, but keep his commandments."—Psalm 78:3-7, *Am. Stan. Ver.*

The same thing we find true of the Christian system of things, which began at Pentecost. Nowhere do we read of any special schools for teaching children. Instead, the apostle Paul commands fathers: "Do not be irritating your children, but go on bringing them up in the discipline and authoritative advice of Jehovah."—Ephesians 6:4, *New World Trans.*

That children were to be present when their parents were being instructed in God's Word is likewise made clear in the Scriptures. Thus we read concerning the arrangement for instructing the Israelites in God's law: "Call the people together, the men and the women and the little ones . . . in order that they may listen and in order that they may learn, as they must fear Jehovah your God and take care to carry out all the words of this law. And their sons who have not known should listen and they must learn to fear Jehovah your God."—Deuteronomy 31:12, 13, *New World Trans.*

So we also find that when Jesus was on earth the parents brought their children along to see and hear him. When his disciples reprimanded the parents, Jesus rebuked them, saying: "Let the young children alone, and stop hindering them from coming to me, for the kingdom of the heavens belongs to such kind of persons." And the children not only accompanied their parents into the temple, but they joined in singing praise, thereby having a share in fulfilling the prophecy: "Out of the mouth of babes and sucklings you have furnished praise."—Matthew 19:14; 21: 15, 16, *New World Trans.*

Supporting Reasons

So the Scriptural position is clear. Children are not to be segregated for religious instruction but are to be taught by their parents at home and along with their parents at congregational meetings. Many reasons might be given why this is by far the best way of instructing them. For one thing, religious instruction is far too important and serious a matter to leave in the hands of an immature person. Still more important is the benefit that parents themselves derive from teaching their children. To do this properly they must first be fully equipped themselves. They must have accurate knowledge if they are to impart to their children a reason for the Kingdom hope that is in them.

Further, parents are the most fitting teachers because they are in a position to spend more than just an hour with their children. In fact, throughout the week parents should be alert to use every opportunity to inculcate Scriptural truths and principles in their children in keeping with Deuteronomy 6:6, 7 (*New World Trans.*). And note that "inculcate" means "to teach and impress by frequent repetitions or ad-

monitions; to urge on the mind."—*Webster.*

Thereby not only will children receive better and more instruction, but there will be far better relations between parent and child. Parents will understand their children better and the children will have more respect for their parents, as these are God's prophet or spokesman to them.

In the New World Society

If the facts, the Scriptures and reason all combine to show that Sunday schools have been weighed and found wanting, what about the Scriptural method of teaching the young? Do the facts show that it gets results? They do, in the New World society of Jehovah's witnesses.

The children in this society are not denied the youthful pleasures of playtime, but neither do they roam the streets because of having nothing to do—recognized as one of the chief causes of juvenile delinquency. These children learn early to accompany their parents not only to congregational meetings but also in their preaching activity from house to house and on the streets. Their parents teach them the fear of Jehovah, which "is to hate evil." By showing much love to their children parents in the New World society obviate another basic cause of delinquency. —Proverbs 8:13, *Am. Stan. Ver.*

Children in this society learn to read the Bible aloud with correct pronunciation, proper modulation, articulation and oral emphasis. These children also prepare their lessons so that at the congregational meetings they can join their parents in making public declaration to the benefit of others. Boys at an early age enroll in the theocratic ministry school, where they receive training in public reading and speaking so that by the time they are eighteen years old they are able to give forceful and interesting public discourses of an hour's length.

Thus we see that the Scriptural way of parents' teaching religion to their children and having them accompany their parents to congregational meetings for further instruction is proving successful, whereas the Sunday schools, which have no Scriptural support, have been weighed and found wanting.

Spare Heart for Emergencies!

¶ Back swimmers are water bugs that feel they are really different. They are. They look like miniature rowboats because they swim with the belly upward. Strong enough to master a good-sized minnow, back swimmers come equipped with a hypodermic needle for quieting down struggling prey. When they spy a juicy morsel, such as a dragonfly larva, they row toward it with vigorous oar-like movements of the hind legs. They really put their heart into this dinnertime attack. They have an extra heart in the hind legs that beats strongly during emergencies. After dinner the spare heart takes a rest until it is time to shove off again for another meal.

NOTHING UNUSUAL

¶ Customers at a tavern in Halifax, England, were immersed in their imbibing activity recently when an elephant suddenly appeared. It was not pink. Still the customers were all set to swear off drinking when the owner of the runaway animal came in. "Nothing unusual about it," said the owner trying to calm down the bedazed crowd, "the elephant likes to drink a gallon of ale a day."

ALL the world loves a lover, they say. And it is also known that most women get keyed up with excitement over a wedding. Young girls dream of the day when they will be a bride; their mothers dream of the day they will organize their daughter's wedding; and their grandmothers dream of the day their granddaughters will walk down the aisle wearing the veil they themselves wore when they married grandpa.

Having come from the West to the East, I was curious to know which marriage ceremonies of ancient China had survived down to the present time. Recently I was afforded the opportunity of satisfying my curiosity when a young Chinese girl friend of mine asked if I would attend her wedding as one of her girl attendants.

I should like to introduce See Mun to you, for she is very much a typical example of the modern Chinese girl in a middle-class family. Like most Chinese women she is small-boned and has a very slender figure, almost boyish. Her long black hair is worn loosely round her face in the page-boy-style. She pays regular visits to the hairdresser and keeps her hair 'permed' without any fear of an unnatural appearance, for the coarse hair of the Chinese takes kindly to the 'perming' machine. She wears very little make-up at any time, just a touch of pink-hued lipstick and a little soft cream, which takes care of her smooth complexion.

Her clothes are mostly in Western styles, but perhaps that is because of the strong European influence in Hong Kong, which has been her home since the Communist occupation of China. Many Chinese girls prefer to wear only the *cheongsaam,* a very narrow dress that has to be split from hem to knee at the side seams of the skirt to make movement possible. The *cheongsaam* looks exquisite—on the Chinese woman. Let her European sisters beware, for, unless they have the same slim-hipped figures, the *cheongsaam* is not for them.

A step has been taken from the old custom of parental prerogative in the selection of marriage partners. In the past, before the Wuchang Revolution of 1911, bride and groom never met before the wedding day. Today, with perhaps a few exceptions, the Chinese boy and his girl do their own selecting and indulge in a normal courtship before marriage.

Some weeks before the wedding day the bridegroom sent gifts to his bride-to-be: gold jewelry and many yards of material for her to make dresses: silks, beautiful Chinese brocades in glowing shades of red, turquoise and gold, and, because See Mun is a modern bride, woolen cloth to make day suits. Also, approximately two weeks before

the wedding he sent along gaily painted baskets full of Chinese sweetmeats and small cakes made from crushed lotus seeds so that See Mun might offer them with fragrant Chinese tea whenever she received friends and well-wishers. All this was in observance of tradition.

But now the wedding day. To my surprise I was invited by See Mun to arrive at her home the evening before the wedding, as it is customary for the bride's sisters and very close girl friends to sleep with her on her last night of singleness. Did I say sleep? Not one wink blessed my eyelids the long night through. People came and went in a constant stream. Visitors seemed to think it the most natural thing to stay into the small hours of the morning, while the bride's mother entertained many guests at an all-night session of mah-jongg. And so the long night echoed with the rattle from the table, the rattle of teacups for arriving or departing guests and the ringing of the doorbell.

With the dawn's light arrived a lady who was to be distinguished throughout the whole day by the part she played in the bride's activities. Known to be a woman well versed in all the fine details of custom and behavior required of a bride on her wedding day, she had been invited by the bride's mother to stage manage her daughter's appearance. The woman is known as a Tai Kom.

Preparing the Bride

Now the day really began. After breakfast the Tai Kom whisked See Mun away to her bedroom to wash and attire her in her wedding array. It was amazing to watch. See Mun, who normally attends to her own toilet, even as you and I, lifted not one finger for herself; the Tai Kom washed, dried and powdered her and dressed her in her underclothes. Then with brisk ado she made her stand on her bed while the wedding gown was donned. This is custom.

The wedding gown was traditional and magnificent; in two pieces, the skirt was floor length in red brocade extravagantly embroidered with peacocks and flowers in gold and silver thread and fringed with exceedingly fine gold and silver wire at the hem; the high-necked, long-sleeved tunic top was in black brocade similarly embroidered. Every part of the gown was sewed by hand and was estimated to cost $400 U.S.

Now See Mun was lifted from the bed to a seat and the Tai Kom set to work on her face. Where she learned her art I do not know, but under her fingers, with the use of oils and powders, black paint around the eyes and red on the lips, See Mun's everyday face was transformed into that of a china doll—exactly as an actress would make up for a part—lovely, but masklike. Then on went the busy Tai Kom's fingers to the hair, piling it up in sculptured waves on the girl's head and setting into place over one ear two beautiful red imitation roses—the bride's only floral adornment. Red, incidentally, is the bride's color. Just as in the West white is looked upon as a symbol of purity, so in China red is regarded as the color for rejoicing; white is for mourning.

At 10 a.m. the bridegroom arrived with a close man friend. He knocked, but no one heeded. He knocked again and this time, by custom, a young member of the family called to him. He was asked who he was and what he wanted. He made a reply and the door was opened, although the poor man was still not admitted. He was now asked how much he was willing to pay for his bride, and even though the sum of money had previously been determined according to his means, when a certain sum was named vigorous bartering took place on both sides until the determined amount was mentioned. Then, with

smiles, the young man was welcomed in and invited to sit.

For an hour he sat making polite small talk with the family and drinking tea while his bride sat in her room. Then See Mun made her appearance, led by the Tai Kom. She neither smiled nor spoke. If she felt pleasure or weariness it was not betrayed.

Under the stage management of the Tai Kom a small religious ceremony now took place. See Mun's family are Buddhists. In one corner of the sitting room is the family altar, a blackwood table bearing brass bowls and candlesticks and incense burners in front of a statue of Buddha and a smaller one of Kuan Yin, the goddess of mercy. To one side are polished wooden tablets inscribed with names of the family ancestors and a handsomely framed photograph of See Mun's father, who died several years ago. In front of this altar See Mun and her husband kneeled, bending low to knock their heads three times on the floor in the traditional kowtow. So the ancestors received due homage.

Next, on rising See Mun turned to the head of the present living family, her father's first wife. The first wife is always officially recognized as the mistress of her husband's household, although a concubine's position will be tacitly acknowledged if she bears a son. See Mun's mother was her father's concubine; therefore in the ceremony of the kowtow she was accorded second place. Kneeling again the young couple did deep obeisance to the two women.

At the Bridegroom's Home

The time now arrived for the departure of the bride for her husband's family home. On their arrival at his home his brothers and sisters came out to welcome the bride and invite the couple to enter the home. Time and again the invitation had to be pressed before they could be prevailed upon to leave the car. Then they went immediately to the bridegroom's bedroom, which had been decorated with new covers and drapings for the bride. See Mun and her husband had their own home prepared but chose to follow tradition by staying under the family roof for a few days after their marriage.

A meal of rice, meats, fish and vegetables was then served and the whole party were invited to eat. Wine was drunk and everyone relaxed and talked and laughed except the bride, who remained unsmiling and silent, intimating her desires only through the Tai Kom. After the meal the kowtow ceremony was repeated and the groom's family was thus honored.

A feast in a nearby hotel scheduled for 10 p.m. did not begin until 11:15. See Mun said that punctuality is not considered important. We sat at round tables, each set for twelve; I counted twenty-five tables. I imagine the expense would be no trivial thing, for the meal of twelve courses was the most delectable I have ever eaten: fried prawns, spiced fish, fried walnuts, roast duck, young pigeons, whole roast pig, succulent vegetables and delicious soups.

Between courses See Mun, guided in every movement by the Tai Kom, four times paid visits to each table. Each time, at every table, she took a small cup of tea or wine proffered to her on a tray and invited those sitting at the table to rise and drink with her. I noted that if the liquid were tea See Mun drank herself, but if wine, she requested her husband to drink for her. Wise girl! for one hundred cups were offered her that night. The menfolk, on the other hand, seemed very little afraid of the effects of wine and indulged heartily in the custom of *yum sing*—inviting a person to drink and insisting that the glass be drained without a pause for breath.

The merriment made a rather harsh contrast, I thought, with See Mun's still unsmiling face. On her first round of visits to the tables married or older persons made her small presents of money wrapped in red envelopes, dropping them onto a tray carried by the Tai Kom. This woman seemed to make the act of gift-making a forced necessity rather than a spontaneous act of generosity as she pointedly waved the tray under our noses. She continued to add a mercenary blush to the proceedings by pocketing many of the envelopes herself with a queer mixture of businesslike air and stealth.

The End Not Yet

The feast concluded at 1:45 a.m. with the drawing up of a red paper inscribed with the names of the bridegroom and bride, their parents and grandparents. This is held by the Chinese to be a form of marriage certificate. Also every guest was asked to dip a fine brush in black Chinese ink and inscribe the characters of his name on a length of crimson silk, which will be treasured by the couple.

Poor See Mun, worn out though she must have felt, her wedding day was not yet over. Even when the family returned to their home relatives continued to invade them, playing tricks and reciting poems—citing half a poem and testing the wit of the bride and groom by requesting them to finish it. It was 4:30 a.m. before the weary pair were at last left to sleep.

But custom had still not finished with the bride. See Mun, in order to show her filial respect for her new in-laws, had to arise three hours later to offer them tea as they took breakfast. The bridegroom, lucky man, was allowed to sleep on.

Three days later the bride returned to her family home to be entertained with her husband at a family feast. The bridegroom's parents contributed to this feast by sending along a whole roast pig as a traditional acknowledgment that their son had discovered his wife to be a virgin. If the woman is not a virgin no pig is sent.

And so by Chinese custom See Mun was married. Because they live in Hong Kong under British law she and her husband have registered their marriage with the government, but as far as the Chinese community is concerned the receiving of See Mun into her husband's father's home sealed the contract.

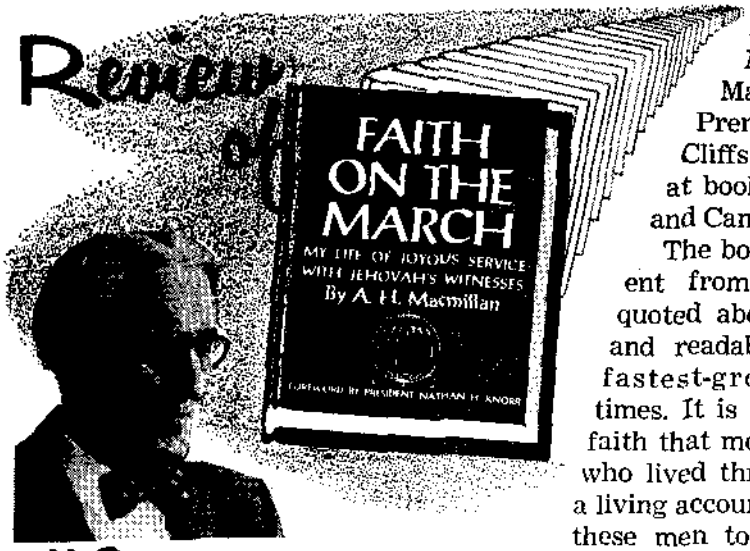
Had See Mun been married within the New World society of Jehovah's witnesses much of the traditional custom would have been abandoned as unsuitable for a Christian. Certainly there would have been no kowtowing, for although the Bible teaches us to respect our earthly parents, our worship must go only to our heavenly Father. See Mun's husband would not have had to barter or wait for his bride, for the Bible teaches the Christian woman to go readily to her husband and without price.

And those whose hearts are warm with the love that comes from Jehovah would have wanted to see See Mun smile on her happiest day.

Canines and Caviar

Is the world going to the dogs? Those who attended a plush party in London's fashionable Mayfair section thought so. A dog lover recently invited some 200 dogs, accompanied by their masters, to a dinner at a well-known restaurant. Their owners stood aside as the dogs sat down to biscuits and small sausages served with all the trimmings. The party was described by newsmen as a howling success.

Review



"I AM a white-haired old man, in my eightieth year of life, as I begin to tell you these facts.

"For nigh onto sixty years I have been associated with a movement that today is commanding world attention on a widening scale. It is a religious movement that has seemed new and recent to millions of people, a movement that has been fought tooth, tongue and pen by the dominant religions of this world, a movement that has been misrepresented, persecuted, cursed and damned, prayed against to the God of heaven, and subjected to mobbing, bans, confiscation and proscriptions, driven underground by Nazi, Fascist and Communist dictators, all this under the influence of religious leaders, all of them together up in arms against this lone movement."

These words introduce a gripping record of the group called "Jehovah's witnesses." The expansion of this movement is considered by many as almost a modern phenomenon. Do you know who they are? why they have been opposed and imprisoned? what contribution they have to offer society? what they hope to accomplish? If not, you can learn, for this unusual group is the subject of a new book, *Faith on the March,* written by A. H. Macmillan and published by Prentice-Hall, Inc., of Englewood Cliffs, New Jersey, and available at bookstores in the United States and Canada.

The book's theme is quickly apparent from the opening paragraphs, quoted above. It is a swiftly moving and readable account of one of the fastest-growing religions in modern times. It is an eyewitness record of the faith that motivated the lives of the men who lived through its development. It is a living account of the faith that prompted these men to "leave all behind" and to seek and to find a "new way of life" like that of the early disciples of Jesus. Their search for truth, their realizing a commission to preach that message of truth to the world, their trials and opposition, their persistence and triumph—that is the story of *Faith on the March.*

Interspersed with stimulating—and sometimes amusing—anecdotes, the narrative presents an enlightening as well as refreshing view of Jehovah's witnesses. The author paints a vivid picture of the three presidents of the Watch Tower Bible and Tract Society, C. T. Russell, his successor, J. F. Rutherford, and the man now serving in that office, N. H. Knorr. He tells what these men and their associates who have lived through the development of this movement are really like. This picture unfolds, not so much in descriptive words, but in the deeds of the men themselves, performed in the face of seemingly insurmountable obstacles. It appears in their progressive view of the ministry and their refusal to compromise their principles for the sake of expediency. How these problems have been met and overcome fur-

nishes the living background for this gripping account of a "faith on the march."

An interesting admission and yet a significant warning to "scoffers" is contained in the author's remarks about the year 1914. Much hope had been centered on this year and the events expected to take place at that time. Heralded by *The Watch Tower* for many years as the date for the end of the world, what actually did take place? Commenting on this crucial period the author observes:

"If there was any question in our minds before 1914 that Jehovah God was directing the affairs of the Watch Tower Society, the events that began that year have thoroughly dispelled such doubts. Says an ancient maxim: 'Hope deferred makes the heart sick, but a desire fulfilled is a tree of life.' So it has proved to us.

"Instead of our organization withering away because some expected things did not materialize, those of us who had not received the clearest possible view of things tightened our spiritual belts, took a prayerful view of the Scriptures to determine our mistake and continued to advance in knowledge and understanding of God's purposes. Since our hope was based on something real it remained firm and unshaken. This has been a lesson well learned. . . .

"In our effort to discern the meaning of Bible prophecy before the expected events had actually occurred, I admit some partially inaccurate public expressions were made. But when these minor details did not develop, the more important major fulfillment that actually did occur was entirely overlooked by those lacking full faith in God's Word. Instead of viewing the increasing number of facts, actual events, piling up world-wide from day to day since 1914 as undeniable proof of the correctness of the marked date publicized by *The Watch Tower* from 1879, scoffers seized upon some minor points of Russell's writings to ridicule and mock. . . .

"What have events since 1914 revealed? Do they show we were justified in our persistent preaching for decades before 1914 that a great time of trouble was due to begin in that year? Aside from the question as to how long that period of greatest trouble was to last, what are the facts since the beginning of World War I in the summer of 1914?"

In the next few paragraphs of the book, comments by prominent observers that 1914 marked a turning point in history should give rise to some very serious thinking.

Ridicule and verbal abuse were the least of the trials encountered. The death of the beloved Pastor Russell brought a serious issue to the fore. The question immediately arose as to whether this organization was developed around one man, whether it would stand or fall because of the view many had of an individual. "The tests and trials that came really identified those who were more interested in themselves as individuals than they were in carrying the good news of God's kingdom to the scattered sheep." Personal ambition seized upon some and internal rebellion rocked the organization from top to bottom. Soon an apostasy became evident and some left the organization with their disgruntled leaders.

"Jesus . . . was betrayed by one of those professing love for him! It is not strange, then, that some within the modern congregation would follow the same kind of course, disrupting the family peace and threatening the life of the organization itself. . . . Such a division was inevitable in view of the prophecy Jesus gave of how he would clean out all of those not truly interested in feeding his flock. He promised to return and seat his servants at a table to eat food that he himself would serve.

But, he pointed out, some of the watchers would not be faithfully performing their duties, in fact, they would be beating and abusing their fellow-servants. These, he said, he would gather out and cast aside."

The loyal ones having successfully weathered this internal struggle with a unified organization "composed of only those who were willing, obedient and faithful," another and worse encounter was to follow.

Next appears one of the most amazing and dramatic accounts of modern times. Based on evidence from the *Congressional Record* and from court proceedings, the author uncovers a deep-seated determination or "conspiracy" to liquidate the work of Jehovah's witnesses completely. The trial of the Society's officers, in which the author himself was a defendant, and their subsequent imprisonment present two of the most stirring chapters of the book. How they survived and were finally cleared of the false charges brought against them, how the work was revived and brought to new life in the world-wide preaching activity of the New World society are testimony of the determination of this small band to maintain their principles of worship and continue in their God-given work. The persecution that followed the rebirth of the organization, the mobbings, bans, the further "mischief framed by law," all encouraged closer organization that resulted in a complete return to the early apostolic form of congregational organization, that of "theocratic rule."

Woven throughout the account are the beliefs, the ideals and the way of life of Jehovah's witnesses. The book answers many questions raised about the organization. Why do they go from house to house? Why do they preach to people of other faiths? Why do they believe they are right and all others wrong? What accounts for their zeal and enthusiasm? Why do they refuse to salute the flag? How are they financed? How are they trained for their work? What do they have to offer society? What is their influence on the people? What is their future?

Such questions disclose the framework of the book *Faith on the March*. The author's answers are spelled out by the years of an eventful and meaningful life, lived as it is told, simply and honestly. These answers have provided him with a way of life that has carried him through almost six decades of intense Christian activity.

Whether this book reaches into your own life and stirs your thinking or not, whether it is read with intense interest or a mere scanning of its pages, it should demonstrate what a deep and abiding Bible faith can accomplish when it is lived to the full. It will reveal how such a militant faith can produce from such small beginnings an organization of Christians that literally covers the earth, not only in numbers but in preaching activity as well.

A Priestly Elvis Presley

The New York *Daily News* of February 18, 1957, published the following news dispatch: "Howling teen-agers jammed the 5,000-seat Gaumont-Palace Theatre today to hear France's answer to Elvis Presley—a guitar-strumming Jesuit priest. Father Aime Duval has become one of the top bobby sox idols and his records are national best sellers. Today he gave his first Paris performance. For 90 minutes, waves of applause broke over the packed house as the black-haired Jesuit strummed and sang ballads and religious songs."

TIDAL WAVE STRIKES HAWAII

By "Awake!" correspondent in Hawaii

CONSIDER the terror of an unexpected tidal wave, when a rolling wall of water moves in from the sea, surging over the nearby land and leaving destruction in its wake. But the tidal wave that struck Hawaii March 9 was not unexpected, and as a result of the ample warning that had been given there were only two deaths.

A massive earthquake in the Aleutian Islands, about 1,800 miles northwest of Hawaii, was the source of the wave. The quake, of 8.0 magnitude (the well-remembered San Francisco quake of 1906 registered 8.25), rocked the Aleutians for more than two hours and sent a forty-foot-high wave toward Hawaii.

Because of previous waves an elaborate network had been set up to provide for close co-ordination of all official agencies. When danger arose, this network swung into action. When it was certain that the quake constituted a threat to the Hawaiian archipelago an alert was issued. Shortly after 7 a.m. police sent equipment to all northern parts of the islands to warn residents to flee from their homes to a higher location. By means of radio, too, the warning was kept before the people.

Then, with speed comparable to that of a jet plane, the first angry, snarling wave lashed Hawaii's sunny shores at approximately 9 a.m., only a matter of hours after the quake had occurred so far away.

Despite the repeated warnings, the wave proved to be the biggest spectacle of the season for thousands of residents and tourists who lined Waikiki beach with eyes and cameras trained on the mysterious ebbing and flowing of the water. Even for the tourists who pulled into port on Matson Lines' famed ship the Lurline, this was an exciting day. The Lurline was forced to go out to sea to ride out the wave. On shore, others who had little regard for their lives gathered helpless fish that had been carried to shore and that were then stranded by the ocean as the waterline quickly dropped, only to return in another wave.

The estimated damage topped a half-million dollars. Many homes were destroyed; three waterfront firms, a hotel and a sampan were smashed. Bridges were washed out, highways, farm land and stranded automobiles were flooded. But the only deaths occurred when a small Piper Cub plane, carrying a pilot, a girl reporter and a photographer from a local newspaper, the *Star Bulletin*, crashed into the wave, killing two and injuring the third.

The home of one of Jehovah's witnesses was reached by the flooding waters, but with no apparent damage. One Kingdom Hall, however, was flooded, with walls and floor damaged beyond repair, so the building was condemned.

The Most Criminal Group of People

Who are they? They were identified recently by Harvard University scientist Dr. Pitirim Sorokin in an address to the American Association for the Advancement of Science. Dr. Sorokin told his colleagues, as reported in a United Press news dispatch of December 27, 1956, that the social sciences had better start working on scientific ways to prevent selfish groups and criminals from destroying the world. Among the selfish groups Dr. Sorokin included governments. Among the criminals he included the rulers of governments. He said that judging from past experience man has no reason to believe that modern governments will turn into wise and blameless saints. As for the rulers, Dr. Sorokin said that at least one out of every four rulers in the past was a criminal of the worst type: He murdered either a father, mother, brother or wife. If that many rulers have acted murderously toward relatives, how have rulers in general acted toward the people over whom they rule? Declared Dr. Sorokin: "The rulers of the states are the most criminal group in a respective population."

Copper Mining —ANCIENT AND MODERN

By "Awake!" correspondent in Northern Rhodesia

COPPER is the lifeblood of Northern Rhodesia. It brings wealth and virtually life to this area. It has an interesting past and an active present.

Copper's value has long been known. The Creator especially mentioned it when outlining the abundant wealth of the Promised Land, and the nation of Israel found that this precious ore was to be had for the digging. (Deuteronomy 8:9) Traces of ancient copperworks are found in Lebanon and in the part of the land known as Edom. In Solomon's time elaborate refineries were in operation. They had many flues and depended upon the strong winds from the north for the constantly needed draft.

Copper's earliest discovery, however, is credited to the Egyptians. Some people think that the idea of mining and processing it was passed from the Egyptians to early arrivals in East and Central Africa. But a local scientist states that the use of copper was almost certainly unknown in Southern Africa before the Christian era, and that there is no evidence of smelting having taken place in Central Africa before the Bantu people arrived from the north in the thirteenth century.

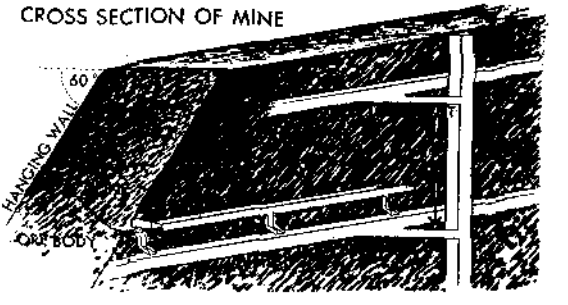
It appears that here in Africa the digging and smelting of copper was restricted to clans or families within the tribe, and that the secrets of the work were jealously guarded and handed down only to initiates. The process was surrounded by religious observances and rituals against evil spirits, but the secrecy also served to keep out competitors.

These early copper miners did not allow their industry to interfere with the all-important growing and harvesting of food. Instead, they began their mining operations in May, after the harvest was in, and carried on until October, when it was time to plant again. This schedule also fitted conveniently into the six-month dry season, when their mines would not be flooded with water.

With axlike picks they dug the pits and shafts to a depth of thirty to fifty feet, sometimes even reaching a hundred feet. Crosscuts from these shafts penetrated the mountainside to a depth of as much as sixty feet. When the early miners met hard rock they split it with fire and their eager search for copper ore went on. They pulled the ore to the surface in buckets made from bark, using ropes made from similar natural sources. In some cases the men and women stood on ladders, passing the buckets from one person to another up and down the shaft.

The ore here is called malachite, and after a sufficient quantity of it had been obtained, smelting operations began. How did these early people accomplish this? They gathered supplies of especially hard wood and made charcoal. In a large clearing near a river they built twenty to thirty small furnaces, making these out of pieces

CROSS SECTION OF MINE



of anthill propped up with forked sticks. They drilled three small holes in the side of the mounds so that blowers could be inserted. The draft was provided by bellows made of antelope skin. The furnaces were lit and the charcoal and the malachite were put inside.

At the appropriate time the men operating the bellows began their part of the process. The priest performed his part in the ritual with bark and herbs, and the spectators burst into song as the climax of their labors approached.

Then came the great moment when the ore began to melt and trickle into the fire. This was considered not man's doing but rather the work of the spirits of the mountain, showing their power by a miracle. The furnaces were broken down and in the hollow at the bottom lay the molten copper. This was allowed to cool and harden, and it usually formed a round mass weighing about fifteen pounds. In this way the earth was made to yield her wealth for the enrichment of the early inhabitants of Central Africa.

In these early days households were fitted with pots, pans, basins and spoons made of copper and its alloys. Armies were equipped with helmets, shields and coats of mail, all hammered out of copper. Copper brought food to the table, protection to the warrior, music to the ear, and gave shape to the idols in pagan temples. It was a metal in great demand. Its high price shows that it still remains in great demand today.

More Modern Methods

Modern mines do not depend upon "the strong winds from the north for a constant draft for the flues," as mining concerns back in Solomon's day did. If so, they would never produce such quantities as the 364 tons of pure copper called for by the normal daily schedule at the Anglo-American Mining Corporation's mine here at Nkana, Northern Rhodesia. Let us examine the way the earth is induced to give up this valuable metal now.

First, the position of the ore must be determined. Here at Nkana it lies like a great vein in the earth's body at an angle of 60 degrees to the surface. The upper side of this ore body, the part nearest the surface of the ground, is called the hanging wall, the lower side is termed the foot wall.

The ore body is soft rock, so the first vertical shaft is dug in more solid rock some 500 feet away. From this vertical shaft horizontal cuts are made toward the ore body at 250-foot intervals. Since the ore body dips away from the shaft at an angle, each of these horizontal crosscuts is succeedingly longer than the previous one. Near the ore body, and parallel with it, horizontal foot-wall haulage drives, about twelve by twelve feet, are cut. When these are finished, mining for the ore can begin.

The general idea is to get under the ore body, causing sections of it to collapse and to fall by gravity through prepared exits until it can be collected and taken to the surface for processing. To do this, at ninety-foot intervals along the haulages a tunnel or box raise is started. This cut swings up for fifty feet to where other shafts and cuts are made. Above this an elaborate labyrinth of passages is prepared to channel out the precious malachite. The ore is drilled and blasted out, section by section. It falls through a cone, is fed through a huge grid or sieve into one of the raises and collects in the box arrangement at the end of it. At intervals these box arrangements are emptied into ore trains that operate through the main haulages. The ore is transported to the vertical shaft and is carried from there up to the surface.

When the ore sees the light of day it is deposited into an ore bin, from where it is taken by conveyor to various crushers that have the appearance of giant lottery wheels. In these crushers metal balls revolve to smash the rock, and as the ore passes from crusher to crusher it gradually becomes a powdered mass to be chemically treated in the concentrator. From here it goes to the modern smelting plant and the refinery and is finally turned into finished bars or ingots of copper. Indeed a far cry from the activity of the early miners!

There are various methods of mining, each to serve its own purpose. Where the ore is relatively near the surface, a process called opencast mining is used, since there is no need to sink deep shafts to get to the copper seam. No doubt in the days of the ancients this was a slow, pick-and-shovel business, attended by all the hazards of an industry in its primitive and inexperienced infancy. Today it is a highly mechanized activity, though still a hazardous occupation. Safety rules have been meticulously formulated for the protection of the miners, and when they follow these rules the accident rate is negligible, as it is in the copper mines of Northern Rhodesia. It is when a person takes chances and thinks a shortcut would be the quicker method that disaster often results.

Copper, the lifeblood of Northern Rhodesia, continues to flow through the veins of this relatively new country that now is a part of the Federation of Central Africa. Wealth and prosperity come from this industry. The rich ore lays the basis for the development of many other fields of industry, but this colorful metal is likely to continue for a long time as the basic lifeflow of Northern Rhodesia's population.

Matter for Investigation

A news item in South Africa's Rand *Daily Mail* of February 8, 1957, reported: "The American evangelist, Oral Roberts, who attracted big audiences during his recent tour in South Africa, was questioned by customs officials at Jan Smuts Airport last week, after it had been found that he possessed undeclared diamond rings valued at about £935, it was learned yesterday. After completing a declaration form, in which he stated that he had no jewelry to declare, Mr. Roberts was twice questioned by officials. He insisted that he had no jewelry. Later, however, he produced the undeclared diamond rings from a trouser pocket. Mr. Roberts, who was on his way back to America, was allowed to leave with the rings after details had been taken. An investigation is to be made."

The Church's Course and the Bible Course

Life magazine, speaking of the course taken by the Roman Catholic Church in Poland, said in its issue of February 4, 1957: "Officially, the Church urged all Catholics to vote. . . . Because voting was held on Sunday, the Church offered to reschedule Masses to allow parishioners to get to the polls. The cardinal himself made sure to vote. One of his bishops openly went to the polls with a Gomulka candidate. In one parish, a priest led worshipers directly from the church to vote. In another, a nun voted with the prayer: 'In the name of the Father, the Son and the Holy Ghost, grant good luck to Gomulka!' " The Bible, speaking of the Christian course of separateness from the world, says at James 4:4, *Knox* Catholic translation: "Wantons, have you never been told that the world's friendship means enmity with God, and the man who would have the world for his friend makes himself God's enemy?"

BOLIVIA INTRODUCES STABILIZATION

By "Awake!" correspondent in Bolivia

BOLIVIAN economic problems have been severe. Its tin production has decreased, other activities suffered, and its money was being devaluated from day to day.

¶ In 1946 the free price of the dollar was 60 Bolivian pesos, in October, 1952, 245; by March, 1955, 2,400; and by October, 1956, 12,000!

¶ For the importation of certain essentials a special dollar price was established in May, 1953, at 190 bolivianos per dollar. The free market in dollars continued, however, and this resulted in prices being greatly out of proportion, depending upon the rate of exchange at which the article was imported.

¶ Some imported articles were sold for less than their cost at the factory. A typewriter costing $100 at a store in the United States might be bought from an importer for an equivalent of $50. Yet in the secondhand stores prices were nearly the same as those in the U.S. So it was not uncommon to see line-ups forming in the night to buy at these low prices from importers the following day. A few individuals were profiting at the government's expense.

¶ For the benefit of miners, very low prices had been set at the commissaries. Here meat was still sold for four bolivianos per pound, while outside, if it could be obtained in line-ups, it cost 700 bolivianos. Miners paid one boliviano for buns of bread; the all-day line-ups in the cities paid thirty.

¶ The government-operated motion-picture houses were also run at a great loss, still charging five bolivianos for the balcony, ten for the main floor, while outside the same movies cost from 250 to 700. However, the miner had to pay the regular price for such things as beer, making the cost of one bottle of beer the same as 240 tickets to the movies!

¶ Naturally the government was losing money. More paper money was printed to make up the deficit, and the people were handling larger and larger denominations as time went on.

¶ It was obvious that such a state of affairs had to be remedied. With a sound money system in effect, the mines would be able to handle expansion without being hindered by rising costs, industry could obtain modern equipment and the peasant would be induced to work his land.

¶ On August 6, 1956, Dr. Hernán Siles Zuazo became president. He recommended stabilization of currency as the only alternative to save the country from ruin. A National Council of Stabilization was formed. For ninety days a group of experts engaged in studies and prolonged discussions, and drew up the principles of the stabilization plan. Chief executive of the council was George Jackson Eder, economic counselor from the U.S.

¶ A $25-million loan from the International Monetary Fund, United States Treasury and United States International Co-operation Administration backed the proposed undertaking. Bolivia was in for changes. Stabilization was put into effect December 15, with one standard exchange for the Bolivian peso with relation to the U.S. dollar. The former official rate of 190 was abolished, and the one rate was established at 7,700 bolivianos per dollar.

¶ The lines of people waiting at the stores have disappeared. The new prices for imported materials are higher than the former controlled prices, but are lower than the black market prices that most people had to pay before.

¶ Stabilization was a blow to many Bolivians. There was one strike, a threat of another, and objections from other quarters, but in general the people have been calm, seemingly willing to give the new plan a try. One large group of laborers declared themselves in support of the government and in favor of stabilization, but not of the compensation they were receiving. Hardest hit were the speculators, black marketeers and contrabanders.

Jewish Population

According to the World Jewish Congress there are about 12,000,000 Jews in the world. Of the total, 2,000,000 live in the Soviet Union and 5,200,000 live in the United States. Only 1,585,000 live in Israel.

The ATHLETE'S SECOND WIND

THE runner's face appeared anxious. More than that, it showed signs of distress and pain. His breathing was becoming shallow and more rapid. His heart also was beating faster and irregularly. He felt his chest tightening and his head beginning to throb and swim. A sharp pain made itself felt in his side. It was indeed apparent that he was practically breathless.

Then with a dramatic suddenness all this changed. All at once the breathing became regular and normal, and so did the heartbeat. His head cleared up, his chest no longer felt constricted and the pain left his side. A mild perspiration broke out and he felt a sense of well-being. The runner, who a few moments before felt he was exhausted, now was confident that he would be equal to the full length of the race. What accounted for this sudden dramatic change? What is commonly known as the athlete's second wind.

To appreciate how marvelous this provision of the body's second wind is one must first understand what is involved in its first wind. Our wind or breathing process is better termed respiration, because it involves not only the inhaling and exhaling of air but also the diffusion of oxygen in the cells of the body. Inhaling is also termed "inspiration"—more frequently used in its figurative sense—and exhaling, "expiration," which also means the act of dying.

Respiration is one of the body's most vital and urgent activities. As that authority on respiration, Haldane, shows, many can go for comparatively long periods of time without food and water, without rest or sleep, without eliminating bodily wastes, gaseous, liquid or solid, "but we cannot interfere with the supply of oxygen to the blood without producing at once the most threatening symptoms."

Because of the body's limited capacity for storing oxygen, a man at rest can do without additional oxygen only for about a minute and a quarter before his need becomes urgent. However, in experiments a man has been able to do without additional oxygen for as long as fifteen minutes and thirteen seconds. This was made possible, though, only by first taking a number of deep breaths and then inhaling pure oxygen.

There are two kinds of respiration, variously known as the pulmonary, primary and external, and the secondary and internal. The first takes in the oxygen and gets rid of the carbon dioxide. It may be either passive and unconscious or active and forced, as when one deliberately inhales deeply. The rate at which we thus breathe is governed by the nerve cells situated in the upper part of the spinal cord. Their activity, in turn, is governed by the amount of oxygen and carbon dioxide in the blood, as well as by the temperature of the body.

The secondary or internal respiration diffuses the oxygen among the tissue cells and receives the carbon dioxide, the waste

gas accumulated because of the burning of glucose or sugar as fuel by the individual cells. This diffusion is accomplished by osmosis, that is, by the establishing of a balance between the two sides of a semipermeable membrane. The red corpuscles of the blood are like so many freight cars loaded with oxygen, which, when they reach the tiny capillaries, unload by reason of the attraction of the oxygen-hungry tissue cells adjoining the capillaries. At the same time the excess carbon dioxide of the cells forces itself through the capillary walls to be taken up by the corpuscles and brought to the lungs for expelling.

The Second Wind

For health and comfort there must be a balance between what the body consumes and this supplying of oxygen and taking away of carbon dioxide. Lipovetz, in his *Basic Physiology of Exercise,* likens this balance to a ratio of 4 to 4. But when extra demands are made upon the body, as by a runner in a race, the respiration process is no longer equal to the demands of the cells and as a result we have the signs of distress noted at the beginning of this article. The ratio might then be said to be 5 to 4, the negative exceeding the positive processes.

However, where the body is in good health, this 5 to 4 ratio continues only so long, and the body switches gears as it were. Then, by means of the second wind, it brings in not merely a balance as 5 to 5 but rather one of 6 to 6, a heightened and more efficient working all around.

Lipovetz made many tests with athletes in connection with this second wind, and among the conclusions he reached were: "(1) the earlier the second wind was obtained, the better the condition of the runner and the better the time of the performance, . . . (2) extensive use of warming up exercises helped to obtain second wind more quickly and, ultimately, better performance, and (3) no cases of stitch in the side were noted in the case of those who obtained their second wind early, indicating good physical condition."

Drs. Morehouse and Miller, in their *Physiology of Exercise,* also discuss this phenomenon of the second wind. They detail the remarkable changes that take place in the activity of the lungs, the heart, the muscles and the brain. Thus, not only is there relief from breathlessness, but there is also a reduction in the rate and minute-volume of breathing, a reduction of oxygen and carbon dioxide pressure in the small alveoli of the lungs and a reduction of oxygen consumption. And as regards the muscles, both the pain and the swelling that appear with strenuous exercise disappear.

More to Learn

But while noting the remarkable changes taking place, these men confess "the physiological basis of second wind is not entirely clear. It almost certainly represents the co-ordinated adjustment of a number of functions; . . . the achievement of a steady state is doubtless one of the factors involved." They also speak of "the complexity of the phenomenon" of the second wind.

Hazarding another guess is Macleod in his *Physiology in Modern Medicine.* According to him the evidence at hand shows that the amount of carbon dioxide in the blood has a direct influence on the blood supply of the brain; the more of it in the blood the larger the blood vessels become, and the less, the smaller they get. He then observes "it is possible that the second wind of athletes can be explained on this basis."

Some researchers have reached the conclusion that second wind is due to the fact that strenuous exercise usually increases the temperature of the muscles. Others hold that it is due to the change taking place in the blood vessels of the muscles,

which at first swell and then return to normal, usually with the beginning of the second wind.

Schneider and Karpovich, in *Physiology of Muscular Activity*, write: "Various explanations have been offered for this phenomenon of relief. The conditions under which it occurs render investigation and analysis difficult." "It becomes apparent that in the breathlessness produced by running there is a disturbance of the acid-base balance of the body; the relief of second wind is the result of the various adjustments toward equilibrium which are effected by respiration, circulation and excretion by the kidneys and the skin."

Researchers are also puzzled as to why there should be an improved supply of oxygen to the muscles upon second wind while the amount of oxygen required is reduced. Regarding the decreased heart rate we are told that the suddenness of it indicates that additional unidentified factors are involved. Also that while there seems to be some relationship between muscle temperature and second wind, the complete explanation of this relationship must await further study.

It appears that only in recent years have physiologists given serious attention to the phenomenon of second wind, and from the foregoing it is apparent that they have still much to learn. Truly, as has been so often noted in the pages of *Awake!* the works of the Creator, Jehovah God, are things to be wondered at. Man, with all his learning, has still very far to go to understand the whys and wherefores of our bodies, and yet in his pride he would push the Creator aside and attribute all this wonderful, orderly and beautiful design to a blind, unintelligent nature, to random, to accident, to mere chance!

TO GET A GOOD NIGHT'S SLEEP

Americans spend $100,000,000 every year to get a good night's sleep. This much money is spent on sleep-inducing drugs, says Dr. Philip Solomon, assistant clinical professor of psychiatry at Harvard University Medical School. Insomnia, he said, is one of the most frequently seen and least-talked-about symptoms in all of medicine. Some persons take sleeping pills on an overnight train or plane ride; in these cases the cause of sleeplessness is known and temporary. But to take sedatives regularly when the cause of sleeplessness is unknown, warns Dr. Solomon, is about as sensible as taking aspirin for typhoid fever. He says that sedatives then make the victim passively dependent and fortify him in his certainty that his insomnia is owing to physical causes. Actually, says Dr. Solomon, this lack of sleep is often caused by unsolved emotional conflicts. Dr. Solomon says that to get rid of insomnia one must eliminate the cause, if possible, whether the cause be emotional or physical: "The search for a remedy is regularly futile when the cause is untreated."

Modern Mottoes and Bible Prophecy

In discussing the world situation, the magazine *The Nation*, in its issue of January 19, 1957, brought up two modern mottoes: "The Army has a saying: 'When you don't know what to do, do something'; the Navy's version is: 'When in danger or in doubt, run around, scream and scream and shout.' But history has finally overtaken us: we cannot go on improvising forever." Modern mottoes spotlight one of the features of the "last days" sign given by Christ Jesus: "On the earth anguish of nations, not knowing the way out because of the roaring of the sea and its agitation, while men become faint out of fear and expectation of the things coming upon the inhabited earth."—Luke 21:25, 26, *New World Trans.*

THIS BUSINESS OF TRANSLATING

By "Awake!" correspondent in Germany

IT IS not always easy to express ourselves clearly in our own language. It is much harder to transfer someone else's thoughts into a language not our own. Did you ever wonder what it is like to translate, and what problems are encountered?

A good translation from one language to another obviously should convey the exact thought of the original into the new language, but the translator cannot just change the material word for word. If he did it would sound very awkward and might even be difficult or impossible to understand. Instead, he must get the idea into his mind, then re-express it in the other language. He must re-create something that has already been made.

This has been likened to the role of an actor in a play. The playwrite gives his characters a particular personality; the actor must radiate that personality to the audience, thus carrying into fulfillment the playwright's ideas. A good translation seldom causes the reader to pause and wonder: "Who translated this?" A bad one almost always does!

The translator's goal, therefore, is to make the translation sound like an original. The ideal is to have the thought, the style, the rhythm and the emotions conveyed to the reader exactly as they are in the original. But, alas, there are no such perfect translations.

First there is the continual conflict between accuracy and style. The desired goal is a beautifully worded translation that is also extremely accurate in conveying the thought. This is very difficult because translations generally are either beautiful and unfaithful or faithful and not so beautiful.

Obviously the type of translation has a bearing on whether accuracy or style is to be of foremost concern. Bible translators, for example, must be extremely accurate, for the meaning of God's Word is at stake. Sometimes they must sacrifice poetic beauty for accuracy of thought. This, after all, is their greater duty. But in other types of books, or poetry, beauty of language may be desired above literalness.

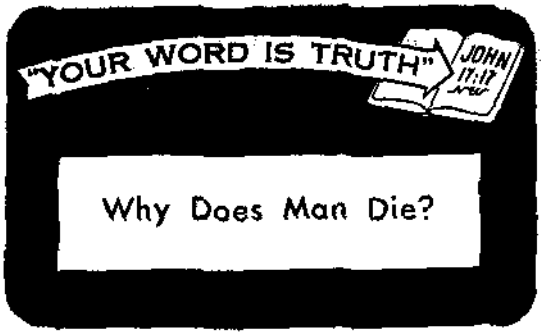
A second and greater problem is that of idioms. These are interesting—but for the translator, troublesome—expressions that when taken literally have no meaning, but which add a spice and flavor to the language that is unattainable by use of common vocabulary. Also, accepted slang expressions sometimes add a tang that is not attainable in any other way. But these can be real headaches for the translator.

Consider the saying "to carry coal to Newcastle," widely used in England. Englishmen know that there is plenty of coal in Newcastle, so this means to do something superfluous or unnecessary. But how would you translate this into another language?

To translate it literally, expressing the thought of "taking coal to the city of Newcastle," would not make much sense. A better way would be to analyze the meaning and then to get an appropriate foreign expression for it, such as in France or Germany the expression "pouring water into the Rhine River." A third possibility would be to translate the expression literally, and then in a footnote to state its meaning.

Even more difficult are plays on words, puns. Similarities between words, either in spelling or pronunciation, that make the pun possible are almost certain not to exist in another language. Since no similarity of sound exists, it is usually impossible to create the pun in translation.

The easiest material to translate is that which steers away from using general terms, but is specific, the thoughts of which are phrased in such a way that there is no room for ambiguity. Yet languages are imperfect and at times it is difficult to determine just what a person really means, even in our own language. How wonderful, therefore, it will be when all speak one language and the babble of tongues will never again divide earth's inhabitants!



SCIENTISTS admit they do not know why man dies. Dr. A. E. Crew said that it is more difficult to expain why man dies than to show that he should live forever. William Hammoun, late surgeon general of the U.S. Army, declared that there is no physiological reason known at the present day why man should die.

Religion, on the other hand, claims to know why man dies. Some religionists say that God did not intend for man to live forever, that he created man to die, that life on earth is to test creatures as to their worthiness of life in the heavens, that death is the gateway to a brighter and more glorious heavenly life of eternity. Other religionists go so far as to say that when God desires human creatures in heaven he calls them by means of accidents, wars and other gruesome methods of causing death; they say that war is God's way to populate heaven.

At a funeral held for a ten-year-old girl who had fallen from a fire escape, a Catholic priest in a Brooklyn church reportedly said: "God wanted another angel and He took Dorothy. Dorothy had been picked by God to remain with her parents just this length of time. Then He called her to serve Him at this Christmas time." During the Korean war Monsignor W. T. Green, speaking in St. Patrick's Cathedral in New York city, said: 'War is part of God's plan to populate the kingdom of heaven.' If that is so, then why pray and work for peace? Why pray and long for the return of loved ones from the front? Why mourn over deaths if it be the will of God that men should die? Why pray for peace at all?

However, the Bible describes death as an enemy, not as a friend or a gateway to heavenly bliss: "As the last enemy, death is to be destroyed." "Death is swallowed up forever." Since death is to be destroyed, what will happen to mankind? According to the Bible, why does man die?—1 Corinthians 15:26, 54, *New World Trans.*

The Bible answers: Adam was the first man to live, but not the first to die. Adam was the first to receive the sentence of death, but his second son Abel was the first to taste death's sting. Abel was deliberately murdered by his brother Cain.

When created by God, Adam was perfect, because all of God's works are perfect: "The Rock, perfect is his activity." Being a perfect son of God, Adam had the glorious prospect of living forever on earth. But Adam died. Why? Did he have to die? No, the Bible does not say that. Neither does it say that Adam died in order to go to heaven, because Adam did not go to heaven. Adam died because he willfully violated God's law, which called for the penalty of death. Adam's deliberate wrongdoing was sin and "the wages sin pays is death."—Deuteronomy 32:4; Romans 6:23, *New World Trans.*

The law that Adam violated was stated to him in these words: "From every tree of the garden you may eat to satisfaction. But as for the tree of the knowledge of good and bad you must not eat from it, for in the day you eat from it you will positively die." Had Adam kept God's laws, the conclusion is that he would never have died. He would have lived on earth forever in perfect health and happiness.—Genesis 2:16, 17; 3:6, *New World Trans.*

Scientists agree that the human body was made with the potentiality of living forever. Writing on the subject of longev-

ity, Dr. George R. Clements said: "If there is any one point on which leading scientists agree, it is that they can find no physiological reason in the body why man should not live forever." Said Dr. Monroe: "The human frame as a machine is perfect. It contains within itself no marks by which we can possibly predict its decay. It is apparently intended to go on forever." And Dr. Friedenburg of New York says: "With a perfectly balanced endocrine system, such as a normal man has, one should live forever. In fact, your fountain of youth lies within yourself."

Had Adam remained faithful, he could have lived on earth forever in perpetual youth and happiness.

Death, then, was not what God purposed *for obedient man. He wanted man to live* and enjoy life everlastingly. But as a result of disobedience death came. Not only did Adam die, but he forfeited life for all of his offspring that were yet unborn in his loins. "Through one man sin entered into the world and death through sin, and thus death spread to all men because they had all sinned." Adam's children were brought forth in iniquity; and in sin were they conceived. As the prophet Job said: "Who can bring a clean thing out of an unclean? not one." Therefore, mankind born into this world faces the enemy death.—Romans 5:12, *New World Trans.;* Job 14:4; Psalm 51:5.

Is God to be blamed for the presence of death? God himself answers regarding Adam and his offspring: "They have acted ruinously on their own part; . . . the defect is their own."—Deuteronomy 32:5, *New World Trans.*

What, then, happened to Adam? Is he alive *somewhere now? The Genesis* account says: "So all the days of Adam that he lived amounted to nine hundred and thirty years and he died." Adam died and turned back into the elements from which he was made. God told him this would happen to him for disobedience: "In the sweat of your face you will eat bread until you return to the ground, for out of it you were taken. For dust you are and to dust you will return."—Genesis 5:5; 3:19, *New World Trans.*

But did not Adam's soul survive somewhere? No. The reason why is that Adam was a soul. It was Adam the living soul that sinned, and the Scriptures state: "The soul that sinneth, it shall die." Adam, the sinning soul, died. He went completely out of existence.—Ezekiel 18:4.

Are we then to conclude from this that all mankind is without hope? No, for God's Word says: "The wages sin pays is death, but the gift God gives is everlasting life by Christ Jesus our Lord." Everlasting life is possible, then, as a gift from God through Christ. Jesus said: "For this is the will of my Father, that everyone that beholds the Son and exercises faith in him should have everlasting life." Again he said: "Most truly I say to you, He that believes has everlasting life." "If anyone eats of this bread he will live forever." "For God loved the world so much that he gave his only-begotten Son, in order that everyone exercising faith in him might not be destroyed but have everlasting life." —Romans 6:23; John 6:40, 47, 51; 3:16, *New World Trans.*

Exercising faith in Jehovah's provision nullifies the sin inherited from Adam and opens up a way for mankind to gain everlasting life on a paradise earth under the *kingdom of God.*

He that exercises faith in me, even though he dies, will come to life.
—John 11:26, New World Trans.

Jehovah's Witnesses Preach in All the Earth

Colombia

JEHOVAH'S witnesses have been in Colombia, South America, since shortly after World War I, but not until 1945 has their work there really been organized. At that time there were only two persons that kept in contact with the Watch Tower Society's headquarters in New York city. Now, twelve years later, more than seven hundred persons are actively reporting ministerial work as Jehovah's witnesses.

Theirs is a busy, happy life. They are dedicated to helping others to become true Christians. Because they take their religion seriously, Jehovah's witnesses have been called fanatics by many Colombians. However, many among an alert, observing populace are aware that this is the religion of Christ Jesus. For example, while calling at the home of some high school girls, a missionary representative of the witnesses found immediate response to her message. The girls demonstrated keen interest in the Bible educational work of Jehovah's witnesses. Here is why. A neighborhood rowdy with a marked tendency toward delinquency had suddenly changed. The girls soon found out that he had begun studying with Jehovah's witnesses and had started attending meetings at their Kingdom Hall.

Colombia is strictly a Roman Catholic country, but still the work of Jehovah's witnesses has increased from year to year in this land. The reason for this is that honest-hearted Colombians are starved for Bible truth and Jehovah's witnesses are the only ones who will teach it to them. In one section of Colombia where the United Fruit Company has a vast banana plantation stretching for many miles, several Colombians introduced the Kingdom message by door-to-door and street-corner preaching. The response was immediate. There are now four congregations of Jehovah's witnesses in this one section alone.

The Roman Catholic clergy bitterly oppose the work of both the Protestant religions and Jehovah's witnesses. In fiery editorials they classify non-Catholics as heretics and Communists. They have even composed songs against the witnesses and have these songs sung in the schools.

To the city of Magangue, situated along the Magdalena River, an important artery running almost the length of the land, a young married couple went to carry on their missionary work. After three months the clergy became aroused and caused the mayor to enforce a sweeping government decree that prohibits non-Catholic religions from doing any proselyting activity outside their homes and churches. This law led to the arrest and imprisonment of the couple.

When released from prison they were told that they would not be able to visit anyone with Bible literature. This was not necessary, because when the townspeople learned what had happened they came to the home of the young couple and asked for literature and stayed for Bible studies. Many communities have protested the action of officials that try to proscribe the activity of Jehovah's witnesses. And many officials have proved themselves men of principle, resisting all efforts of the clergy to influence them to curb freedom of worship.

In the coastal city of Barranquilla, where people lean more to sports than politics, five congregations flourish. A national assembly of Jehovah's witnesses was scheduled in Barranquilla, in a semipublic location rented out to carnivals and dances. But pressure was brought to bear and the contract was canceled. The assembly was immediately transferred, on one day's notice, to the rear patio of the Central Unit's Kingdom Hall. The public was righteously indignant for the encroachment on their right to worship peacefully. On the fourth and final day of the assembly nearly a thousand persons turned out for the public discourse, hundreds of whom were interested persons of the public.

From Barranquilla missionaries have been sent out to other cities and villages to organize Bible studies and then congregations. Near the coast many of these villages are extremely hot and mosquitoes are plentiful. Proper sanitation and hygienic water supplies are lacking. But the interest found among the people outweighs the unappealing factors, and the humble witnesses put up with the lot of the local populace.

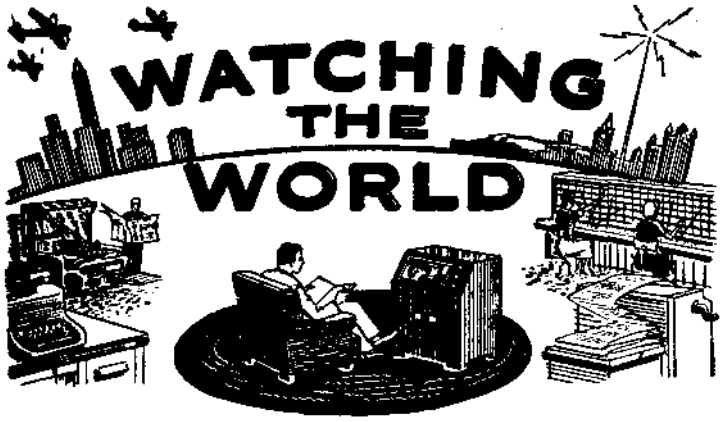
To maintain a unified organization throughout the country among the twenty-two congregations and various isolated groups, three traveling ministers make regular visits every four months, using about every form of transportation available. When they gather together in assemblies every six months, all nationalities mingle together happily. Spiritual food is their main concern, but they do take off time to chat and eat bananas and sip black coffee.

Moral Power Ought to Come First

Atomic power is here. But governments are using it mainly to make instruments of war infinitely more destructive. Thus lawyer-writer Raymond Fosdick, once undersecretary-general for the League of Nations, observed: "We are discovering the right things in the wrong order, which is another way of saying that we are learning how to control nature before we have learned how to control ourselves."

DO YOU KNOW?

- Why inflation has not been stopped? P. 3, ¶4.
- How Sunday schools began? P. 5, ¶1.
- The best way of teaching children about God? P. 7, ¶5.
- What the Tai Kom does at a Chinese wedding? P. 10, ¶2.
- What a Chinese family's Buddhist altar is like? P. 11, ¶2.
- What "Faith on the March" points out about the Watch Tower Society's three presidents? P. 13, ¶6.
- What effect Armageddon's failure to come in 1914 had upon Jehovah's witnesses? P. 14, ¶3.
- Why there were only two deaths when the March tidal wave hit Hawaii? P. 16, ¶3.
- What primitive methods ancient Africans used to win copper from the earth? P. 17, ¶6.
- How copper is mined today? P. 18, ¶6.
- Where an American typewriter could be bought for half the U.S. price? P. 20, ¶4.
- What governs the rate at which we breathe? P. 21, ¶6.
- Whether scientists know why men die? P. 25, ¶1.
- Why so many Roman Catholics have become Jehovah's witnesses? P. 27, ¶3.



Britain's Revolutionary Plan

◈ Britain's traditional system of imperial defense, with its overseas garrisons and battleship squadrons, is on its way out. A whole new military concept is to replace it. Hydrogen bombs and ballistic rockets with hydrogen warheads are to be the deterrent on which Britain will pin its hope of averting a war. The White Paper on defense policy for the next five years, published by the government (4/4), said: "There is at present no means of providing adequate protection for [Britain] against an attack with nuclear weapons." "The only existing safeguard . . . is the power to threaten retaliation with nuclear weapons. The free world is today mainly dependent for its protection upon the nuclear capacity of the United States. [Still, Britain too] must possess an appreciable element of nuclear deterrent power of her own. British atomic bombs are already in steady production." Nuclear warheads for guided missiles are being developed in British factories for defense of the home islands. Once these weapons come into operation long-range bombers and jet fighters will be obsolescent.

Shape of Things to Come

◈ There will be some changes made in Britain with the nation staking its defense on nuclear weapons. Britain expects to withdraw 13,000 of the 77,000 troops she contributes to NATO. Similar cutbacks are scheduled in other parts of the world. Her aircraft contribution is to be cut by half, with further reductions thereafter. Her 1,500-man force will be withdrawn from Korea. Britain's armed forces are to be cut from the present 700,000 or more men to 375,000 by 1962. The draft is to be scrapped by 1960. Her defense budget for the coming year will be cut by about $4 billion. She intends to maintain a strong force in the Middle East to protect her oil sources. The new plan will release badly needed skilled men, scientists and technicians, for employment in civilian industry. The British are jolly well pleased with the plan, but the Pentagon officials in Washington say it reflects a defeatist attitude. While it may be true no country can defend itself against an all-out attack by hydrogen bombs, they say, yet there is a possibility of devising new means against these weapons. In any event, Washington officials feel no good can come from spreading a sense of hopelessness among the people. Britain, on the other hand, believes her view is real. By building hydrogen warheads she hopes to avert a war that would destroy her.

Russia Squirms Under Pressure

◈ During the French-British invasion of Suez, Premier Nikolai Bulganin of the Soviet Union reminded Britain that it was within range of Russian missiles. But Bulganin's sensitivity was shocked when the U.S. agreed to supply Britain with missiles that would bring Russian territory within range. Premier Bulganin reacted rather violently at the news, warning nations that would lend themselves as atomic bridgeheads for the U.S. that they would be completely annihilated in the event of an atomic attack. "The Norwegian people . . . might have to pay dearly," he said, "if the NATO strategists' plans are carried out." "If war is opened against the U.S.S.R., . . . it would be tantamount to suicide for foreign countries the size of Denmark." The Moscow radio said the warnings also applied to Britain, West Germany, the Netherlands, Greece, Turkey, Libya, Morrocco, Tunisia, Saudi Arabia, Lebanon and Israel. The effect of the warning on Denmark is noted in Premier H. C. Hansen's speech (4/11) to parliament. He rejected the Soviet note and stressed that his country would never give up its democratic ideals.

Khrushchev's Second Revolution

◈ Nikita S. Khrushchev, chief of the Communist party, has rocked the Soviet Union for the second time since his rise to power. The first revolution came when he downgraded Stalin, February, 1956. The new Khrushchev quake came with the announcement (3/29) of an economic revolution. He wants to decentralize, from top to bottom, the entire Soviet state. He is calling for the decentralization of all economic controls, the abolition of the present Moscow-based ministries in charge of all Soviet construction and industry. His

objective is to achieve a "colossal growth of industry." Experts on Russia say the changes will mean some jobs will end, new ones will begin, no real freedom for anyone. The change merely indicates the Russian machine was in bad shape and needed an overhauling.

Germany Arms and Protests

◈ The first batch of some 9,733 recruits, around twenty years old, were inducted (4/1) into West Germany's new army. About 62 percent of the eligible were found fit for military service. Throughout the federal republic only 393 (0.41 percent) registered as conscientious objectors. Conscription was accepted by the German people with little protest. A surprise protest was raised, however. This came when eighteen leading German nuclear physicists, four of them Nobel Prize winners, compiled a statement against the decision of the Bonn government to equip the new armed forces with tactical atomic weapons. The scientists said that in their opinion a small country like West Germany could best defend itself and world peace if it went without the possession of any kind of atomic weapon. They declared that not one of them would be prepared to take part in the production, testing or use of atomic weapons, that they were ready to co-operate in the peaceful use of atomic energy. West Germany's Chancellor Konrad Adenauer followed the statement with every device to neutralize its effect on public opinion. He said the introduction of atomic weapons in the new armed forces was a foreign political matter and none of the scientists' business. He called their view "unrealistic," in view of the present world situation. Dr. Adenauer's reaction was termed (4/14) "the greatest insult to leading German scientists by a politician who has no knowledge and experience whatsoever in the field of science and particularly in nuclear physics."

Jordan in Turmoil

◈ King Hussein surprised the West when he seized personal control of Jordan. In a clever military coup the king drove out pro-Egyptian elements from his government and army. Maj. Gen. Ali Abu Nuwar, Army Chief of Staff, was deported to Syria (4/14) and former Premier Suleiman Nabulsi was reported under house arrest. Tension mounted. A few clashes broke out between elements favorable to the king and those pro-Egypt. If the king can maintain control it will be a good thing for the West. If he fails he is expected to be swept from his throne by pro-Egyptian forces.

"Smelly Situations"

◈ Before a U.S. Senate committee investigating corruption in labor unions sat David Daniel Beck, president of the International Brotherhood of Teamsters, the most powerful union in the U.S., with 1,400,000 members. Beck was called before the committee to answer questions about misconduct and misuse of union funds. When asked about the alleged misappropriation of over $320,000 in Teamster funds Beck conveniently retreated behind the Fifth Amendment (no self-incrimination). When Committee Chairman John McClellan asked Beck if he honestly believed that the submission of his records to the committee might tend to incriminate him, Beck replied: "Yes, I think very definitely so." Yet Beck insisted that he had "nothing to hide." In Senator McClellan's opinion, Beck "has shown flagrant disregard and disrespect for honest and reputable unionism and for the best interests and welfare of the laboring people of his country." George Meany, president of the A.F.L.–C.I.O., called what he had heard "a shocking story." However, union officials indicated that Beck was so deeply entrenched in his union that it would not be easy to dislodge him. The Senate committee offered its help. Senator Ives, vice-chairman of the committee, called for labor's rank and file and its leaders to join the committee in striving to "clean up these smelly situations wherever they may exist." He added: "We want to help them to operate on a cancer which, if unchecked, could do the labor union movement irreparable harm."

Parisians Live It Up!

◈ Paris in the spring has delighted Queen Elizabeth II of Britain and her husband, Prince Philip, duke of Edinburgh, during their four-day state visit to the ancient capital. For weeks Parisians were in a high mood of excitement preparing for the gala occasion. Women feverishly housecleaned. The streets were scrubbed, the boulevards were bedecked with 500,000 British and French flags and other decorations. Mesdemoiselles practiced the curtsy. Frenchmen polished their medals and sharpened up on their English. Nothing had been spared for the festive occasion, which was estimated to have cost the government $500,000. When the queen arrived (4/8), throngs cheered. There were shouts of "Vive la Reine," "Vive la Queen" and "Vive l'Angleterre." Church bells rang out. People danced in the streets. A Briton remarked that he had never seen such intense enthusiasm expressed for the queen, even in Britain. The queen's visit was an emotional lift to France, which is burdened with problems at home and abroad. The last reigning British queen to visit France was Queen Victoria, in 1855. The last British king to cross

the Channel to France was George VI, in 1938.

Chileans Riot

◈ Since World War II Chile has been ravaged by inflation. The cost of living has gone up close to 3,000 percent since 1940. The price of copper, which constitutes about 70 percent of the country's exports, has dropped from 50 cents a pound to 30 cents. Last year the cost of living rose 40 percent, half of the 1955 increase, enough to provoke widespread resentment. So when bus fares were raised 50 percent, from two to three cents, the people rioted. Buses were stoned. Mobs swirled down streets plundering shops. The army moved in with tanks and armored cars. There was rifle and machine-gun fire. At least forty persons were slain and 500 wounded. Communist and leftist forces exploited the situation by encouraging vandalism and destruction. Constitutional guarantees were suspended as a state of siege was declared. To placate the rioters, the government proposed to dismiss the idea of raising the bus fare. Chileans, however, remained tense. So deep-seated are the frustrations and resentments over economic conditions that inflation is bound to be a hot political issue not easily settled in the foreseeable future.

Topsy-Turvy Weather

◈ Last year there were some 880 tornadoes reported by the U.S. Weather Bureau. That compares with 870 reported in 1955 and 690 in 1954. An average of about 200 a year was reported over a 40-year period. This year so many tornadoes have struck different parts of the U.S. in one day that a radio announcer said it would take five minutes to report them all. On April 2 a giant-sized tornado ripped across Dallas, Texas, sucking up debris and buildings like some giant vacuum cleaner. In about thirty minutes it left ten persons killed, more than 400 injured, and property damage ran into the millions of dollars. That same week other tornadoes whirled through Oklahoma, Alabama, Georgia, Mississippi, the Carolinas and Virginia. While tornadoes lashed out with death and destruction, snowstorms, with winds up to 70 miles an hour, drove across the midwestern part of the U.S. Denver had fourteen inches of snow. Some parts of Colorado had as high as forty-six inches. Toledo was buried under ten inches of snow. Thunderstorms rocked the central and southern Appalachians. In some places in the U.S. the air pressure fell so low that a child's "squeaky doll" squeaked on its own. Meteorologists are about ready to admit that they do not know what kind of weather to predict for tomorrow.

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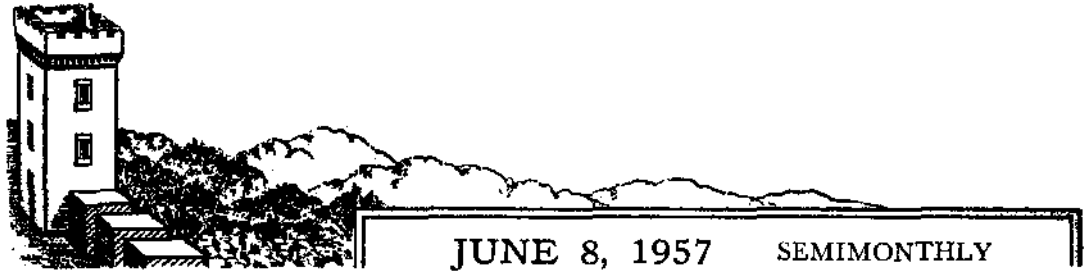

JUNE 8, 1957 SEMIMONTHLY

THE MISSION OF THIS JOURNAL

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ambitions or obligations; it is unhampered by advertisers whose toes must not be trodden on; it is unprejudiced by traditional creeds. *This journal keeps itself free that* it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

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Get acquainted with "Awake!" Keep awake by reading "Awake!"

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Awake!
"Now it is high time to awake."
—Romans 13:11

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GOD IS NOT A MAGIC CHARM

"IN God we trust," proclaims the money and even the postage stamps of one of the world's leading nations. Yet as each year passes that nation's crime rate mounts.

In wartime the slogan 'God bless our nation' is common; but the plea: 'Our nation return to God' is rarely heard.

A California manufacturing plant has regular morning prayer. Its president says: "I feel that God is definitely our partner. I don't think we could have succeeded without him." Is prayer to be a new means of achieving business success and beating out the competition?

Archbishop Richard J. Cushing of Boston prayed: "Make our railroads run regularly, on time and comfortably." *Life* magazine carried a picture of a girl saying her rosary in an effort to get God to side against an opposing basketball team. The Leicester, England, Council of Churches asked God to guide the settling of an industrial dispute, and in a Hollywood church prayers were asked for God's guidance in a dispute over a labor contract.

Is God a magic charm, something like the jinni of Aladdin's lamp, to be called upon when someone needs a war won, wants a fatter commercial profit, a more efficient rail service, a victory at a ball game or success in gaining higher wages or in opposing them?

Many people might like the idea of God's being such a magic charm that merely needed to be rubbed with prayer whenever they wanted to get their own way, but that is just not the case. These people say: "My will be done." How different was Jesus' right prayer: "*Thy* will be done"!—Matthew 6:10.

Oh, they would never admit that they put their will first. Instead they say: "I want this—if it is God's will." But they hope it is 'his will,' and beyond what they are asking for, they usually have very little concern about just what his will is. This fact is evident from the way they ignore the one Book that explains his will and tells what he expects of us.

The phrase "what he expects of us" in itself sounds strange to many persons today. They have grown to think that just being a "good" person (whatever that is) and a more-or-less-regular church attender is all that is required. But the very fact

that they think this is sufficient shows that they have not even been concerned enough about God's will to examine his Word to see what that will is.

One of the first things that becomes evident upon examining that Word is that we are to serve Him, not that he is to serve us.

This, when you think of it, is most logical. The parent does not obey the child, but the child obeys the parent. The child is given duties, obligations, responsibilities, and these must be carried out. Can a child of God expect to do less?

What does God require of his children? One of his requirements is that we accept and learn the instructions that he has given us, that we be truly concerned with the doctrines contained in His Word, the Bible. Yet how many people today really know what is contained in that Book or what its true doctrines are?

Do you? Perhaps so, but not a great many of earth's peoples do. Could you, for example, turn right now to a chapter in the Bible that contains the "Lord's prayer"? or the "Ten Commandments"? or that explains the reason for death? or that tells when Satan's wicked system will end? or that tells of Jesus' sacrifice? or that relates the blessings to come to earth under God's righteous kingdom?

God says we should know these things. That is a part of his will. Anyone who refuses to learn them is saying selfishly: "My will be done" instead of "Thy will be done."

How do we know that it is God's will that we know these things? Because Hosea 4:6 says: "My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee." And, further, because the apostle wrote to the young Christian Timothy: "Do your utmost to present yourself approved to God, a workman with nothing to be ashamed of, handling the word of the truth aright."—2 Timothy 2:15, *New World Trans.*

The right course is not that of trying to use God to get one's own way, but that of being obedient to God, of appreciating the importance of his Word and of humbly conforming to the instructions it contains. Thus the prophet Micah wrote: "He hath showed thee, O man, what is good; and what doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?"—Micah 6:8, *Am. Stan. Ver.*

What does it mean to "walk humbly with thy God"? To have humility means to consider or make oneself low in rank, an inferior, a subordinate. One who is low in rank never gives orders to his superior. Instead, he obeys the instructions of that superior. All too many people have this backward, thinking God is just someone to be called upon by men on life rafts or by others who have no one else to appeal to at the moment. They consider God a "good thing," financially speaking, as someone to help them swing a business deal, win a basketball game, settle a political or labor problem or make the trains run on time. No wonder they feel slighted when such prayers are not answered.

They have reversed their position. It is man who must first humbly serve the great Creator, not, as many persons seem to think, the other way around. Will you recognize this fact, accept and study God's Word and conform your life to his instructions? Doing so is the only way to gain his favor and the marvelous blessings that come from his hand, even including unending life.

The fool hath said in his heart, There is no God.—Psalm 14:1.

YOUR DESTINY?

Many persons think your life is fixed, your fate determined and your course predestined. Others disagree. What are the facts?

SOME people believe that you have hardly any say at all on what your final destiny will be. They believe that fate or the stars or predestination have determined the course you will take and that there is little or nothing you can do about it.

They believe you are like a train on a railroad track, which cannot turn aside but must follow the track wherever it leads and to whatever destination it goes. When a man dies in an automobile accident, they say: "God willed it." When taking a dangerous chance, they say: "When my time's up, I'll go."

Some people believe that whether you will be good or bad has already been set, too. The noted Westminster Confession of Faith goes so far as to say: "By the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others foreordained to everlasting death. These angels and men, thus predestinated and foreordained, are particularly and unchangeably designed; and their number is so certain and definite that it cannot be either increased or diminished."*

One of the most extreme views of predestination is that held by a small American group known as the Two-Seed-in-the-Spirit Predestinarian Baptists. This group goes so far as to teach that two seeds, a good and a bad one, entered the life stream of humanity in the garden of Eden, and that since each person has inherited one seed or the other, nothing can be done to change or to help him. As a result of their refusal to try to teach others, this group had dwindled to a mere 201 members by the time the last religious census was taken.

But is man like a train? Is his destination as fixed as if he were confined to a railroad track? Or is he like a car that can change its course, reverse its direction, turn from a wrong way and go toward any destination that the driver wishes?

Man is not like the train; he is like the car. He does have the say over which way he will go, what course he will take and what destination he will head toward. "But," someone will protest, "does not the Bible say God predestinated?" Indeed it does, in the *Authorized* or *King James Version,* but it is interesting to see just what it is that he has "predestinated."

What Has Been Predestinated

Certain things God has predestinated, ordaining that they must come to pass. Other things he has foreseen, looking into the future and telling us what the outworking of certain events would be.

He has predestinated, for example, that "the kingdom of the world [will] become

* Quoted from *The Constitution of the Presbyterian Church in the United States of America* (1952), Chapter III, Sections III, IV, pages 14, 15.

the kingdom of our Lord and of his Christ, and he will rule as king for ever and ever." He has predestinated that he will "create new heavens and a new earth; and the former things shall not be remembered, nor come into mind." He has foreseen that "in the last days critical times hard to deal with will be here" and that "expressions inspired by demons . . . go forth to the kings of the entire inhabited earth, to gather them together to the war of the great day of God the Almighty."—*Revelation* 11:15; Isaiah 65:17; 2 Timothy 3:1; Revelation 16:14, *Am. Stan. Ver.*, and *New World Trans.*

Further, he has predestinated that there will be a class of persons who serve him: "Moreover whom he did predestinate, them he also called." But he predestinated only this class, not the specific individuals who would be in it, as other texts pointedly show. Thus, he has not predestinated your future, nor that of any other specific individual, but it is by their course that those who are called determine whether they will prove worthy of that calling and thus receive his blessings and everlasting life. —Romans 8:30.

Even further, he has known "all his works from the beginning of the world." (Acts 15:18) But this text does not say that he has predestinated or even chosen to know all the works of Satan or of men or your works, or the effect his works will have upon you. The Bible definitely shows that your course is not predestined, but that you have control over it and are responsible for it. Were that not true the apostle would not have written to the Corinthians: "I am afraid that somehow, as the serpent seduced Eve by its craftiness, your minds might be corrupted away from the sincerity and the chastity that are due the Christ. And no wonder, for Satan himself keeps transforming himself into an angel of light." If man had no choice over his destiny then there would have been no need for the apostle's concern over whether these Christians would continue to hold to the right course.—2 Corinthians 11:3, 14, *New World Trans.*

Further Proof That Man Can Choose

Again the apostle wrote: "I know that after my going away oppressive wolves will enter in among you and will not treat the flock with tenderness, and from among you yourselves men will rise and speak twisted things to draw away the disciples after themselves." If these Christians' ultimate end had already been decided by God then there would have been no need for this warning.—Acts 20:29, 30, *New World Trans.*

If any question remains about whether man's course is fixed or whether it can be controlled by him it should be removed by the fact that the apostle also warned those of the Galatians who had "spiritual qualifications" to "keep an eye on yourself, for fear you also may be tempted." They needed to watch their own course, for they had control over it and were responsible for it. —Galatians 6:1, *New World Trans.*

Further, the matter is made positive by the apostle himself, who had been 'called and sanctified by the spirit,' having been "laid hold on by Christ Jesus." He said: "Brothers, I do not yet consider myself as having laid hold on [that for which he had been called]; but there is one thing about it: Forgetting the things behind and stretching forward to the things ahead, I am pursuing down toward the goal for the prize of the calling above and which God extends in Christ Jesus."—Philippians 3: 12-14, *New World Trans.*

Certainly if man had been predestined or fated to a particular course over which he had no control the apostle would not have been so concerned lest he himself fall away.

So in view of these direct statements from the Scriptures it is evident beyond doubt that individual men are not predestinated or fated to a particular course, but that you are free to choose your own course, to determine your own destiny, and that a falling away is possible even among those of the elect who do not carefully watch themselves and regularly examine the way they are going.

What We Must Do

This establishes two further points for us. First, since we are like a car, able to go any direction, we must be sure that we are on the right road. Second, since we are not confined to that road, as a train would be, we must be sure that we stay on it, not taking a wrong turn, as the apostle was concerned lest even he might do.

The fact that we do have this choice, and the urgency of making the right one, was emphasized by Moses, who told the Israelites: "I do take the heavens and the earth as witnesses against you today, that I have put life and death before you, the blessing and the malediction, and you must choose life in order that you may keep alive, you and your offspring, by loving Jehovah your God, by listening to his voice and by sticking to him, for he is your life and the length of your days."—Deuteronomy 30:19, 20, *New World Trans.*

How to choose the desirable destiny is shown by this further Biblical statement: "He who is sowing with a view to his flesh will reap corruption from his flesh, but he who is sowing with a view to the spirit will reap everlasting life from the spirit."—Galatians 6:8, *New World Trans.*

How do you sow with a view to the spirit? By seeking God's way and continuing to follow the right course he has outlined. How do you do this? By referring to the road map or guidebook that he has provided, the Bible, and really following its instructions.

We must, "as newborn infants, form a longing for the unadulterated milk belonging to the word, that through it you may grow to salvation." Thus, again, salvation is not something predestined for us, but is something we must grow toward through this milk contained in God's Word.—1 Peter 2:2, *New World Trans.*

The importance of that Word is shown by Psalm 119:9, which asks: "Wherewithal shall a young man cleanse his way?" and answers: "By taking heed thereto according to thy word." It was further pointed out by the apostle Paul when he told Timothy that the holy writings are "able to make you wise for salvation." Have you really heeded these urgent writings? Not many persons really have, but it is vital to do so.—2 Timothy 3:15, *New World Trans.*

In view of its importance, the Bible is not such a large book. It is not nearly as large as a big dictionary. But many people know much more about the dictionary, which tells them how to spell and what words mean, than they do about the Bible, which shows the way to life. Yet, which is more important, your spelling or your life?

Turning the Right Way

The Bible enables you to make your mind over, thus turning it in the right way. This is true because the mind is like a vessel. You can put good things into it or bad ones, making it either an honorable vessel or a dishonorable one. It is up to you.

Your mind takes the information you put in it and acts upon that information, using it to form your opinions and decide your course. So accurate information is necessary in order to know and take the right course. Filling your mind with good things will enable the bad ones to fade

through disuse. An outstanding proof of this is the course taken by Jehovah's witnesses. Through a real study of the Scriptures they have changed their minds, their course, and *therefore their destiny*, changing it from the one toward which the world is progressing to the good one God has outlined.

The Scriptures show that this is what Christians would do, telling us: "Quit being fashioned after this system of things, but be transformed by making your mind *over, that you may prove to yourselves the* good and acceptable and complete will of God."—Romans 12:2, *New World Trans.*

This change brings new thoughts, a new vocabulary, a new and perhaps cleaner language, and a whole new way of life. It has done so for Jehovah's witnesses, and they are much happier for it. As the Ephesians were instructed, it enables you to "put away the old personality which conforms to your former course of conduct and which is being corrupted according to his deceptive desires" and to "put on the new personality which was created according to God's will in true righteousness and loving-kindness."—Ephesians 4:22-24, *New World Trans.*

It Is Up to You

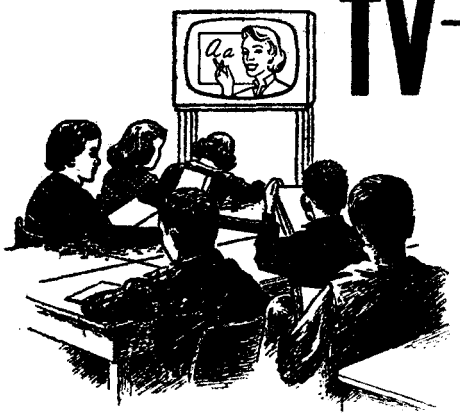
So again we see that you are not fated or predestined to a particular course, but that it is within your power to change, to make your mind over and to improve your destiny. No one can blame his course on fate. No one can say God has already decided his destiny. No one can self-assuredly feel that he cannot fall away from true worship, or be sure, except by checking it according to God's Word, that he has it now. Rather, we must really examine God's *Word to be sure that our course is right*, must believe that Word and must change any course that is wrong, really bringing it into harmony with God's instructions.

God, through his written Word, says: "Incline your ear, and come unto me: hear, and your soul shall live." (Isaiah 55:3) The choice, therefore, is up to you. The man of God, Joshua, urged the Jewish nation: "Choose for yourselves today whom you will serve." So since you do have the say about your destiny, choose it wisely and well. There is only one wise course. Joshua expressed it long ago, when he said of his choice: "But as for me and my household, WE SHALL SERVE JEHOVAH." —Joshua 24:15, *New World Trans.*

TAXCOLLECTORS DELIGHT THE AUTOMOBILE

Few things yield such a huge income for tax collectors as does the automobile. An item in the Shreveport (Louisiana) *Times* explains: "Sometimes people ask, Why can't automobile manufacturers make a good car to sell for about $1,500? Manufacturers—several of them—do make good cars that, so far as profit and cost of construction are concerned, could sell for around $1,500. But there is a little matter of approximately $158 on each car of this type for various kinds of taxes on materials, parts and their transportation. Then, there is another matter of approximately $150 in corporation income and other taxes paid by the manufacturer. Next comes an average estimated $34.81 property and similar taxes paid by dealers. All of this adds up to very close to $500, making the $1,500 car approximately a $2,000 car so far as the purchaser is concerned—all of the figures cited coming from data compiled by the automobile industry. Oh, yes, there is also the state sales tax. This is not on the original $1,500 alone, but on the total price of close to $2,000 and thus actually becomes a tax on taxes as well as a tax on the car to a certain extent. It will add about $40 more to the total cost. So, there's your $1,500 car—but it costs more than $2,000. . . . And, don't forget the minute you start driving this $1,500 car which cost $2,000, you've got a tax on gas, a tax on oil, a driver's license tax, annual car tax, etc."

TV—new aid to education?



THE astounding drawing power of television is a modern twentieth-century miracle. At ten o'clock on an ordinary evening more Americans watch television than vote in the presidential elections. In one week the average time spent watching TV was eighteen hours and twenty-four minutes. Eighty percent of the people in Chicago are reported to have telephones, central heating and bathtubs, but 97 percent have TV sets.

World-wide the drawing power of TV is evident. There are two million sets in Canada, six million in Great Britain and half a million in Western Germany. France has its TV clubs, where many people get together to watch one set. Britain's fondness for TV equals its interest in soccer and horse racing. Forty-six nations on both sides of the Iron Curtain have, to varying degrees, succumbed to TV.

Will all this televiewing mean that there will be a generation of illiterate, TV-trained children who will know nothing more than the jokes of the leading comedians and the standard outcome of old-time western movies? Not if modern educators have their way. They are converting the miracle of TV to an educational use—using it to help ease the teacher shortage, to expand education and to make the process of learning less painful and more enjoyable.

These educators reason that TV's use in teaching can be revolutionary. The possibility of presenting brilliant men of accomplishment and exceptionally gifted teachers to an immense number of people on a nationwide or even international scale staggers their imagination.

TV in the Classroom

Televised education would enable all children, even in small rural areas, to benefit from the best instruction. It will allow the superior teacher to be brought right into the classroom, just as books bring the superior writer there. Since the TV teacher reaches so many more students than the classroom teacher does, she can spend much more time in preparing the lessons. A whole day may be spent in preparing just one half-hour TV lesson, but it is then presented to enough students to make the time spent in preparation worth while.

The current American experiments with TV education do not substitute a studio teacher for a classroom teacher, but provide both. The classroom teacher first prepares the students for the TV lesson, then conducts a question-and-answer session after the telecast. Thus the TV lesson does not stifle discussion nor does it make the students mere silent, passive learners.

Fifth-grade students in more than forty schools in the Pittsburgh, Pennsylvania, area have studied reading, arithmetic and French through television. One of the most impressive evidences of the students' interest in the TV lessons came when one school dismissed for two

days. When school resumed, imagine the surprise of the teacher who found that not one of her students had missed the televised lessons!

Television's use in education falls into three basic fields: (1) educational programs broadcast as a public service over regular commercial stations; (2) educational programs broadcast over noncommercial stations supported by schools, colleges, universities, state or private funds; (3) closed-circuit (non-broadcast) television classes where the teaching done in one room is carried by a special cable to other rooms, where many students can benefit from the instruction that is being given.

The closed-circuit method is, of course, the cheapest, and thus has been the most widely used. But educational broadcasts over both commercial and noncommercial stations have progressed much farther than many people realize.

Over Commercial Stations

Last year educational programs were offered over 198 local TV stations in 144 cities throughout the United States. These were presented by state departments of education, colleges, universities, county school systems, by city school systems and by individual schools. Some of them were series of programs up to thirty-nine weeks in length, and many were reported to have been on the air for several successive school years.

Some of these were programs of adult education, some were telecourses, giving college credits for home students, and some of them, broadcast during school hours and received in the classrooms, presented curriculum enrichment for the students themselves, transporting many thousands of them to scenes of historical, scientific or cultural interest.

In an upstate New York experiment seniors still in high school could earn college credits through TV lessons. Texas is trying to reduce the teacher shortage by teaching new ones at home through television. The course is broadcast over fourteen stations in twenty-six half-hour programs. Telestudents who complete the course and pass the examination can receive emergency teachers' certificates, which later, through on-campus work, could lead to their obtaining permanent certificates.

Noncommercial Stations

Even more impressive is the activity of the more than twenty noncommercial educational stations throughout the United States. About a fourth of the nation's population lives within the viewing range of these stations.

WOI-TV at Iowa State College (educationally owned, though not on one of the special channels reserved for educational stations) has been a leader in this field. It provides programs on music, science, history, language, reading skills and arithmetic to 40,000 elementary school pupils in central Iowa. It also has proved that an agricultural expert can reach more farmers in a 30-minute TV demonstration than he could in weeks of travel around the countryside.

In Chicago 1,325 persons enrolled in junior college courses given for credit over a local noncommercial TV station. Registrations and final examinations are at the college branches, but the classes are telecast three days each week.

The Greater University of North Carolina uses station WUNC-TV to provide programs on agriculture, health, art, books and many other subjects for persons in many walks of life. College courses are telecast for college credit, and programs are also provided for the grade and the junior and senior high schools of North Carolina.

Even literacy classes are conducted over WKNO-TV in Memphis, Tennessee. Thirty-four TV-equipped reading centers were set up, and more than 750 adults enrolled. Many more study at home, learning to read and write through following the TV classes.

A real boost for these educational stations came last March 11, when the National Broadcasting Company began transmitting live educational programs free of charge to noncommercial educational stations in the United States. Presenting "men of scholarly attainments," the programs, aimed at upper high school and college level students, provide leading teachers from great universities, as well as specialists in other fields. This twenty-six-week series of programs is transmitted during the afternoon when it does not conflict with the network's regular broadcasting schedule.

Closed-Circuit Systems

The cost of putting on educational programs is far lower than that of regular telecasts (WGBH-TV in Boston broadcasts weekday evenings for a whole year for $300,000—an acceptable cost to a network for just one 90-minute color spectacular), but the cost still is high. Thus, despite considerable accomplishments made in this field, the emphasis at the present time is not upon the operation of educational stations to broadcast to the general public but upon the application of closed-circuit television to the teaching that is done in the classrooms. How is this done?

In closed-circuit television the picture is carried by a special cable that is connected directly to the television sets that will receive the picture. This direct hookup naturally is far less expensive than a television broadcasting station, but it still enables one teacher to reach many students in several classrooms throughout a school building, or even in several schools. It is especially effective in presenting illustrated lectures or where close observation of a fairly small object or experiment by a large number of students is necessary.

At least a dozen school systems and nearly twenty colleges and universities have tried this type of teaching. In Hagerstown, Maryland, 6,000 students in elementary and high schools are receiving such instruction. Eventually 18,000 students throughout the entire county will be covered by the program.

Dr. John Cadden, director of a similar project in a school near New York city, says: "Some subjects lend themselves remarkably well to the medium, others do not. One of the purposes of the experiment is to discover which do, which don't."

How Successful?

Of what value is it to the students? Do they learn more or less? Is it just a matter of being entertained, or are they really being taught? To find the answers, comparisons are being made between classes that receive instruction through television and those whose instruction comes from a teacher in the room.

The better quality of instruction that can be provided by the television teacher is an obvious advantage; the lack of personal contact with the teacher is an obvious disadvantage. For providing information the televised instruction probably is very good; for stirring individual thought it may not be. Critics of the new system say that learning is a give-and-take affair between teacher and student, while the televised instruction is passive and the student cannot ask the teacher questions. On the other hand, those in favor of TV education say class discussion is an integral part of the method, so TV education is not passive, and, further, they are working on new ways of injecting the student's questions into the TV presentation. An Evans-

ton, Illinois, experiment, for example, has provided special electronic circuits to allow the students to interrupt the TV-teacher with questions.

Henry W. Knepler, writing in the October *College English,* said: "The numerous statistical evaluations published so far seem to indicate that for the average student TV is comparable in effectiveness to classroom instruction in many if not most respects." However, he qualified this with a quotation from another authority who said: "Good students do not like it. Poor students do a little better. C students do the same under all circumstances."

International Developments

Educational television is not confined to just one land, but educators in many nations are becoming interested. Canada is experimenting with closed-circuit TV in its schools. Britain plans to use the excellent resources of the famed BBC. A supplement to *The Times* of London said that the programs planned for schools' use may become "one of the brightest parts of the B.B.C." To be broadcast for half an hour three afternoons a week, these programs will not compete with the classroom teacher, but will provide additional information on science, current affairs, careers, visual arts, music, historic places, other lands, and perhaps even language.

In other parts of the world the benefits of educational television may be even greater. In lands where there are many students but few teachers, televised classes could greatly multiply the results of each teacher's work. Indonesia, for example, sees in educational TV the possibility of having one teacher serve as many as ten classrooms in its overcrowded university.

Robert E. Button, deputy director of the Voice of America, has shown great enthusiasm over the possibility of this idea's expansion. Wherever there is a teacher shortage, he reports, the idea is taking root. With enthusiasm for this new means of teaching, he says: "Talk about jumping from camel to jet plane, this is jumping from papyrus scroll to TV."

So the astounding miracle of TV may not turn people away from books and learning after all. Already it is leading many back to them.

A new kind of camera takes pictures at night. Called Evaporograph, it was developed by the Baird Associates-Atomic Instrument Company for the United States armed forces. The device was recently removed from a confidential status, and Dr. Walter S. Baird disclosed some of the details about the new camera: "The Evaporograph—which we have shortened to 'EVA'—is a camera device that can 'take pictures' on the darkest moonless night without light. It does this by recording a two-dimensional heat picture on oil film on a membrane. The picture appears on the film in color in a matter of seconds after EVA is focused on an object—as long as it is required for heat impressions to travel from the object to EVA. Once the oil-film picture is formed, it can be retained until the film-surface is cleaned away. A camera inside EVA photographs the oil-film picture for a permanent record. EVA operates so long as the temperature is above absolute zero, and there is a temperature difference existent in the field of focus. Temperature is the key to EVA's speed. Formation of the image of a man at room temperature (difference of 30 degrees Fahrenheit) requires about 15 seconds. A hot soldering iron (600 degrees F.) requires only a fraction of a second. . . . The future for industrial technology is unlimited in scope, subject to direction only by the rate at which scientific knowledge is channeled into industry's products and processes."

SPEEDY ELECTRONS COMPILE A

IF YOU were to list in alphabetical order the 800,000 words of a book, would you object if electrons could be harnessed somehow to do the task for you while you employed your talents in more profitable creative work?

Should you be assigned the monotonous task of locating all the typographical errors in the first edition of a 1,000-page book, would you sorrowfully mourn if an electronic robot did the task for you while you went about admiring some of the infinite wonders of God's creation?

If your employer should direct you to typewrite the 350,000 entries of a 2,000-page concordance, would you groan and sigh if an electric typewriter, automatically controlled, did the job for you while you explored the lofty heights of the majestic Matterhorn?

Of course you would not. But is such a labor and timesaving Utopia within the realm of possibility? Is it anything more than an idle dream reserved for future generations? That modern electronics can be harnessed to list words in alphabetical order or to locate typographical errors or to operate an electric typewriter, witness how a 2,000-page concordance of the Bible was recently compiled in record time by employing the ubiquitous electron to speed the arduous task.

To compile a concordance all the key words of the Bible are listed in alphabetical order together with their significant contents, and the location of each entry is indicated by book, chapter and verse. Using slow, old-fashioned methods, James Strong worked thirty years to complete his concordance of the *King James Version* in the early '90s. In sharp contrast, the new concordance of the *Revised Standard Version* (recently published) was compiled in a small fraction of the time. The chief actor in this modern high-speed drama was an electronic mathematical computer popularly known as "Univac." (Universal Automatic Computer) Eighty miles of magnetic tape along with 480 pounds of punched cards also played vital roles in the project.

The Bible on Tape

The first step in this modern saga was to record the Bible on magnetic tape in a language that Univac could understand. To produce an accurate recording free from errors a unique method of double-checking was employed. First the Bible was hand typed in coded symbols on punched cards by a group of girl typists. Then it was again typed in coded symbols on metal tape by another group of girls. The recordings on both the punched cards and the metal tape were transferred by automatic machines to magnetic tape, thus producing two four-roll sets of tape, each set independently recorded.

Both sets were next fed into Univac simultaneously and compared electronically for errors in the hand typing. Any discrepancy between the two sets of tapes

was discovered instantly by the machine, which stops operating and will not continue until the discrepancy has been corrected. Proceeding in like manner throughout the entire set of recordings there flowed out from Univac one error-free set of four rolls containing the complete Bible. The four rolls recorded in Univac's language constituted the master set that was used for all subsequent compilation operations.

Electronic computers use languages of a kind all their own and quite different from what humans use. Although often spoken of as being "giant brains," they are in fact nothing more than high-speed morons. They can do nothing more nor less than what they are instructed to do by their human masters.

Univac's language is known as the binary code. It can understand only two numbers, namely, 0 and 1. Therefore all the instructions and directives given it must be in the binary code. For instance, the word "Jehovah" in English is recorded in magnetic symbols on tape in the same manner as sound picked up by a microphone is recorded on tape. Each letter of a word has its individual magnetic pattern. Thus the letter "J" could be recorded as three magnetic dots on the tape followed by a blank space and then again two magnetic dots. If visualized it would appear as, · · · · · . Of course, any one of an infinite number of other possible coded arrangements of dots and spaces could be used. In like manner each letter of the alphabet, each numeral, each punctuation mark or any instruction for the computer could be recorded in its own particular code. When the recorded tape is fed into the computer, the magnetic dots appear as "1's" and the spaces as "0's." To Univac the entire word "Jehovah" could appear in coded form as: 111011, 100011, 101101, 101111, 1111101, 110011, 101101.

In general, the electric circuits in a computer using vacuum tubes, transistors, diodes, etc., know only two conditions; the circuit is either "closed" or it is "open." These two conditions are interpreted by the computer as "1's" and "0's." Since electronic circuits in a computer can be opened and closed at a high rate of speed, Univac therefore is capable of reading each tiny "bit" of information recorded (dots) at the astounding rate of 2,500,000 "bits" per second. It can read the entire Bible from cover to cover in fifteen minutes flat.

Mathematical Computer Becomes Compiler

The production of the master tapes is merely the prelude to the work of compilation. The Herculean task now begins. Can an electronic robot determine the location of any text of Scripture? Can it choose to accept certain words and reject others? Can it list words in alphabetical order? In short, can it act as a substitute for human hands and brains? If so, how?

When a computer is used to compile a concordance the work is done in five successive major operations, each independent of the others.

First, every one of the nearly 800,000 words in the Bible is identified by book, chapter, verse, line and position in the line.

Second, all the small insignificant words are rejected, the 132 words such as "a," "an," "the" and certain conjunctions and prepositions that are not really necessary for a student to recognize the passage of Scripture.

Third, by far the most difficult, the words for the context are selected for each of the 350,000 entries.

Fourth, the key words together with their contexts are listed in alphabetical order.

And, fifth, the 350,000 entries are edited in preparation for operating electric type-

writers. From here on to the completed concordance the work is routine.

In order to gain an insight as to just *how electronic robots can perform tasks* that heretofore only educated, intelligent human minds could do, follow through in some detail how Univac can be used to reject insignificant words not necessary for the context. It should be remembered that in major operation No. 1 each and every word in the Bible had an identification tag, so to speak, attached to it. This "tag," of course, is recorded in magnetic symbols on the tape and in Univac's language.

Suppose that "an" is the word to be rejected. In operation No. 1, "an" is "tagged" as to book, chapter and verse, line and position in the line, and then another "tag" is attached that accompanies "an" every time it occurs in the Bible. In like manner every word to be rejected has its own identification mark.

The rejection process begins by feeding into Univac the four master rolls alongside another set of tapes containing the instructions directing Univac which words to reject. For the word "an" to be rejected, the instruction tape carries a recording of its identification mark. As the tapes are fed into the computer the recorded instructions are stored in its so-called "memory." Whenever the word "an" on the master tape appears in the computer, the instruction already stored in its memory recognizes the identification mark associated with the word. This recognition comes about because the identification mark is identical in form to that recorded on the instruction tape. The electric circuits in the computer are so designed that whenever a "tag" matches the instruction symbols a blocking action occurs, causing the word to be canceled out and therefore not recorded on the output tape. In like manner all the remaining "tagged" words are found and then ejected. The complete compilation of the concordance required no less than 1,800 instructions to direct Univac what to do and when.

During the first operation, four master rolls of tape along with rolls containing instructions were fed into Univac; out flowed 63 rolls. The second run required to be fed in the 63 rolls, the four masters and the instruction to reject the unwanted words; out came 26 rolls. The third time through produced in the output 26 more rolls, containing all the 350,000 contexts including their key words. The next run resulted in 26 more rolls, listing all the 350,000 entries in alphabetical order. Finally, during the fifth run, Univac added the necessary symbols so that the tapes could be used to control automatic high-speed typewriters. Out flowed more rolls containing the completed concordance in Univac's language. After being run through automatic typewriters, the completed compilation neatly typed in English on sheets of paper was ready for the printers.

Univac's Memory

Perhaps the most amazing feature of the entire electronic process is the "memory" device and the way instructions are stored therein. Early designs used columns of liquid mercury for storage purposes. Improved designs use fixed magnetic cores, rotating magnetic drums, magnetic tape, or cathode-ray tubes having long-persistence phosphorus on their screen. Regardless of the type of device used, the primary function of the "memory" is to introduce a time delay in a particular circuit of the computer.

That time delay in a computer is equivalent to a "memory" will become more evident when one considers that when a person memorizes a passage of a book, for instance, it is equivalent to introducing a "time delay," the length of the time delay may be any amount, from a brief moment

to many years, depending upon how good the person's memory is.

But how can a column of liquid mercury act as a memory? Can mercury think?

No, of course mercury cannot think; it can, however, cause a time delay. To understand how so, consider as an analogy the circulatory system of the body. In it the heart pumps a column of blood through the arteries to the extremities. Each beat of the heart sends out a pulse or wave that travels down the arteries and after a brief moment the pulse arrives at the wrist. The interval from the time the heart beats until the wave arrives at the wrist is the time delay. Similarly with a column of mercury in a computer; sound waves introduced at one end of the column will arrive at the opposite end a few milliseconds later and then cause a time delay also.

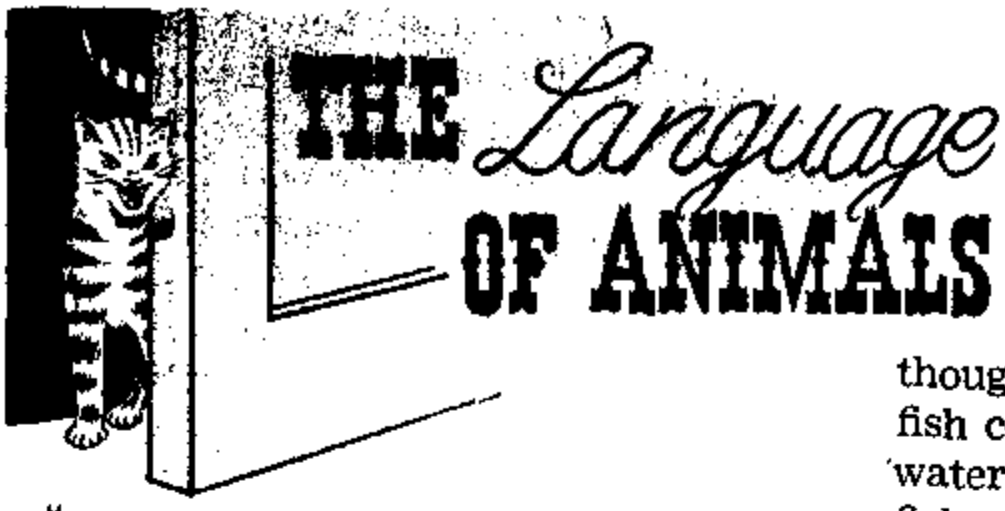
The sound waves traveling through the column of mercury are extremely short and are broken up into segments according to a prearranged code. The column is long enough so that many such coded segments can be stored at a time therein. Inasmuch as the segments are coded, any kind of instruction required can be spelled out in code and be kept in circulation for use whenever it is needed.

It was the 1,800 instructions written in code and stored in Univac's memory from time to time that directed the five major operations of the compilation. The entire project, from inception to completion, was accomplished in about seven years. However, the actual working time of Univac, exclusive of all preparatory work, programing, recording of routine instructions, etc., was only 1,200 to 1,300 hours. The electronic compiling itself was done in the amazing short time of 400 hours. The tremendous amount of monotonous, repetitious and arduous work that was eliminated by employing speedy electrons can well be imagined.

Undoubtedly, we are today entering an age wherein electronics and automation will be employed more and more to eliminate gradually drudgery and sweat of brow. And why should it not be so? Cannot the intelligence and marvelous organism of a creature "made in the image of God" be employed more efficiently than to operate a treadmill? A new day is now dawning, one during which liberty will be proclaimed throughout the land. Freedom from toil and sweat of brow is as certain to come to this earth as that the gleaming rays of a rising sun will usher in a new tomorrow. Do you not hail that glorious day too?

Interplanetary Padres

In the past few years there has been considerable speculation about space travel. It may surprise some to know that theologians have also soared to the realm of space speculation. Reporting on this *Time* magazine said: "The first interplanetary padre, confronted by an antennaed Martian or fly-eyed Venusian, will hardly know what to say about the Gospel. First he will have to find out how the space creature stands with God." Roman Catholic theologian Eduard Stakemeier of the Philosophical Theological Academy at Paderborn, Germany, said he felt planetary missionizing would be unwise, since the "church and His sacraments are [not] valid for . . . other planets." However, Dr. Michael Schmaus, professor of Catholic dogma at the University of Munich, *said: "The question* remains open whether He also has the significance of Redeemer for them. That in turn depends on whether these rational creatures have sinned and whether, like mankind, they need redeeming." Down on earth, meanwhile, there is a *spiritual vacuum.*



THE Language OF ANIMALS

AN INDIAN guide familiar with animals once remarked to a writer-naturalist that deer he had observed "talked" to one another. "Oh, well," the Indian added thoughtfully, "maybe animals don't exactly talk, but they sure know what they say." And indeed they do, because animals have a language. Though they cannot talk the way we do, they express their feelings in an amazing variety of ways.

Animal language, then, is more than the uttering of sounds. Just as humans have a language of facial expressions and a language of gestures, so animals can express fear, caution, joy, grief, gratitude and despair in more ways than by making sounds. Almost everyone knows that dog language involves more than barking; dogs communicate by smell, muscle tenseness, the raising of the hair and even by the thump of their tails. But we are especially interested in the language of sounds.

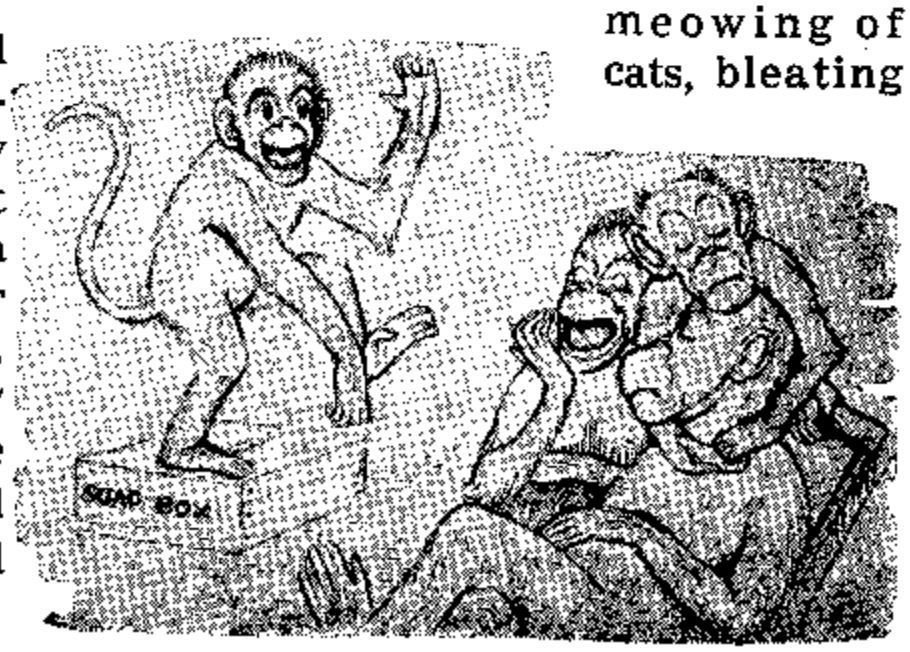
Do all animals make sounds? Almost all mammals do, perhaps even all. Many creatures of the field make sounds only very rarely, thus giving us the impression that they have no voice. Even rabbits have a voice; when in mortal danger they utter screams. "Giraffes," says Ivan Sanderson, "are not absolutely voiceless as popularly supposed: they have been heard to make a rather tragic gurgling whimper, and mothers make a whistling sound to call their young."

No Silence in the Sea

So much talking goes on in animaldom. Feelings are being expressed from the squeak of the smallest field mouse to the growl of the biggest ape. Even marine animals do a lot of talking. As yet, though, man understands very little about fish communication. We do know that the water is filled with submarine sound. Some fish cackle, some moan, whistle, bleat or buzz. Scientists using research microphones report hearing bizarre sounds in fishdom: the sound like that of coal tumbling down a metal chute, the sound of heavy chains being dragged over a wooden floor.

Bottle-nosed dolphins, naturalists found, have a speaking language made up of at least three sounds: a snapping sound made with the jaw, a whistling and a barking. All these are made under water and carry over a tremendous distance. Whales, the greatest creatures on earth, have a big vocabulary. The white whale's language is made up of high-pitched whistles and squeals, ticking and clucking sounds, meowing, chirps, bell-like sounds and even trilling. In the future naturalists hope to learn more about whale language.

Some animal talk is not so difficult for us to understand; in fact, the language of domestic animals is often easy to understand. We often hear the barking of dogs, meowing of cats, bleating



of sheep, lowing of cows and the neighing of horses. Horses have a neigh to express joy, another to express distress, another for terror; and there is also a neigh of affection often given to their masters when they first meet in the morning.

Dogs and cats have succeeded quite well in training us to understand their language.

The pussycat is persistent. She insists that we learn her meows for door-opening, whether it be the door to the house or the door to the refrigerator. And if meows fail to work she can always rub up against one's legs, a language of gesture that is often blessed with success. One of the most pleasant sounds in nature, part of the feline language, is the pussycat purr.

We understand dog language by the different modes of barking. There is the bark of joy or welcome, heard when the animal sees its master returning home. There is the bark of anger, heard when the animal suspects danger to himself or his master. There is the bark of terror, heard when the dog is suddenly frightened. So well do many masters know their dogs' language that they need only hear the barking and, without seeing their pets, they know perfectly well the feeling that is passing through the animal's mind.

How do animals learn their language? Is it by instinct, or do the parents give their young a course in speech instruction? One naturalist wanted to know, so he kept an ape alone from birth until five years old. This ape never heard or saw any other apes. The result: this ape was still able to express itself in ape language just as well as any other ape of that species. All its cries and expressions were made by instinct; they had not been learned. So animals inherit their language, something many a schoolboy wished were true also of the human race. However, it does seem that young animals in contact with adults do, to a certain extent, improve their language.

Language for Many Purposes

We cannot help but perceive that the sounds most animals make are not as pleasing to our ear as are the songs and some cries of birds. But the purpose behind animal talk is similar to the purpose of bird calls and song. Birds chirp and sing to instruct their young, to sound alarms, to proclaim ownership of a plot of land and to attract a potential mate. So animals speak up for the same kind of purposes.

The language of alarm is one of the most popular in animaldom. Excelling in this type of language is the hoary marmot of Alaska, an animal related to the common woodchuck. The marmot is fond of sprawling out on a rock to sun himself. But there is a peril to this. The golden eagle and the grizzly bear are fond of lunching on marmotburger. To avoid being on the eagle's menu, each marmot is an air-raid warden. When any marmot sees an eagle shopping for dinner he gives a piercing whistle. Instantly all marmots within hearing distance, which may be for more than a mile, dash to an air-raid shelter. Once the alarm has been sounded, the air-raid warden himself heads for cover. When the danger is past the sentry comes out and utters a lower-pitched whistle; this is the "all clear" signal. Gray heads pop up from all around the mountainside, and business in the marmot world goes back to normal.

Some animals stake out territories and boundaries and make it loudly known that they will not put up with trespassing. Two stags will often roar at each other across a boundary or walk up and down each side of the imaginary line. Sometimes they feint at the other's flank with the tips of their antlers. One naturalist, describing how a stag patrolled an area of twenty

acres covered by a grazing herd, said that he was "running round them continually, roaring every minute or less, scraping the ground with his forefeet, lying down thirty seconds, up again and running round the group with his muzzle outstretched and roaring as he ran."

Animals have a language of battle. The huge bull elephant seal starts his battle talk when a bachelor seal approaches his harem. The harem bull sends out a warning by opening his mouth widely and giving three or four long roars, followed by a number of shorter ones and finally one long one. If the bachelor is small he accepts the warning and goes away. But if he is big he moves in closer, thundering out in seal language an insolent challenge. This is too much for the harem bull, who refuses to take this back talk. He lunges at the bachelor in a fury. After a few good blows from the harem bull the bachelor goes elsewhere to do his talking.

Elephants and Apes

Elephants have quite a language. They make a variety of sounds, some in their trunk, some in their throat. A shrill trumpet sound expresses fear, sometimes anger. A roar from the throat may mean fear or pain. A peculiar hoarse rumbling in the throat may express anger or want, as when a calf calls for its mother. A low squeaking through the trunk may mean pleasure. Let some tigers come too near and an elephant will let out a sound of alarm or dislike, a metallic noise that is made by rapping the end of the trunk on the ground and blowing through it at the same time.

Apes have one of the largest vocabularies in nature. The Panama howling monkeys have a vocabulary of at least fifteen to twenty different sounds, but man understands only nine of them. In forests chimpanzees create a tremendous rumpus, roaring about, shouting and brawling among themselves. So rich is the chimpanzee's vocabulary that young ones use at least thirty-two different sounds. Their voice covers a wide range, from a wheezy giggle of delight to a loud light tenor call. It seems that some apes, the leaders of a tribe, can talk well enough to give a public talk in monkey language, or so one would gather from their actions.

In Macgrave's *History of Brazil* we are told of a species of South American monkey known locally as "preachers of the woods." In the morning or evening the leader may take a place apart from the rest and address the whole tribe from his pulpit. He talks to them in language loud and rapid, with the gestures of a Billy Graham. The audience listens in profound silence. When he signals with his paws the tribe cry out together; and after a few other expressions from the pulpit the discourse is over and the assembly disperses. When a tribal leader talks overtime no doubt he evokes expressions of disgust, and no small number of monks catch up on a few winks of sleep.

So animals are able to express feelings in their own way. Now man knows little about it, but in God's righteous new world, when the animal creation is brought into subjection to man, what great joy and pleasure will be his as he learns more of the intriguing language of animals!

Man-made Ten Commandments Discarded

A few years ago a British magazine ran a contest for the best new set of Ten Commandments. The magazine was swamped with a flood of entries. After wading through them, the editor finally had to admit that the Bible still contained the best.

PRIEST ACCUSE PRIESTS OF POLITICAL IMMORALITY

By "Awake!" correspondent in Canada

THAT Quebec politics are riddled with corruption is no news to any well-informed person. What made it news to Canada was the publication by two priests, Gérard Dion and Louis O'Neill, of a statement pointing out that the party of the church-supported political Premier Maurice Duplessis was responsible for blatant immorality, bribery and fraud. They also admitted that Roman Catholic priests were actively participating in these unprincipled activities.

As remarked by *Maclean's*, an influential Canadian magazine: "Charges of corruption are nothing new at election time. What made the commotion in Quebec exceptional is the unique source and scope of the indictment."

It said: "The accusers are two Roman Catholic priests. They charge not merely ward rulers but the whole population, and describe contemporary politics as a breakdown of Christianity. Most sensational of all, they place a large share of the guilt on their brethren of the cloth, the Roman Catholic clergy in Quebec, who they say have condoned and even applauded gross political immorality."

In their publication *Ad Usum Sacerdotum* (Latin, meaning "for the use of the clergy") published August, 1956, the two priests described the Quebec election as a "flaunting of stupidity and immorality," in which "lying was elevated to a system." Voters had been corrupted and browbeaten by "vote buying, abuse of the electoral law, threats of reprisal against those who do not support the 'right party, false oaths, impersonations, corruption of electoral officers."

And what of the priests? Do they take any action to maintain honesty and decency? Priests Dion and O'Neill admit: "There is reason to believe that the laity are not the only ones who are influenced by gifts in money or goods. Gifts to pious or welfare associations, contributions to parish associations know how to get through to some ecclesiastical souls. Some priests took part personally in the campaign. In a parish of a Quebec suburb a rector carried his kindness so far as to preach in his pulpit in favour of his candidate and he even solicited votes from door to door."

"That which should cause us the greatest anxiety," they continue, "is the fact that so few people seem to be scandalized by it all. Similar methods utilized in Communist countries arouse the indignation of our good people and raise the zeal of our Catholic journalists. In the province of Quebec, they quickly receive popular absolution. People even boast and laugh about it as though they were innocent pranks."

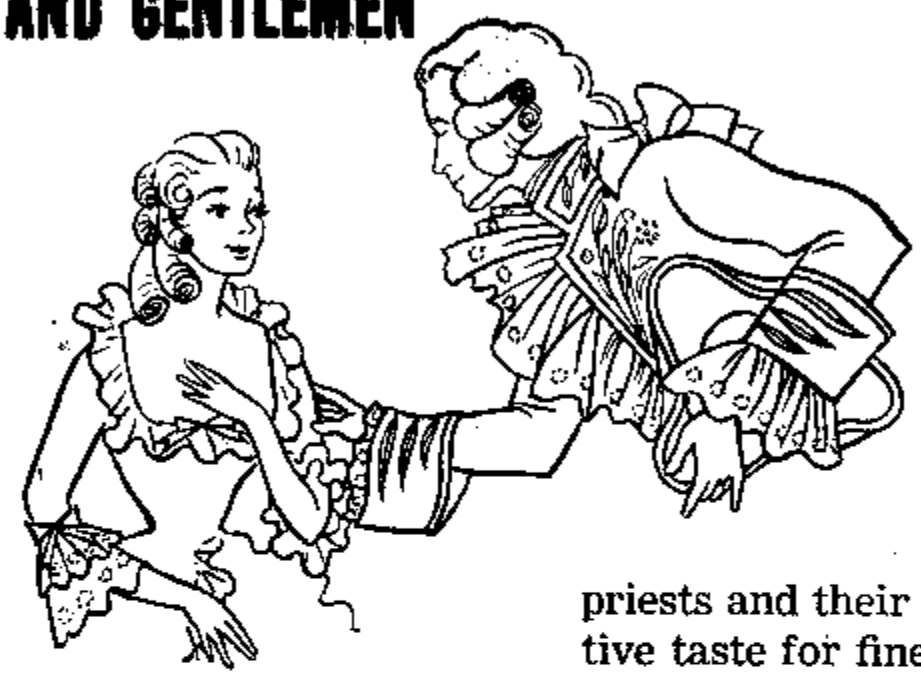
Another Catholic writer, Murray G. Ballantyne, says: "It is the political immorality of Catholics which scandalizes Protestants . . . the biggest obstacle to their conversion is our scandalous indifference to public morality. How, they ask, can a church be true when its members freely lie, cheat and sell themselves in political matters? I have found that political immorality is much worse among the Catholics of Quebec than among the Protestants of other provinces."

Quebec is notorious for both political immorality and religious persecution. Ten years ago Jehovah's witnesses published many facts similar to those now admitted by Catholic priests and writers. But when Jehovah's witnesses said it, Duplessis, the politician who keeps power by these methods, promptly shouted that it was sedition. He tried to prove it in court and failed. Now these infamous conditions are publicly admitted, vindicating Jehovah's witnesses and condemning the Catholic leaders, both political and clerical.

Meanwhile Jehovah's witnesses have faithfully continued to preach to the honest people of Quebec decent Christian principles and the message of Jehovah's kingdom under Christ Jesus. Many good people of Quebec have become disgusted with the evil around them and are now glad to study the Bible with Jehovah's witnesses and preach it and live up to it. They do not have a hypocritical double standard of morality.

Little children, let us love, neither in word nor with the tongue, but in deed and truth.—1 John 3:18, New World Trans.

LACE FOR LADIES AND GENTLEMEN



CAN you imagine your husband demanding that you trim his shirt collars, sleeves and garters with the finest of lace? You would think he had gone insane or effeminate. But there was a time when lace fluttered the hearts of men more than it did women. Men adorned themselves with it profusely.

When King Henry II of France wore a lace ruff, or fraise, to hide a scar on his throat, it set the style for men to follow —and they did in a big way. At one period the ruffs were not only enormous in size but were stiffened so that a man's head appeared as if it were being served on a large lace platter. Many of the ruffs were wired, in addition to being starched. But the most popular method was to stiffen the lace with starch alone.

When the long wig came into fashion the stiff ruff was abandoned, but lace was still worn by men. They enjoyed it as cravats, as ruffles at the wrists, as a trimming on gloves, on shoes and garters. Even the brave soldier marched into battle in silk stockings and lace ruffles. Cinq-Mars of France is said to have worn the most exquisitely trimmed boots of any gentleman, and at his death he left three hundred pairs, all elaborately decorated with lace in various styles.

One entry in the wardrobe accounts of King Charles I reads: "994 yards of lace for 12 collars and 24 pairs of cuffs; 600 yards for trimming the king's nightclothes." When you consider that it took ten months for a clever lacemaker, working fifteen hours a day, to complete a pair of cuffs that cost anything up to £4,000, you can get some idea of the fabulous sum the above entry represented.

Not only kings but priests and their lords cultivated a distinctive taste for fine laces. Many humble folk turned over to the church the product of countless hours of toil, having been told that by this means they could win favor with God. The laces of the Vatican are magnificent in the extreme, defying description. Those belonging to a cardinal, however, are sold at his death and are often purchased by the one newly elected.

The ladies and lassies have also loved the delicate, fragile features of lace. At first they wore a flaring lace-bordered collar and a lace cap that attractively framed the face. The little lady also decorated her elbows with ruffles to show off her shapely arms, while flounces, aprons, shawls, veils and fans of marvelous design and workmanship added distinction to beautiful costumes. Lace became the visible evidence of elegance, good taste and wealth. It was used to adorn the carriages of the wealthy as well as their boudoirs, dressing tables, beds and even their baths.

Bridal lace was exquisite in design. It was invariably made of white flax thread, and its pattern consisted mainly of sym-

bols and devices of the family of the bride who wore it, or that of her husband. The lace was often put aside after the marriage. It was carefully laid away and sprigs of lavender or perfume scented the artistic needlework. In many instances, and especially if the bride died young, the lace was brought forward and used to deck her burial robe. In Italy, however, the lace was handed down as a precious heirloom.

When the prince of Wales and the princess Alice were married the king of Belgium gave her a magnificent lace gift. It was a superb dress of Brussels *point gaze,* valued at $10,000. This dress was said to be a marvel of beauty. No wonder, at that price! But lace was rather expensive, even back there when there was little money in circulation and prices were very low, comparatively speaking. Queen Mary of England managed somehow to run up a lace bill of $10,000 in a year's time. And her husband, who was still more lavish in his use of lace than she was, spent over $12,000 for lace in 1696. Queen Elizabeth I is said to have left three thousand dresses behind her, nearly all of them being ornamented with lace in a more or less lavish manner.

Where and How Did It All Begin?

Where did the fabulous art of lacemaking originate? And too, how and out of what is it made? No one definitely knows where the art originated. There is no authentic record concerning the existence of lace until about A.D. 1400. Legend has it that a devout maiden, whose family lived in dire poverty, was praying to the "virgin Mary" as to what she could do to help her poor family. Just then a gossamer cobweb fell from the ceiling into her lap and indelibly set a marvelous pattern on her dress that she succeeded in copying with fine thread. That is how some say lacemaking began. But more authentic reports show the lace craft developed slowly through the years.

Some believe that Italy produced the first lace made with the needle, or "needlepoint lace," and Flanders the first pillow lace, but it is impossible to tell which was the earlier production. Most modern writers concede the earliest invention of lace to Italy, however.

For years lace manufacture was confined exclusively to convents, and its use to the Roman Catholic Church. Many nuns under the vow of poverty could not appropriate fancywork to their own use, so they spent their time decorating their churches —the altars, images of Jesus, virgin and saints, as well as the priestly robes, grave clothes and other articles used in religious services—with the most artistic needlework that they could devise. Hence lacemaking was called "nun's work." The monks also became skillful lacemakers. In the convents instruction was given to the amateurs. Then schools were opened in which children and women also were taught to make lace and do other work with the needle. Even the daughters of kings were sent to be instructed in these womanly arts.

Lacemaking, Patterns and Thread

The most ancient laces were made of silk, gold and silver threads. In later years flax thread became popular, and for centuries it was about the only thread used for lacemaking. Once flax and cotton were made into lace it was difficult to detect the difference between them, but experts say that the linen is slightly softer than the cotton and it is also considered more durable.

To realize fully the ingenuity and patience required for lacemaking you have to see it being done. Women sit in the doorways of their cottages, their nimble fingers flying back and forth at an incred-

ible speed over a kind of a cushion placed on their lap or on a stand in front of them. Hour after hour this goes on and rarely do they lift their eyes from their work. Bobbin lace is made on a hard pillow, which is why it is sometimes also called pillow lace. The pattern is drawn on parchment that is fixed onto the pillow, in which pins are stuck at regular intervals and moved as the work progresses. The various threads used are wound around bobbins and woven in and out of the pins to form the pattern. The more delicate the lace and complicated the pattern, the greater the number of bobbins used.

Early patterns were comparatively simple in design. A story is told about an Italian girl who received a branch of seaweed from her sailor lover. Its exquisite beauty of outline attracted the girl's attention. "You have brought me something beautiful," she said, "the most graceful pattern for my lacework that I have ever seen." So with her needle and thread she imitated the coralline pattern almost perfectly. This, the story says, is how "mermaid's lace" got its start. The finest patterns of modern lacework are derived from the fantastic shapes the frost takes upon windowpanes.

The ancients used a thread as even and fine as cobweb to make their laces. Skillful and experienced hands had to spin the thread. So delicate was the thread that it was feared that light and heat destroyed its quality. In dark, damp cellars it was spun. So sensitive did the spinner's touch become that every trifling variation in the size of this cobweb was quickly detected and remedied. A background of black cloth or paper was arranged for the thread where a ray of sunlight fell upon it, to assist the sight in rendering it as distinctly as possible.

Day after day in the gloom and dampness of this cheerless room the spinner worked. The fingers grew sharp and thin, worn from weary spinning and feeling the thread for the slightest unevenness; the eyes grew dim from the perpetual strain upon them. Often spinners lost their sight entirely while they were still young in years. The amount of thread that these workers drew from a single pound of flax is almost beyond belief. In Brussels, from one pound of the flax, thread has been produced that was worth in value from $1,000 to $3,000. No wonder, with the thread so costly, that laces were almost priceless.

Today, however, the invention of machinery has made lacemaking a dying art. Handmade lace is necessarily so costly because of the work and long hours involved. But travelers in Europe can still come across some villages where old-fashioned lacemaking remains a means of livelihood. But these places are vanishing rapidly as neither heart nor hand of the rising generation is for keeping up the fading art.

WRIST WATCHES WITHOUT MAINSPRINGS

¶ Ever since its invention in 1480 the mainspring has supplied or stored power for portable timepieces. Observers are now wondering whether the mainspring may go the way of the dodo: Recently the Hamilton Watch Company put on the market a man's wrist watch without mainsprings—an electric wrist watch. The new type wrist watch is about the same weight and size as a conventional one, but instead of a mainspring the new watch has a tiny battery. Called the energizer, the battery is about the size of a small shirt button and is attached to the balance wheel. Complaints of wrist watch wearers of tomorrow may well be, "Oh, my battery is dead." Then they will have to go to the jeweler and get a new battery for $1.75. That should keep them on time for another eighteen months.

No Ceiling on Desires

Writing in *Harper's* magazine of June, 1956, Russell Lynes comments about today's materialistic world: "What, I would like to know, is so all-fired wonderful about prosperity? People are getting ruder. Service of all sorts is deteriorating. Juveniles are getting more delinquent. Traffic is becoming impossible. Advertising, no longer motivated by the need for making converts, affects an air of studied lunacy. . . .

"Almost every month sees the publication of another cookbook for sufferers from ulcers or hypertension (the 'salt-free diet'). The *Harvard Business Review* publishes a study of 'The Executive Neurosis.' A social anthropologist at Harvard says that 'social mobility' (or social climbing) on the part of women generates anxiety in men and anxiety generates ulcers. In Vienna Professor Erwin Stransky says that women 'drive men to earn more and more money to satisfy their desire for luxury' and that this results in nervous disorders among businessmen. The Metropolitan Life Insurance Company reports that 'more men than women are hospitalized for mental disorders in the United States.'

"Doctors are worried about the increasing unauthorized use of tranquilizing drugs like Serpasil and Miltown. The dean of the Psychoanalytic Clinic of Columbia University said on March 17: 'We live in an age of enormously increasing anxiety, despite the fact that "we've never had it so good."' He blamed this on 'the absence of a ceiling on aspirations.'"

Long before the dean brought up this matter of the need for a ceiling on desires, a Bible writer said: "We have brought nothing into the world, and neither can we carry anything out. So, having sustenance and covering, we shall be content with these things."— 1 Timothy 6:7, 8, *New World Trans.*

Women Materialists

When the word "materialists" comes up, people usually think of men. This is a mistake, according to Mary Ellen Chase, writing in *Life* magazine of December 24, 1956, under the title "What U.S. Woman Has Accomplished." She points out that women can be materialists not just in the matter of clothes and even suggests that women are often more materialistic than men. She explains:

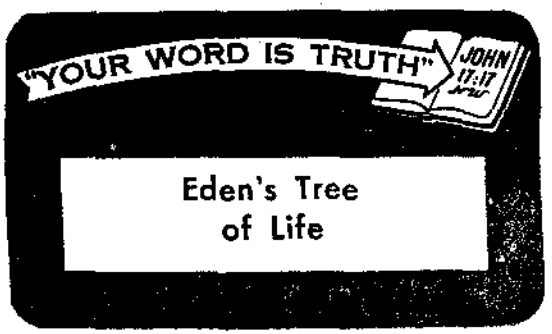
"The longing after things enters into this dreary picture, especially in the case of younger women in the early years of marriage. And unfortunately they long for things neither advisable nor possible on the average family income. These possessions, which apparently offer magic to subdue discontent and boredom, must in many cases be bought on the installment plan: television sets, new cars, all manner of those household appliances which often only make possible a dangerous amount of added and misdirected leisure.

"The payments for them, with skyrocketing interest, certainly increase the anxiety and uncertainty which the things themselves hopefully promised to assuage. I cannot think it unfair to suggest that in nine out of ten of these cases of wobbling credit and rising debt women bear most of the initial responsibility. . . .

"The overwhelming desire for them may arise from a reluctance, perhaps half-unconscious, to aim for those immaterial possessions which are far harder to achieve, those intellectual and spiritual values and activities which alone give meaning to one's life."

GOVERNMENT BY ASTROLOGY

An editor for *U.S. News & World Report* was one of the few persons recently allowed to enter the remote Kingdom of Yemen. This primitive country is ruled with an iron hand by the imam, Saif al Islam Ahmad. Commenting on the imam's court, the editor said in his cabled article, published in the magazine of February 15, 1957: "There is a court astrologer who wields tremendous influence. A couple of years ago a man who held the title of Foreign Minister complained that his advice was disregarded because it conflicted with that of the astrologer. That conflict was ended with the departure of the Foreign Minister."



WHEN God created Adam he did not make him deathless or immortal, but Adam's life had to be sustained by the proper food, and his loving Maker provided for this human need.

Not all the needs of man were for material food. There must be gratification of all his other senses in order to keep him in a balanced state. There must be food for the mind, too, and for all these needs man's heavenly Father made due provision. Thus man's life would be a pleasure and he would have every reason to love and thank his Creator and God.

We read that "God made to grow out of the ground every tree desirable to one's sight and good for food and also the tree of life in the middle of the garden and the tree of the knowledge of good and bad." For man's own good, Jehovah told him from which trees he could eat and which he could not.—Genesis 2:9, *New World Trans.*

Some critics scoff at this account and say that it is strictly folklore, legend. Others say it is an allegory or symbolical representation of a heavenly state. But neither Jesus nor any of the Bible writers treat the Eden account as an allegory or a myth or a symbolical representation of a heavenly state. They all, without exception, accepted the account as literal, and for that reason we do too.

There were evidently three main kinds of trees in Eden, (1) those "desirable to one's sight and good for food"; (2) "also the tree of life in the middle of the garden"; and (3) "the tree of the knowledge of good and bad." The trees of the first class were pleasant to eat from and were, of course, for nourishing man's body and keeping it alive in perfect health. As long as man stayed obedient and fulfilled his Maker's purpose in putting him on earth he would be allowed to eat of those good-looking, fruit-bearing trees and thus remain perfectly well and in perpetual youth.

The expression "the tree of life" should not be understood to mean that first class of trees. True, that first class did keep the perfect man alive with their fruits, but just for that they could not be called the "tree of life."

Thousands of years later trees outside Eden were spoken of as being for the life of man, and yet they could not for that reason be called the "tree of life." When besieging a condemned enemy city the Israelites were told: "In case you should lay siege to a city many days by fighting against it so as to capture it, you must not ruin its trees by wielding an ax against them, for you should eat from them, and you must not cut them down, for is the tree of the field a man to be besieged by you? Only a tree that you know is not a tree for food, it is the one you should ruin and you must cut it down and build bulwarks against the city that is making war with you, until it falls."—*Deuteronomy* 20:19, 20, *New World Trans.*

Before Adam was driven out of the paradise of Eden, neither he nor his wife had tasted of the tree of life, which is definitely said to have been located "in the middle of the garden." God the Planter knew that this special kind of tree was in that location, even though man did not know.

Disclosing now the presence of that tree in the heart of the extensive park, Jehovah God explained that the very purpose in

driving man out of Eden was that he might not eat of the "tree of life" and live forever.

The account shows this: "And Jehovah God went on to say: 'Here the man has become like one of us in knowing good and bad, and now in order that he may not put his hand out and actually take fruit also of the tree of life and eat and live forever,—' With that Jehovah God put him out of the garden of Eden to cultivate the ground from which he had been taken. And so he drove the man out and posted at the east of the garden of Eden the cherubs and the flaming blade of a sword that was turning itself continually to guard the way to the tree of life."—Genesis 3:22-24, *New World Trans.*

There is no record that Jehovah God mentioned the tree of life to man before He drove man out of paradise and stationed these heavenly creatures, the cherubs, in front of the place, to prevent man, under the guidance of Satan the Devil, from reentering and locating the tree of life and eating and living forever.

When Adam set out to gain knowledge of bad in a sinful way, in a way contrary to God's command, God did not want him any longer in Eden, nor did he want him to eat at all of the tree of life in the middle of the garden. So he drove out the man and his wife and prevented them from returning.

God would be at disagreement with himself if he let the death sentence fall upon Adam and at the same time let him find his way to the tree of life and eat of it. So God prevented Adam from ever locating the tree or grove of life, and from eating and living forever.

This particular tree was spoken of separately from the trees that were fair to look on and pleasant to eat from. So the name of this tree argues that it was not its fruit itself that provided a living forever. The mere eating of the tree was a symbol, and it meant eternal life. The privilege of eating from it, a person's being permitted to approach and take its fruit, meant or symbolized that the eater must be favored with the right to live forever. Adam and Eve, with death sentence resting upon them as sinners, did not deserve to have any such right bestowed upon them; for which reason God cut them off from all access to the tree of life.

The death sentence meant one thing; the eating of the tree of life meant the opposite thing. The two could not be blended, for no sinner deserves the right to live forever anywhere. As all of Adam's offspring were born in sin, hence under the condemnation of death, all approach to the tree of life in Eden was cut off from them, too.—Romans 5:12.

The tree of life stood as a guarantee of life everlasting to all those who would maintain their integrity toward God, and, when tried and approved by Jehovah, such would be granted life everlasting. Because of his willful sin Adam failed to gain that guarantee in the garden of Eden and he could not symbolize that guarantee by eating of the "tree of life," there being no guarantee of eternal life in any place to sinners against God. The Bible does not indicate that, when Paradise is restored to earth and extended all around the earth, the "tree of life" will be restored with it. God will not need such a tree to symbolize by the privilege of eating therefrom that he has justified those who prove faithful to his kingdom of the new world to eternal life in the earthly paradise of that endless world. Those justified to eternal life will have proved themselves faithful, not by refraining from any "tree of the knowledge of good and bad," but by proving themselves loyal to Jehovah's universal sovereignty when Satan and his demons are released for a little season and then destroyed.—Revelation 20:7-15.

Jehovah's Witnesses Preach in All the Earth

Japan

THE Japanese are a people who go out of their way to make a stranger feel at home. For the most part, they are kind, polite and lovable. The Watch Tower Society missionaries who have come here to preach the good news of Jehovah's kingdom are warmly welcomed. They are greeted with smiles and bows. Even the foreign missionaries bow in greeting. Anyone who has lived for some time among the Japanese must feel bad-mannered and out-of-place if he does not bow.

Most of the Japanese witnesses carry their Bible literature in conventional leather bags, but not all carry bags. Some have their Bibles wrapped in artistically painted cloths. In many ways these wide cloths are more adaptable than bags. For example, when the Japanese housewife goes shopping she carries this folded cloth in her purse. There is no extra bag to carry until she starts to make her purchases, then the goods are placed in the center of the wide cloth, the corners are folded over and knotted, and it is then carried by the knot. A bag that is always as large or as small as its contents.

Preaching to the humble people of Japan is a delightful experience. The Japanese usually do not have doors to their houses, as Westerners know doors. There is a light wooden sliding frame with glass panes. Slide this open and you will find yourself confronted by a porch on ground level, with a high step at the other end. This porch is known as the *genkan*.

Will anyone be home? The number and size of the shoes lined up before the step will indicate who is on the inside. There is no bell to ring and you cannot knock at the door above the step because its panes are made of paper. So you politely call out, "Excuse me, please!" From somewhere inside comes an answering "Hai!" Soon the lady of the house appears and kneels graciously at the opened door. You state your mission. She may respectfully run and get a cushion, placing it on the step for you to relax on as you talk. After the opening remarks, she may raise an objection, such as, "We are all Buddhists," "I'm too busy," or, "When the children grow up, then I will have time to study."

But whether she is interested or not, she will usually be polite. The Japanese receive the Christian minister kindly, and almost always grant him a hearing. How different from many professing Christians in Western countries, who immediately become rude when someone starts talking to them of a religion different from their own!

When you say farewell the lady of the house will bow profusely and say, "Thank you ever so much for your kindness in calling." Even though opposed to the message, she will usually say this. If you are to conform to Japanese customs you must then say, "So sorry to have interrupted you." Then it is good-by and the visit is over.

If this party showed interest and you made a return call, you would be invited in. This time you would ascend the big step, shoeless. It is here in the homes of the Japanese people that you begin to appreciate their customs, their background, and, above all, their kindness of heart. Very often you will be provided with welcome

Japanese tea and cakes, or fruit. In return you try hard to explain the hope of everlasting life that God gives.

If you start a Bible study with this householder, you will be conducting it on the floor, because that is the way studies are carried on in Japanese homes. It is at first awkward to sit with your legs crossed. The Japanese do not find it difficult, because they have been trained from childhood to do it. But you will soon find three or four comfortable positions for floor-reclining and can make yourself at ease for an hour by changing periodically from one position to another.

In the summertime the sliding-door walls of the room will be removed, so that the rice-straw mats on which you sit extend with practically no interruption into the landscape of the garden. In the wintertime wood shutters enclose the house on the outside. But the house stays cold most of the time. A few glowing sticks of charcoal provide the only heat. But there is enough heat to warm the hands and that is about all.

The Bible study moves along interestingly. At first it is difficult for a foreigner to read the complicated Japanese characters, but by listening you soon learn to distinguish the sounds. Before you know it you can repeat the books of the Bible, learn a vocabulary of Bible words and expressions, and, in due time, actually speak the language. Step by step, Bible knowledge has replaced superstitions, the family shrines of Buddha and Shinto are ousted, and instead of attending the Shinto festivals the housheoulder attends the *Watchtower* study and other Bible meetings at the Kingdom Hall. Soon the householder will be baptized and join you in preaching the Kingdom message.

Last year the Japanese witnesses enjoyed a 27-percent increase in their ranks, 592 ministers preaching God's kingdom in the land of the rising sun.

The heavens declare the glory of God; and the firmament sheweth his handywork.—Psalm 19:1.

- How some people try to use God like a magic charm? P. 3, ¶6.
- What has been predestinated? P. 6, ¶1.
- How best to choose your own destiny? P. 7, ¶4.
- What possibilities educators see in TV? P. 9, ¶4.
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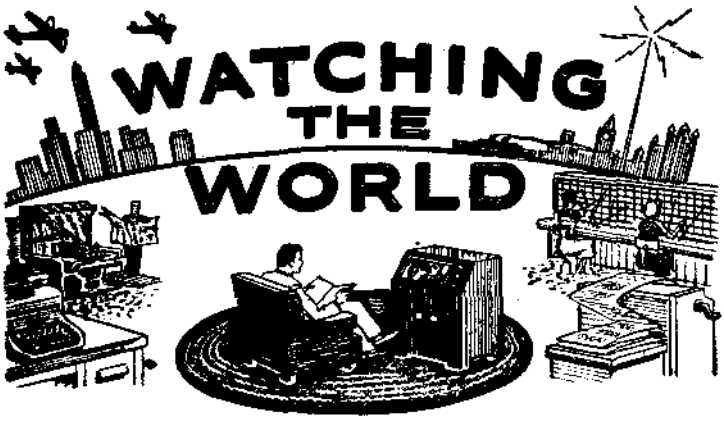

The Jordan Whirlpool

◈ Young King Hussein of Jordan, after seizing power (4/10) to save his country from crumbling, warned outsiders to keep hands off Jordan. Hussein then purged his government of pro-communist elements, but vowed no change in Jordan's basic policy of "Arab unity," "positive neutrality" and opposition to Israel. Many Jordanians evidently were not pleased with Hussein's action. Street rioting broke out (4/24). Martial law was imposed on principal cities, and the Jordanian police force was placed under direct army command. The king blamed international communism for the riots and for "efforts to destroy my country." The U.S. sounded an unusual warning to Communists to keep hands off Jordan, that the U.S. regards "the independence and integrity of Jordan as vital." As a show of strength, the U.S. ordered its Sixth Fleet to the eastern Mediterranean. Foreign ministers of Egypt, Syria and Saudi Arabia met together (4/28) in Cairo to discuss the Jordanian situation. They felt confident that their parleys would yield quick results.

Zigzag Diplomacy

◈ Western diplomats say that Russian diplomacy took a change (4/13) for the better, when it began eulogizing Franklin D. Roosevelt in the Moscow *Literary Gazette*. Two days later Nikita S. Khrushchev, Communist party chief, had friendly words for the ambassadors of Yugoslavia and Norway. Khrushchev felt that the Communist and capitalist worlds should agree to compete but to exist together in peace. Communism, he said, "will conquer mankind's hearts." "We shall never take up arms to impose the ideas of communism upon anyone." Soviet Premier Nikolai A. Bulganin also spoke softer words: "There again appears a possibility for relaxation of international tension, improvement of relations, and development of contacts between nations," he said. Lest the West mistake Russian smiles for weakness, Khrushchev coupled his sweet notes with a warning: "Do not joke with us. Do not try to test us like you did in Hungary with the *putsch*. You think of doing it, not only in Hungary, but also maybe in East Germany. Be careful. We are not saints and if necessary we will rap your knuckles." With the coming of spring, the wooing Russian mating call is, "Let's live and let live," a disarming serenade to any unsuspecting maid.

Nasser Wins

◈ Ever since Nasser nationalized the Suez Canal last July 26, the West has tried to dislodge him from his formidable position and still keep peace with the Arabs. Before the invasion the most the West was able to get from Nasser was an agreement to a statement of six principles by the U.N. Security Council. Then Nasser appeared to back down even from this commitment. On April 24, however, Egypt published a solemn declaration making important concessions to the Western six-point formula. She agreed to abide by the Constantinople Convention of 1888. But she declared emphatically that she would not share canal operations with any outside authority, that she would operate the canal and collect the tolls in advance. Egypt agreed to refer the question of Israel's right to the use of the canal to the World Court and abide by its decision. Both the British and the U.S. appeared ready to accept Egypt's terms. On April 19 the first British ship steamed into the canal, paying its tolls to the Egyptian Suez Canal Authority. Five days later (4/24) the first U.S. vessel entered the canal to pay a toll of $10,295 to the Egyptian agency, but under protest. Other nations' ships are now using the shortcut. For all intents and purposes President Nasser appeared to have won the nine-month-old fight for sole control and operation of the Suez Canal.

Caught in a Squeeze

◈ Since the 1953 strikes there have been relatively few signs of working-class dissatisfaction in France. But the cost of living has been going up, far outstripping salary levels. Food prices have gone up between 25 and 30 percent in the past fifteen months. The workers are beginning to feel a squeeze in their budgets. A 48-hour warning strike was called (4/17). The strike stopped railroad traffic throughout France. About 80 to 95 percent of the 365,000

railroad employees had joined the strike. The workers wanted a 10-percent wage increase. Union officials said that 10,000 trains had been halted and 1,000,000 potential passengers stranded as a result of the strike. Travel by Air France was briefly disrupted. Limited work stoppages also had been called in garbage collection, water, hospital, gas and electricity services. The strike was especially effective because of the close co-operation among France's three most powerful labor unions: the Communist-led General Confederation of Labor, the Roman Catholic Workers Federation and the Socialist Workers Force. The strike that ended as scheduled (4/19) was estimated unofficially to have cost the equivalent of at least $7,500,000 the first day in loss of passenger and freight revenue.

Pope's Easter Warning

◈ An estimated crowd of 1,200,000 jammed New York city's Fifth Avenue on the warmest Easter in seventy-eight years. The temperature soared into the eighties as the sun shone brightly. White hats and mink stoles took the spotlight. Churches were filled to overflowing. Many listened in secondary rooms to which services were piped. Duplicate services were held in many churches. Easter celebrations were marked in Jerusalem with sunrise services. Moscow's Easter was dimmed by murky weather and drab skies. Pope Pius XII, in his Easter speech, said that today's world is still in the darkness of the night despite scientific advancement. "Is it not perhaps true that science, technology and organization have often been sources of terror to men?" he asked. "They are, therefore, not more certain now than in the past. They see clearly that no progress, taken by itself alone, can make the world come to birth again." On April 21 the pope again warned the world against a nuclear storm.

Mission Against the Atom

◈ World opinion is being marshaled against the continuance of atomic tests. Dr. Masatoshi Matsushita of Tokyo, special envoy of Premier Nobusuke Kishi, pleaded unsuccessfully with the British government for suspension of its proposed nuclear tests. Dr. Matsushita then proceeded to Rome, where he informed the pope of his mission. Pius XII, in a note to the Japanese government, spoke of the grave danger of a nuclear "race toward death." The pope appeared unconvinced of the effectiveness of atomic weapons as a deterrent to war. From Rome the Japanese envoy traveled to the U.S., where he conferred with Secretary of State Dulles. Dulles reportedly told him that to halt nuclear tests would be "impracticable," that it would be folly to cancel atomic tests until there was some kind of international disarmament agreement. The Japanese people have been warned that their atmosphere is "rapidly becoming contaminated" from nuclear tests. The warning advised housewives to boil drinking water and wash all fresh fruit and vegetables. Dr. Albert Schweitzer, 82-year-old missionary surgeon, philosopher and musician and Nobel Peace Prize winner for 1952, added his voice to the growing world chorus to end nuclear tests. That nuclear weapons have no deterrent power was made plain by Russian Defense Minister Marshal Zhukov, who said: "If there are weapons, they will be used."

Decimal Money for India

◈ India took a giant step forward toward easier contact with the world when she placed the currency of the country (4/1) on a decimal basis. For 132 years Indians figured sixteen annas to the rupee, twelve pies to the anna. That might seem easy enough, but to multiply by twelve and sixteen is not as simple as multiplying with ten. So from now on the rupee will have an even hundred parts. The people have been warned that the change may not be easy to begin with, but as soon as they get accustomed to it they will like the decimal system better. Government researchers have found that 103 out of 140 coin-issuing countries were using the decimal system for coinage, that nineteen out of twenty persons were living under the decimal rule. This change, however, is only the beginning of changes to come. Within the next fifteen years India plans to simplify her system of weights and measures so that they will be figured in units of tens. In 1951 it was found that 1,100 villages of India had 143 different systems of weighing and measuring. For example, a maund is supposed to be eighty pounds. But officials found about 100 different kinds of maunds in use. The difference between them could mean famine or fortune to the merchant, depending on where he sold his product.

The Call to Prayer

◈ In the heart of the diplomatic center of the world, Washington, D.C., now stands a graceful white mosque. So far as is here known this is the only air-conditioned mosque in the world. Its minaret rises 160 feet above the street and the mosque itself sits at an angle, so that the faithful who pray face the east, toward the Moslem holy city, Mecca. Five times a day from this new Islamic center, over a loud-speaker and tape recorder system, comes the call for prayer: *"La ilaha illa Allah, Muhammed rasulu Allah,"* meaning there is no God but Allah, and Mohammed is his prophet. The New York *Times* listed some of the

mosque's splendor: "Prayers tape-recorded in Cairo by men whose voices are famed in the Arab world for their sonorous qualities. Lofty domes and arches in the Egyptian style, decorated with molded plaster, shaped and painted by artisans from Egypt. Walls of blue and white tiles, the gift of Turkey. Heavy carpets, the gift of the Shah of Iran. Air conditioning." The mosque has already become a tourist attraction. When completed the building alone will have cost $1,250,000 —a contribution from fifteen Moslem countries.

A Danish Exodus

◈ Danes by the thousands are leaving their homeland to make new homes in other lands. Emigration officials say more than 20,000 have left the country since 1945. The number has slowly been increasing. In 1956 over 5,000 left the country, twice as many as left in 1955. This year the total number is expected to reach 10,000. Two reasons are generally given for leaving the country: heavy taxation for one, and unemployment for the other. Canada is the favorite land of the emigrating Danes; next, Australia, with the U.S. third. The Australian and New Zealand governments supply Danes with partial or entire payment of their passages. The Canadian government has an arrangement whereby transport costs are advanced to those who cannot pay, a two-to-three-year, interest-free, loan agreement. A recent poll in Denmark disclosed that 18 percent of the country's population of 4,000,000 would be glad to take up residence elsewhere.

Prostitutes Protest

◈ For years prostitution has been a perfectly legitimate business in Japan. A new law, however, went into effect (4/1) making prostitution illegal. The law was hailed as a milestone in the country's social progress. Under the new law, however, offenders will not be punished for another year. The government expects that those put out of work will be absorbed into new fields of employment by that time. It will not be easy for many to find work, because unemployment is a current problem. It is estimated that 200,000 full- or part-time prostitutes, in addition to brothel operators and others, are faced with finding jobs. Persons engaged in the business of prostitution are highly organized throughout Japan. These are demanding that the government compensate 180,000 yen ($500) each for the loss of their livelihood. They say this amount is equivalent to six months' earnings. Others who are connected with the profession in other ways are complaining that their business has declined something drastically since the new law was passed. They too are demanding government assistance in relocating.

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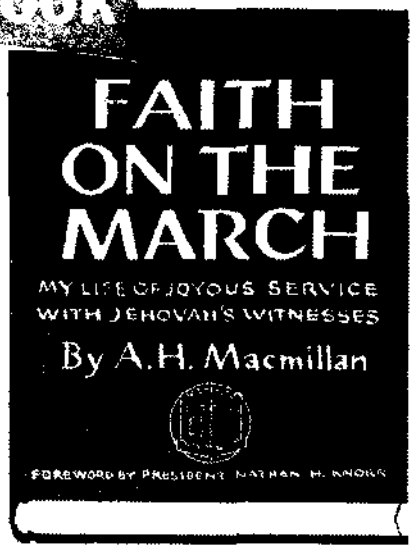

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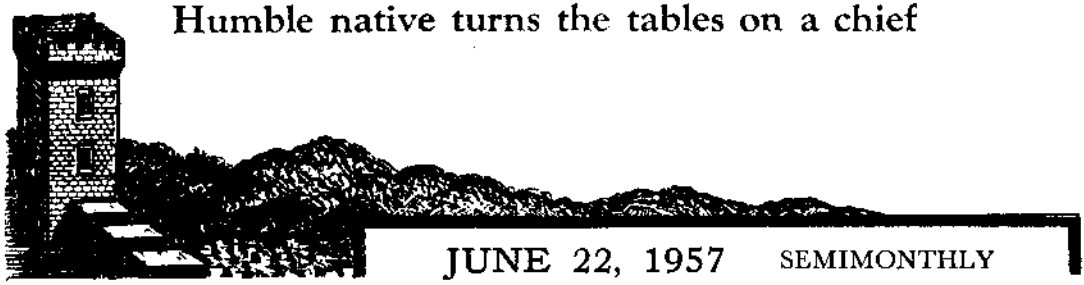

JUNE 22, 1957 SEMIMONTHLY

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Awake!
"Now it is high time to awake."
—Romans 13:11

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Astrology's PAGAN ORIGIN

PROBABLY few people who see the astrological charts and forecasts in stores, on newsstands and in newspapers know the origin of astrology or the utter paganism of which it is a part. Astrology, of course, is the belief that the stars and planets and their movement affect the lives and destiny of men and nations. What could prompt such a strange belief?

The ancient Babylonians believed that the sun, moon and planets were gods, and they thought that the movement of these heavenly bodies represented the activity of the gods. The gods, they believed, greatly affected their welfare, and so the people believed that the movement of the heavenly bodies more or less predestined human lives.

Yet people today who would scoff at the ancient pagan idea that Mercury, Venus and Mars were gods still follow the ancient belief in astrology that this belief in star gods spawned. *The Encyclopedia Americana* says under "Astrology" that this belief remains "a means of livelihood to many charlatans who prey upon the ignorant classes in all countries."—Volume 2, pages 452, 453.

Astrology's outright pagan origin is shown by another encyclopedia, the *Britannica,* which says: "The study of astrology and the belief in it, as part of astronomy, is found in a developed form among the ancient Babylonians, and, directly or indirectly through the Babylonians, it spread to Greece about the middle of the 4th century B.C., and reached Rome before the opening of the Christian era."—Volume 2, page 575.

Since Jehovah, the true God, commanded complete separateness from the pagan worship of the ancient Babylonians, Greeks and Romans, it is clear that the Christian must pointedly shun any connection whatsoever with astrology. The Babylonians, whom Jehovah had condemned, were taunted by God through his prophet Isaiah: "Thou art wearied in the multitude of thy counsels: let now the astrologers, the star-gazers, the monthly prognosticators, stand up, and save thee from the things that shall come upon thee." They could not do so.—Isaiah 47:13, *Am. Stan. Ver.*

Jehovah's command to his people was entirely different. They were told to beware of the course *that would* lead them to worship such objects, and not to "raise your eyes to the heavens and indeed see the sun and the moon and the stars, all the army of the heavens, *and certainly* get seduced and bow down to them and serve them," which is just what the pagans did. —Deuteronomy 4:19, *New World Trans.*

Which course do you follow regarding astrology, the course of the pagans whom God condemned, or the course of true worshipers, as outlined in God's Word?

how the Bible solves life's problems

A major reason for the problems of modern-day living is that the sure guide has been rejected. What solutions does it offer, and can they really be applied now?

NO ONE has to be told that we face problems today, but the more a person knows the more he recognizes the extent of those problems and can cope better with them.

Crime and delinquency increase. Morals worsen. Selfishness and greed expand. The dread of a third world war hangs ominously over the globe. Dope peddling and juvenile gangs are a major menace, and family relationships become more difficult.

If these problems seem minor to you, they certainly do not to the 16,000 Americans who, even in these prosperous times, take their lives each year—committing suicide because they see no way out of either real or imagined difficulties.

These four logical questions come to mind: Why does the world face such problems? How can the Bible solve them? Will its solutions really work now? What should you do about it? Certainly everyone would like to have these questions answered. Let us consider them in order.

There are three major reasons why the world faces the problems it does today. The first is that it has discarded God's Word. The second is that wicked spirit creatures are leading the world in the wrong way. The third is that even honest men do not have the power to overcome such a wicked rule.

Regarding the first reason, a world that has discarded God's Word is like a ship without a rudder. Caught in a violent storm, near rocky shoals, such a ship would indeed be in difficult circumstances. The world is in that situation today. Modernists have scoffed at the Bible's principles and ridiculed its authenticity. Others who claim to believe the Bible rarely read it and know little of what it teaches. Without this guide, however, they cannot direct their course properly and avoid the treacherous shoals that cause the shipwreck of both lives and faith.

Regarding the second reason, the Bible leaves no doubt that actual wicked spirit creatures are in control. It says: "We know we originate with God, but the whole

world is lying in the power of the wicked one." Again: "We have a fight, not against blood and flesh, but against . . . the wicked spirit forces in the heavenly places." Still further: "The god of this system of things has blinded the minds of the unbelievers, that the illumination of the glorious good news about the Christ, who is the image of God, might not shine through." This is not a small-scale blinding, but the Bible tells us that "the original serpent, the one called Devil and Satan," "is misleading the entire inhabited earth." Under such a leadership, problems could be expected only to worsen, as they have been doing. —1 John 5:19; Ephesians 6:12; 2 Corinthians 4:4; Revelation 12:9, *New World Trans.*

Regarding the third reason why such problems are faced, even men of honest heart cannot destroy this wicked enslaver, removing him from his position of rulership over mankind. The prophet Jeremiah long ago wrote: "Behold, the false pen of the scribes hath wrought falsely. The wise men are put to shame, they are dismayed and taken: lo, they have rejected the word of Jehovah; and what manner of wisdom is in them?" Only in God's way is there any solution.—Jeremiah 8:8, 9, *Am. Stan. Ver.*

But God does provide that solution. Since he provided the food, minerals and other natural resources that man needs, it is not logical to think that he would not also have provided for our even more important mental and spiritual needs. He has provided for them. The psalmist showed this when he asked: "Wherewithal shall a young man cleanse his way?" and answered: "By taking heed thereto according to thy word." —Psalm 119:9.

What does God's cleansing Word say about our modern-day problems? Most of our problems fall into one of four fields. They concern either our worship, our relationship with our government, our relationships with other people or our own personal conduct. The Bible deals with each of these fields.

Solution Regarding Worship

Regarding worship the Bible says specifically: "For you must not bow down to another god, because Jehovah is exclusively devoted to his name. He is a God exacting exclusive devotion." (Exodus 34:14, *New World Trans.*) "Another god" could be any of many things: an image, an idol, Satan the false god of this world, or even one's money or wealth, or his own or someone else's exalted position over other people. Following this simple principle of rejecting all such other gods would eliminate false worship, materialism, greed, selfishness and even much of the world's crime. How many of today's problems this simple Bible principle would solve!

The Bible further says regarding our worship that we should learn God's instructions, be firmly devoted to him and carefully obey his commandments. As Jesus said, we should say and mean: "Look! I am come . . . to do your will, O God." We should obey the command: "You must love Jehovah your God with your whole heart and with your whole soul and with your whole mind." We must be obedient and have part in preaching the truth to others. Of Jesus we read: "Although he was a Son, he learned obedience from the things he suffered, and after he had been made perfect he became responsible for everlasting salvation to all those obeying him."—Hebrews 10:7; Matthew 22:37; Hebrews 5:8, 9, *New World Trans.*

Following these Biblical instructions solves the problem of right worship and really does lead to God's favor and everlasting life.

Regarding Government

The second problem deals with our relationship to the government—what we

should do about the state. Jesus stated this clearly and simply: "Pay back Caesar's things to Caesar, but God's things to God." What are Caesar's things? Our taxes, obedience to the laws, respect for worldly rulers, and the like. Obedience to this command therefore would eliminate delinquency, crime and violence, for all such things are against the law. Certainly obedience to it would solve many of today's problems!—Mark 12:17, *New World Trans.*

But what about in totalitarian lands, and in other places where Christians are commanded to disobey God? Should we worship the state? attributing salvation to it instead of to God? Do we owe it our lives in wars of aggression? No, because Jesus added: Pay back "God's things to God." What are God's things? Our worship, the source of salvation and our lives belong to him. Obedience to this simple rule would have eliminated the world's wars. World War II, for example, would never have broken out in Europe had the people and their religious leaders held to this Bible principle. And what an astounding number of modern-day problems that would have solved!

Regarding Relationships with Others

The third problem of modern-day living concerns our relationship with other persons. One short Bible statement sums up the whole matter: "All things, therefore, that you want men to do to you, you also must likewise do to them; this, in fact, is what the Law and the Prophets mean." —Matthew 7:12, *New World Trans.*

"Oh, yes, don't do to anyone else what you wouldn't want him to do to you," many people say. But that is not what the scripture says. The Biblical statement is positive, not negative. It does not merely say that you must not hurt the other man, but that you must initiate the doing of good. You should do the good to him before he does it to you. Following this positive command certainly would eliminate many of life's problems today.

By following this positive command you would already be refraining from other things the Bible forbids. You would avoid slander, backbiting, thoughtless and unkind remarks, uninvited meddling in others' affairs and malicious criticism of another's false step. You would avoid these things because you want others to avoid them where you are concerned. Further, you would show the honesty, reliability and consideration for others that the Bible commands of all its followers, and you would be obeying even its command to render really honest service to your employer, not taking pay for work not done, but by your reliability adorning "the teaching of our Savior, God, in all things." By following such Biblical instructions it is amazing how many more of life's problems are actually solved.—Titus 2:10, *New World Trans.*

Regarding Personal Conduct

The fourth problem concerns our personal conduct. Here, too, the Bible has much to say. It condemns all excesses in food, drink, and the like, and says we must be clean in thoughts, words and action. It forbids all kinds of sexual immorality which it says should "not even be mentioned among you, just as it befits holy people, neither shameful conduct nor foolish talking nor obscene jesting, things which are not becoming."—Ephesians 5:3, 4, *New World Trans.*

That does not mean you cannot tell a joke, or must look mournful all the time, but it does mean that you cannot tell a dirty one—for provocative filth can lead to vile practices.

Yet some people who will not talk about improper things will do them. Not only must they not be talked about, they must not be done. The apostle wrote: "What! Do

you not know that unrighteous persons will not inherit God's kingdom? . . . And yet that is what some of you were. But you have been washed clean, but you have been sanctified, but you have been declared righteous in the name of our Lord Jesus Christ and with the spirit of our God." So the Bible principle is, if you have been guilty of such things, change!—1 Corinthians 6:9, 11, *New World Trans.*

How does the Bible solve the personal problem of family obligations, eliminating broken homes, divorce, hardship and even delinquency? It says simply: "You wives, be in subjection to your husbands, as it is becoming in the Lord. You husbands, keep on loving your wives and do not be bitterly angry with them. You children, be obedient to your parents in everything, for this is well-pleasing in the Lord. You fathers, do not be exasperating your children, so that they do not become downhearted."—Colossians 3:18-21, *New World Trans.*

Now, what part of that text do you remember? If you are really interested in applying the Bible's principles, as you should be, you will remember the part that applies to you personally, rather than the part that applies to someone else. It is the failure to apply this instruction to one's own life that is what is wrong with so many families today. But when this instruction is taken seriously by all involved, when the husband is the head of the home, when children are taught obedience, and when love is the binding tie, then there is no marital infidelity, no broken homes, no divorces and no delinquent children!

Regarding children the Bible says: "Train up a child in the way he should go: and when he is old, he will not depart from it." This does not say you can shunt him off to Sunday school, or to some other place of religious instruction, and then forget him. Rather, it means that the responsibility rests upon the parent himself, and that he must have sufficient knowledge to teach his own child.—Proverbs 22:6.

Discipline is important: "Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him." But discipline is not enough. The right example and family love in God's service are also required. God's people were told: "And these words that I am commanding you today must prove to be on your heart, and you must inculcate them in your son and speak of them when you sit in your house and when you walk on the road and when you lie down and when you get up."—Proverbs 22:15; Deuteronomy 6:6, 7, *New World Trans.*

When parents really do this, even the problem of delinquency is solved, for they set the right example, teach it to their children, show them its importance and then rejoice with them in the blessings of following this right course.

Will It Really Work?

But do these principles really work? Is the Bible still sound for our day? Most certainly! Those who apply it have found that it really is true that "the word of God is alive and exerts power and is sharper than any two-edged sword."—Hebrews 4:12, *New World Trans.*

There is an old saying that the proof of the pudding is in the eating; likewise the strongest proof that these principles really work is the fact that a great number of people really are applying them today. They are a people who follow God's instructions regarding worship, who follow Jesus' instructions regarding the state, who apply the Bible's principles to their honest relationships with others, and who apply that Book's commands to their own personal conduct, keeping morally, physically and spiritually clean.

"They must be a sad group," someone might think. But exactly the opposite is

true. They are the happiest of people. They have made over their personalities, conforming them to the high principles outlined in God's Word, thus solving the major problems of modern-day living. They have obeyed the instruction: "You should put away the old personality which conforms to your former course of conduct and which is being corrupted according to his deceptive desires; and should put on the new personality which was created according to God's will in true righteousness and loving-kindness." In doing this they have proved the truth of another Bible statement: "If you know these things, happy you are if you do them."—Ephesians 4:22, 24; John 13:17, *New World Trans.*

They prove that the truth of the Bible can become one's motivating power, that he can keep separate from the world's wrong ways and that he will be far happier for doing so. When one of these people gets into trouble, it is news. The newspaper, and sometimes even its headline, mentions the man's religion. When someone of another religion, a Baptist, Methodist, Catholic, Jew or other person, gets into trouble that is not news. His religion is not mentioned. But people expect Jehovah's witnesses to be different. Why? Because the witnesses do apply the Bible's high principles to their lives. Further, they will allow no unclean person to remain in their organization, but follow the Scriptural instruction: "Remove the wicked man from among yourselves," and: "You must clear out what is bad from your midst."—1 Corinthians 5:13; Deuteronomy 17:7, *New World Trans.*

The result is a happy, united, clean New World society, looking joyfully forward to the time when Jehovah God himself will end earth's crime and delinquency, its breakdown of morals and the selfishness and greed that mark this generation. God-fearing men will survive that destruction of wickedness. In order to be among them you must conform to Bible principles and really apply God's specific instructions to your own life now.

What to Do?

This brings us to the last of our four major questions: What should you do about it? Is there any doubt? The Bible truthfully says: "The minding of the flesh means death, but the minding of the spirit means life and peace." Will you mind the spirit? Will you apply Bible principles to your life, remembering that "happy is the people whose God is Jehovah," and that "where the spirit of Jehovah is, there is freedom"?—Psalm 144:15, *Am. Stan. Ver.;* Romans 8:6; 2 Corinthians 3:17, *New World Trans.*

Seek that spirit and freedom. Accept the Bible's principles. Apply them to your life. By doing so you will live a happier and more enjoyable life now, and you will also be taking the course that leads to everlasting life in happiness in Jehovah's righteous new world. And no reward could be greater than that!

High Rate of Marital Breakdowns

It has long been known that the rate of marital breakdowns is especially high among actors, actresses and traveling salesmen. Now a new occupation has cropped up to add to Christendom's dismal picture. Figuring in it to a surprising degree, according to recent divorce records, are bartenders. This is a comparatively recent development. In former days bartenders in general were considered good family men. But that, it seems, was when women were not welcomed in barrooms.

By "Awake!" correspondent in Canada

THE ST. LAWRENCE SEAWAY PROJECT

FOR generations men have envisioned the advantages of a deep-draft channel connecting the Atlantic Ocean to North America's Great Lakes system. To ocean shipping this would provide access to all the many ports on the Great Lakes, indeed to the industrial heart of the United States and Canada.

Each of the cities that dot the shore lines of the five Great Lakes—Superior, Michigan, Huron, Erie and Ontario—has its own special interest in the seaway project. Toronto, for example, now reputed to be one of the fastest-growing cities on the continent, is the commercial and industrial center of Canada's richest province. Toronto looks to the seaway to spur on its growth still further, to attract more industry and enhance its commercial prestige.

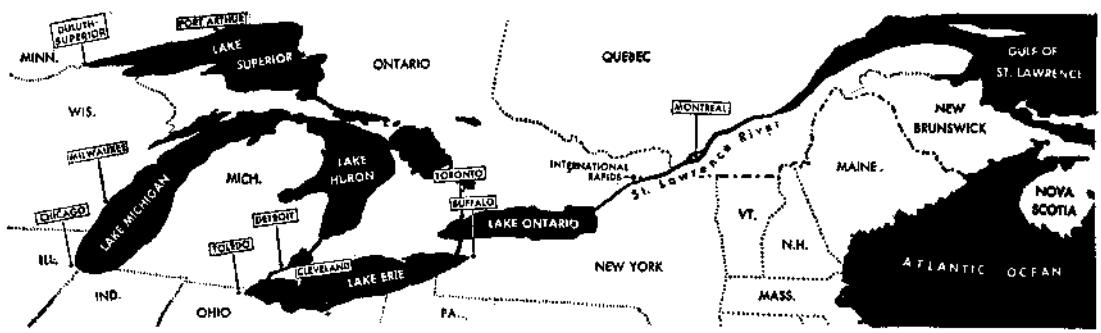
Buffalo, the second-largest city in New York state, looks with speculative pride to the day when ocean-going freight will dock in her now-expanding harbor facilities.

Cleveland, the "city ironworks for a nation," has more than a passing interest in the St. Lawrence seaway. It could mean her future. At the present time her iron ore comes from the Mesabi, the Gogebic and other mountain ranges of the north central states, and is shipped to Cleveland by way of Duluth and Two Harbors. But these ore deposits are near exhaustion, and Republic Steel estimates that 80 percent of the ore tonnage entering Cleveland will come through the seaway and will originate in the new Ungava ore deposits of Labrador.

Detroit, the automotive capital of the world, anticipates the advantages of the seaway. Today automobiles ride on water to ports on the Great Lakes, but when the seaway is completed they can travel over an open sea road that leads to the Atlantic Ocean and every port in the world.

Chicago speculates that she will be the greatest seaport in the United States of America. Even now the Cal-Sag channel is being extended, which will give Chicago the most extensive inland waterway system on earth. It is projected so that an additional $10-million industrial development will result, that approximately 900,000 new jobs will be created and another two million new inhabitants will be added to Chicago's population.

Milwaukee has waited and planned thirty years for the seaway. Its dock facilities are ready. The water front has been facelifted in expectation. Duluth-Superior is the last of the Great Lakes ports. Wheat



and iron feed the port only eight months of the year. She looks to the seaway to increase activity and commerce and provide year-round employment.

Construction Problems

Duluth-Superior is 1,677 miles from the Atlantic Ocean and 618 feet above it. Likewise the seaway problems are minimum. The rivers and canals, with their existing locks that connect the various lakes, are capable of handling ocean-going vessels. But problems do occur in the St. Lawrence River between the International Rapids and Montreal—$900,000,000 worth of problems. Let us see some of the engineering problems that warrant the spending of such a huge sum of money.

In Montreal harbor are two bridges that span the river. These bridges have to be raised to permit ocean-type vessels clear passage beneath. The existing locks at Lachine (suburban Montreal) have to be deepened and expanded. These two operations alone will cost $125 million.

Further up the river the world's largest cofferdam is now holding back the waters of the St. Lawrence River at Barnhart Island, allowing a construction crew to work on the hydro dam and turbine installation. This unit will produce six billion kilowatt-hours a year and is being shared by Canada and the United States. Additional to this is the Iroquois Dam and locks, the Sault Dam, the Eisenhower Lock and the Grasse River Lock, each consuming gigantic amounts of concrete and reinforcing steel and requiring almost endless man-hours of blasting and earthmoving.

The altering of the present river's course by the construction of dams presented Ontario with a unique problem. Twenty thousand valuable acres are going under water, including the town of Iroquois and eight other villages. Buildings, trees, fences—everything will be leveled. Sixty-five hundred people are being moved to new quarters, which is a story in itself. A monster machine picks up a 240-ton house, as a crab picks up a pebble on the seashore, and gently transports it half a mile to higher ground at the new townsite without spilling a glass of water left on a table or disturbing the fires left in the stoves.

On the humorous side of such sober undertakings is the predicament facing the dogs living in these relocated towns. When the families move, all pets, and dogs in particular, are moved to the original house, which is now in new and totally unfamiliar surroundings. Confused, the dogs eventually wander back to the old neighborhood, but alas the house is gone—a dog's life, no doubt.

Huge Model Aids Engineers

An ingenious model, built by the Ontario Hydro Electric Power Commission, was used as an aid in the engineering problems that faced the Seaway Authority construction crews. This model includes the lower section of the St. Lawrence River, Lake Ontario and the Niagara River, along with Niagara Falls. The model is housed at Islington, Ontario, a suburb of Toronto. The model is a perfect facsimile, reproduced in the exact scale of ten feet of model to one mile of the real thing. Fifty thousand gallons of water flow through the model daily, and again the duplication is exactly to scale, as one cubic foot of water in the model equals half a million cubic feet on the river or lake. Where and when the river rises, so in the model. It is an engineer's dream to be able to try out his theories on such a model before the show goes on the road.

The model cost half a million dollars to build, but this investment has been paid off many times already. For example, at the site of the Iroquois Dam the model indicated that a dam smaller than originally contemplated could safely be built. The

saving in this instance—$900,000. In the Ogden Island section, near Morrisburg, the model indicated that bites smaller than originally planned could be removed from the island. The saving here—$6,000,000.

The model is proving to be a valuable aid to the Ontario Hydro Commission in the building of its power projects in conjunction with the New York Power Authority at Barnhart Island Dam. Sixteen generators will be used by each Power Authority to develop a combined energy of 2,200,000 horsepower. This can be compared to the combined pull of a double line of hefty horses, extending clear across the continent and back again to Chicago. Expressed in another way, it equals the human energy of one half of all the people who are working in the United States. This output of electric energy exceeds that of the Tennessee Valley Authority and will be by far the cheapest power on the continent.

Overcoming the Objections

The desperate need of Ontario and New York industries for hydroelectric power prompted, to a large degree, the start that was made by the two countries on the seaway project. In 1951 Ontario announced its intention to proceed with the hydropower phase of the seaway, even if the governments of each country did not proceed with the ship-channel aspect. In 1954 the New York Power Authority announced its intention to join with Ontario in power development. This move prompted the governments of both countries to sweep away the red tape and proceed with the building of the seaway project proper.

For years politicians, militarists, industrialists and statesmen had pressed for the building of the seaway. Always, until recently, dissenting voices were loud and strong. For instance, the Atlantic seaboard ports were afraid it would affect their tonnage; the railways were afraid it would adversely affect the transportation business; the coal mines, conscious of the cheap electric power that would be a side product of the seaway, saw therein a threat to their product as an energy producer.

Finally, assailed by the logic that national progress cannot be halted just to protect private interests, the seaway project moved from the drawing boards to the legislature for final approval and financing. The financing is undertaken jointly by Canada and the United States, and this too was agreed upon only after many conferences and much compromise.

The St. Lawrence seaway ranks among the really big construction jobs of all times. It is certainly the biggest ditch ever dug on the North American continent, and perhaps anywhere in the earth. When completed it will be called upon to handle 25 percent more tonnage than the Panama Canal. It will be fifteen times as long as the Panama Canal and over seven times as long as the Suez Canal. Indeed the completion of this project will stand as a tribute to the engineering ability of man, just another of the abilities granted to human creatures by the great Creator, Jehovah God.

Fertile Ground for Pagan Missionaries

¶ Where? In India, Pakistan, Burma or Japan? No! Dr. Eugene L. Smith, general secretary of the division of world missions of the Methodist Board of Missions, recently declared that Hinduism, Buddhism and Islam all consider the United States a fertile target for missionary and evangelistic work. How great is Christendom's spiritual famine!

Attempt at Revolution Smothered

By "Awake!" correspondent in Cuba

THERE was much to occupy the minds of the people and the columns of the newspapers of Havana, Cuba, during the week of March 10 through 17. At the beginning of the week a truck with the name of the flower shop "Fin de Siglo" (End of the Century) was stopped on the central highway entering Havana by a squad car of the National Police. One policeman was seriously wounded and one of the three occupants of the truck was wounded in the ensuing gunfight. The truck contained machine guns, Springfield rifles, ammunition and dynamite.

However, the week's excitement had just begun. Wednesday, March 13, 1957, dawned clear and sunny. It was a nice day, calm and peaceful, with the people going about their daily affairs. Abruptly, a little after 3 p.m., things changed. A red truck stopped in front of the presidential palace; apparently it had some mechanical trouble. At the same time a bus stopped at a nearby corner.

Some thirty well-armed individuals got out of the truck and bus, surprised the palace guards and stormed the building. Shooting was fast and furious and many explosions were heard. In his office on the second floor of the presidential palace the president of Cuba took command of the situation with a pistol in one hand and a telephone in the other. A bullet found its place in the door of his office, and a hand grenade was thrown at the door but it did not explode.

The six persons that reached the second floor of the palace died there. After a short battle within the palace, ten rebels tried to flee, three died while running. The others took refuge behind the truck and continued to shoot and throw grenades. Two more were killed and then three tried to flee to safety, but only two were successful. The situation was brought under control so rapidly because of the appearance on the scene of soldiers, marines and police accompanied by light tanks and many police cars.

In the meantime another group of five revolutionists forced its way into the studios of Radio Center and tried to read a proclamation against the government, encouraging the people to revolt. However, the radio technicians cut the transmission and prevented the proclamation from being broadcast. Shortly afterward the president of the University Students' Union, who directed the group at the radio station, was killed in a short fight with the police.

The armed forces of the nation were alerted and the people were admonished to stay home after six p.m. because of the confusion. The people apparently believed that to be the wisest course, because the buses and streets were practically empty.

What were the results of approximately three hours of flying bullets and exploding grenades? A bus passing close to the palace was caught between the rebels and government forces. One passenger was killed and others wounded, as were other innocent passers-by. The next day a prominent political leader was found dead from eight bullet wounds. Various members of the armed forces of the nation were killed and wounded. The curiosity of an American tourist was aroused by the sound of shots. He went to the window of his fifth-floor hotel room to see what was going on, and while watching he was killed by a bullet. The newspapers reported "35 dead and 50 wounded." Official sources attributed the attempted revolution to the Communists and followers of the revolutionary leader Fidel Castro.

Much innocent blood has been shed, but conditions are the same. More hate has been engendered. The dissatisfied elements continue to talk and make threats. However, one peaceable group continues the same as always as in all nations. Jehovah's witnesses continue to visit the people in their homes with a message of comfort from God's Word and point to Jehovah God's kingdom under Christ as mankind's only hope for everlasting peace and happiness.

Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee.—Isaiah 26:3.

By "Awake!" correspondent in Australia

THE nation's capital, Canberra. Parliament House, white, peaceful. Green lawns, softness of the foliage backdrop. Brilliant blue sky, cloud-flecked; hills ring the natural amphitheater. Across the vale, the National War Memorial, its somber dome a silent reminder of the penalty attached to war.

Inside the wood-paneled halls of the House a group of journalists erupts from a conference room. A buzz of comment, examining of notes, cables to the world—tomorrow SEATO meets.

SEATO? Yes, the Southeast Asia Treaty Organization, conceived as a counter to aggressive and creeping communism, and born in Manila September 8, 1954. Eight member nations, Pakistan, the Philippines, Australia, Britain, New Zealand, France, the United States of America and Thailand, which nations promise to go to one another's assistance if any one of them is attacked.

Additionally, the organization is to reassure the militarily, economically weak and potentially unsettled peoples that they do not stand alone in the struggle for a truly free existence. To this end, since September, 1954, £450,000,000 worth of aid has been given for economic development.

Now the third annual conference is due to commence. The eight member nations, represented by 250 delegates and numerous hangers-on, gather under the strictest security cover ever known to Canberra. The muffling curtain of uniformed figures marches into place. A military check, officious, annoying, is over all. Persons carrying mysterious papers scurry by secretive characters in plain clothes, whose hip pockets bulge suggestively.

On March 8 and 9 the military advisers to SEATO confer. Special soundproof doors have been installed to stop eavesdropping.

According to correspondents, massive military maneuvers involving land, sea and air forces are proposed by the experts, because the military advisers who are to present joint plans to SEATO are convinced a potentially grim situation exists in the Pacific area.

Specifically, Rear Admiral Choudhri (Pakistan) warns of Communist aggression making inroads in both the Middle East and Southeast Asia.

Australian Air Marshal McCauley refuses to say whether SEATO has developed its forces to the point where it is now ready to resist a Communist thrust if it comes.

The general consensus of opinion is that the main danger from communism comes from subversion, not aggression. The Communists have changed their tactics but are still building up military strength. For the present the Communists are relying on more subtle tactics—political or economic.

Warning is made about being lulled into complacency.

United States Secretary of State John Foster Dulles wings his way into the conference by special plane. Only U.S. correspondents are to be admitted to his press conferences. This annoys other reporters. Two reporters from the Australian Communist newspaper the *Tribune* are given press passes. This annoys Australian Prime Minister R. G. Menzies, who feels other countries may misinterpret. Later the aloof stand of the U.S. is retracted. Before he leaves the country Dulles is peppered with pointed questions about U.S. policy, notably in connection with the rape of Hungary.

The SEATO conference proper begins. Each delegation in the colorful picture is identified by a small flag of the nation it represents.

Dulles assures friends and foes that America is determined to respond to its obligations. He promises Australia she will never stand alone in the Pacific.

Present political strife in Indonesia is discussed. Casey, Australian minister for External Affairs, deplores "neutralism" by some Asian countries. Dulles stresses internal trade union resistance to Communist pressures.

Much is written in the newspapers about the gathering. However, a careful sifting of statements reveals that little constructive material is released, and correspondents sum up the conference as a recognition or front for plans worked out months ago in "backroom" offices, a formal stamping of approval on decisions already made.

What the plans are is not announced. What the conference accomplishes is not stated. Its practical contribution to the interests of solving Southeast Asian problems, apart from pouring in money and putting up a bulwark of armament, seems nebulous; the directing of man's mind, by its very air of secretness, is more to suspicion than to peaceableness.

Two miles away under the same blue skies, the same star-frosted nights, the same rain-freshened heavens, another group of people convenes. Beneath tents, as God's people gathered in ages past, Jehovah's witnesses assemble in peaceful praise to their Lawgiver and God, Jehovah.

There is no security guard, no anxiety, no imputing of wrong motives. There is no fear of misreporting, no worry about misinterpreted indiscretions. No touchiness here, for strong counsel on living, association with others and relationship in the family produces smiles of approval, nods of agreement and movement to action as hundreds of peaceful preachers carry their message of hope to householders desiring peace.

"Why Permanent Peace Will Come in Our Day," the lecture they advertise, confidently sounds a contrast to the quest for peace by arming for war proposed by the military advisers to the SEATO conference.

Concerning the witnesses' convention newspaper comment says: "Jehovah's witnesses' is the only world peace movement to succeed . . . they have proved it is possible to live together in peace."

Concerning SEATO a journalist in Parliament House comments to the writer of this article, "Words—just words."

Of the nations Jeremiah says: "We looked for peace, but no good came."—8:15.

Of those who look to Jehovah God for the destruction of communism Isaiah says: "And the work of righteousness shall be peace; and the effect of righteousness, quietness and confidence for ever. And my people shall abide in a peaceable habitation, and in safe dwellings, and in quiet resting-places."—32:17, 18, *Am. Stan. Ver.*

The 250 SEATO delegates departed to build up their defenses against communism. The 952 Jehovah's witnesses delegates departed confident in the power of Jehovah to deal with communism and all false worshipers and opponents of freedom in his own good time.

Normalcy returned to Canberra, with Jehovah's witnesses still quietly preaching their urgent message.

NATURE'S WONDER GRASS

By "Awake!" correspondent in Hong Kong

LATE at night in Hong Kong one may hear a most penetrating click-clack. It is every bit as strident as a cicada on a summer night. A stranger naturally wonders what makes a sound like this. He is surprised to learn that it is the noodle vendor advertising his wares to those who sit up late at the gaming table. His noisemaker? Just a short curved section of a piece of grass. But what grass! It is nature's all-purpose wonder grass, and the largest grass in the world, bamboo.

How marvelously made bamboo is! This grass can spring up tall and slender, yes, reach a height of a hundred feet, and yet stand up to a typhoon. Its plumes may dip and bend, but back it comes with a lissome grace. The secret of its strength? Its tubular construction. It is securely and rigidly held by kneelike joints that bridge the hollow at intervals. This makes each section separate from the others, each compartment a natural ready-made container. Bamboo truly reflects the diversified intelligence bestowed on creation.

From root to leaf tip every part of this wonder grass has its use. The new stem springs up from a succulent shoot, a horn-shaped nub that is the common article of food generally named bamboo shoot. This looks like a big oversized bud. It is very tasty and nourishing when cooked Chinese-style.

Because the outside cuticle of bamboo is so tough and yet so easily split, this grass is amazingly versatile. In the humble home the sleeping mat is made of smooth split bamboo; the baby's cradle, bamboo; the little stools, bamboo slats; the baskets, bamboo; hats, bamboo; blinds for the sun, bamboo. The housewife slips her washing onto a bamboo pole. With another bamboo rod she angles that pole onto some ledge, where it will catch the breeze.

The very chopsticks you eat with are of bamboo. And what is that peculiar long thing on which the man of the house is puffing? It is a yard-long piece of two-inch-diameter bamboo. It has some water trapped in one of the lower sections, through which the man draws a mouth-wide suck of smoke from a wisp of tobacco that is plugged into a small tube sticking out from the main stem.

Split bamboo in half and you have a gutter. It is a common sight to see water being channeled from one paddy to another by bamboo trenches.

The plain bamboo pole is used as scaffolding. The speed with which Chinese workers can run up a bamboo scaffold is astounding. Height is no problem; they just pass the poles up and lash them together with a sliver of bamboo.

Should you think bamboo is used just for utilitarian purposes, you must see how it appears in Chinese paintings. Indeed, it can be said to be almost a distinct branch of Oriental painting. Any artist of merit endeavors to show his mastery of this form of brushwork. The variety of effects seems endless.

Bamboo is a wonder grass. Its strength, lightness, smoothness, straightness, roundness and hollowness, the ease with which it can be split, its many different sizes, the ease with which it can be cut and holes made through it, its outside hardness, its freedom from odor, its abundance and its rapid growth all make it useful in a thousand ways. It is one of nature's most valuable gifts and, at the same time, one of nature's most beautiful productions. How eloquently this wonder grass testifies to the Creator's boundless wisdom!

THE AUGHRABIES FALLS

By "Awake!" correspondent in South Africa

ON THE whole of the Union of South Africa there is only one river that empties itself into the Atlantic Ocean. About 360 miles from its mouth this mighty Orange River makes a majestic plunge of 450 feet into a foaming caldron, covering the bottom of a gorge cut from solid rock.

¶ Unlike the time when the first African Bushmen first spotted the spouting spectacle, today the approaches are well known and heavily traveled. About three miles from the falls there is an excellent hotel exclusively for tourists. Jeep and airplane trips to and from the falls are a regular feature arranged for at the hotel. A well-traveled highway can bring the sightseer within two miles of the falls; the rest of the way must be made by foot. The remaining gap is rough. During the wet winter season the falls are almost unapproachable on foot.

¶ As you near the falls from the south side, which is by far the easiest direction from which to approach them, you can hear the deafening, droning sound of the pounding water, but the falls are hidden from view. It is not until you come right up to them that the bare rock drops away, straight down for some 600 feet. Before you stretches a gaping African Grand Canyon, the beginning of a seven-mile-long gorge. Falling from a thin line of trees above, down to the frothing waves of a boiling caldronlike lake below, are the magnificent Aughrabies (pronounced o-krah'bes) Falls. The magnitude of it all is spellbinding.

¶ Most falls simply spill tons of water over a precipice, but the Aughrabies Falls is unique in this respect: from a narrow gully it spouts or shoots 500,000 cubic feet of water into space every second and then descends in an unbroken drop of 450 feet into a pool below. What an impressive sight this is!

¶ Picture in your mind a river that is over a mile wide being sharply narrowed into a funnellike gully about a hundred feet across, and at the same time declining abruptly, causing the water to accelerate tremendously in a cataract drop of 140 feet. It is this tremendous display of awesome force of rushing water hurling itself over the edge that is frightening to behold.

¶ When the river rises, the gorge has an array of walls. As many as twenty-four have been counted at one time. During the time that the river is in full flood, the muddy orange waters overflow the narrow channel and spread out all around the semicircular end and sides of the fearsome gorge. The thundering tone of the enlarged falls, the beauty of its cascading waters and the receiving lake below, is a sight few men forget.

¶ Once men believed the seven-mile-long gorge was cut out by the flow of the river. Now geologists say that the gorge is most likely a natural fault in the rock caused in the past by volcanic action and that the pool probably is what is left of the crater. There are those who say that diamonds can be found by the wagonload beneath the falls. So far none have been reported found. Recently, however, a company has been formed to undertake the work of diverting the Orange River during the dry season. That done, they expect to pump the 350-foot-deep pool dry. Not a simple task, but worth a try if there are loads of diamonds to be found.

¶ No doubt the Aughrabies Falls, which name means "the place that drones," will go on inspiring mankind for generations to come, causing them to lift their hearts in praise to Jehovah, who makes "his wind to blow, and the waters flow." Beside the droning falls can his excellence, his power and his magnitude be felt.—Psalm 147:18.

A HAPPY ENDING ?

¶ An item in the New York *Times* of December 9, 1956, says: "Man may have reached the end of his evolutionary changes, Dr. Timothy Prout, a University of California zoologist, suggested last week. The reason: Man has learned to protect himself against selective forces in the environment. If the effects of selection on population are stopped, then evolutionary changes would stop, Dr. Prout said." Now that evolution has stopped, maybe the nonsense about it can halt.

Jungle HOUSEWIFE
BUT ALWAYS A WOMAN

BY "AWAKE!" CORRESPONDENT IN PERU

FROM the time she takes her first drops of nature's life-giving milk she is a woman. Oh, she has things to learn yet: what people are, and how they will at first make her feel shy; all about school and its attendant joys and distresses; the awakening of coyness and sweetness when she discovers there is a funny type of creature called a boy; the experience of love and marriage, homemaking, cooking and having babies—all this and she will be a woman. The pattern is the same, but, along the way, what is it that makes a European woman, an American housewife or a petite Japanese lady of the house? But let us leave what may be familiar and see what little girls are made of to become a housewife in the jungle.

Our *señora* has grown up near a town called Iquitos in the heart of Peru. She lives on a river, the Amazon. She is not the famed or fabled mighty blonde Amazon of great stature and strength. To the contrary, she is small and dark. Basically she is Spanish, but her coloring shows evidence of Inca blood or that of other nearby Indian tribes.

We say she lives on the river. That she does! Her house is built on a raft. Not every Iquitos housewife, of course, lives on the river. By far the majority dwell in the town proper, and many have modern conveniences. But our particular *señora,* because of education and means, has not been able to meet the progress of the twentieth century. She has had to shape her house and home out of what is at hand. So her stove is a bank of charcoal on a raft, and her daily shower a basinful of the Amazon poured over her head.

Her husband has found it cheaper to rent a spot of the Amazon than a plot of land on its banks. So their home is a one-room thatched house suspended on a maze of large, lightweight logs from the nearby jungle. All this is anchored by poles to the river floor to prevent drifting. Not much care is given to ensure airtightness in building the walls, and spaces between the bamboolike siding allow for plenty of air and torrential rains to enter. Because of the heat some leave off a wall or two. It is much cooler that way and everything is fine—except when it rains. There is usually one wooden family bed in the home, draped with a cleverly suspended canopy of mosquito netting. The rest of the sleeping accommodations are comfortable hammocks and bamboolike mats on the floor.

Transportation to her home is by dugout canoe, fashioned from a single large tree. Because of their slick roundness these canoes can be capsized dangerously easily, but seldom does it seem to happen. All have learned well to sit or kneel perfectly still in the floor of the canoe while the "chauffeur" very adeptly handles the huge flat paddle. Little children learn how to paddle their own canoe, even against the swift current of the mighty Amazon, thus

being able to run errands to the corner store for mamma.

From Child to Housewife

Our *señora* had become domesticated long before she became a *señora*. As a mere child she knew all about caring for babies, for there always seemed to be another little sister or brother to swing to sleep in the hammock, feed on the bamboo mat or care for all day if it was one of mamma's busy days. The baby, shoeless and diaperless, early learns to fend for itself. Falling off the edge of a confined playground into the swift Amazon, however, is not a lesson best learned by experience. So the older children, though small themselves, develop an amazing sense of responsibility toward the younger siblings. So, for the jungle housewife, caring for babies is not one of life's new experiences.

As emerging from baby sitter to parenthood is an almost imperceptible change in her life, so is also the transformation from child to housewife. Along with her other childhood duties she gained experience as a cook, kneeling by the little charcoal fire on the floor. When mamma was busy she could fry the bananas to a golden brown or cook fluffy rice flavored with pan-fried garlic. With the years she added to her experience more of the specialities of her country—spaghetti with varied sauces, *papas à la huancaína* (potatoes with a tongue-hot dressing), duck with rice, which is an undisputed favorite, and turtle soup *à la* Amazon.

Marketing and Washing

Generally the *señora* has to contend with high prices in the market and low wages in her pocket. Surprisingly, very few vegetables are grown in this part of the jungle. But there is, fortunately, a great variety of fruits. The vegetables, flown in from the coastal side of the Andes Mountains, cost her more than five times what they cost a housewife on the other side. So she rarely affords them. Instead she has developed a variety of dishes out of beans, spaghetti and rice.

If she wishes beef she rises to take her place in a queue at 3:30 a.m. awaiting market opening; even then many times she will be turned away. Pork is somewhat more abundant because of the many pigs wandering the city streets in their unending search for food. There are varieties of fresh-water fish, not always cheap. Occasionally she will be able to buy a smoked monkey, fur removed but otherwise complete.

This diet often produces a vitamin problem for her family, resulting in many illnesses and frequent medical injections. These additional expenses often mean that she must work in addition to her husband's working; for his produce, brought in from a plot of land down the river, is small. Neither is it always regular. Rains can prevent him from cutting his fruit or from paddling it up the river to market. So the *señora* adds to her daily chores by taking in washing.

The Iquitos housewife has the whitest wash for many a kilometer. It is her pride. What is her system? Well, she makes good use of the ever-present equatorial sun. The clothing is first of all well soaped and scrubbed in a basin of cold, soft river water. Then each soapy piece is stretched separately over the logs of the raft, or over the extension of the thatching or on the grassy boulevards, if she lives in the town proper. Here within an hour or less it dries, losing much of its dirt to the sun. More soapy water is splashed over every piece and it is allowed to dry and bleach again. (Woe betide Mister Pig if she catches him cooling himself on her wet wash, even if the grass is public!) The process of soapy rinses is repeated another time or two un-

til the clothes are clean. She gives them one final clear rinse in the basin, puts them once more in the sun and then they are beautifully white.

Now some ironing must be done. Her iron is as heavy as it looks. It is tall and has a chimney for the charcoal fire she builds inside. When it has set until there is sufficient heat, then the ironing is expertly done. She keeps fires fanned in two alternate irons if needed. This is another art our little girl had to learn from mamma.

"Fiestas" and Relaxation

If any time is left in the week after making a few bottles of refreshing *chicha* from corn, or a few tamales to sell, the *señora* likes to sew. Almost every home owns a sewing machine. She fashions the very latest-style garments from just seeing pictures in a book. Everyone receives a new dress for the two or three main *fiestas* or holidays that come up every year. After the festive occasion the new dress is worn constantly until worn out then a new one is made for the next *fiesta*.

The very mention of *fiesta* is excitement to the whole family. A *fiesta* is any type of celebration and includes music, pulsating Latin rhythms, loud and strong. This invites dancing by waves of participants in a steamy, crowded room.

By now the place of the sun indicates it is time for the next episode of her radio serial. This is a custom the jungle housewife seldom loses. She turns on her battery radio and it joins forces with those on neighboring rafts. And so by popular demand the whole ether succumbs to sounds of the heroine's sobs and the villain's threats. This and a little reading are her relaxations.

The Bible holds a fascination for her, since she never had one in the religion of her birth. Talk of God's new world when peaceful animals will play with children and thoughts of pythons and tarantulas being harmless never fail to draw from her a smile and favorable comment. Anything that will make her children happy makes her happy.

As baby whimpers for his afternoon lunch, the *señora* folds herself into the children's rocker to nurse him. Her eyes watch the muddy waters of the Amazon pause to swirl momentarily at her door, then sweep swiftly on their way. Feminine? Well, not according to more delicate or sophisticated standards, but her family is her home and her life. She may be a jungle housewife, but she is every bit a woman.

Religion with Accessories

❦ Reminding one of an automobile manufacturer's catalog is a recent catalog of supplies for Christendom's churches. One of the many religious items listed is a new "Worship Center." Its price starts at $195 and goes up, depending upon the number of accessories. An illustration reveals that it has a combination table or altar with dossal and valance and carved emblems. It is very adaptable, one is told, since the oak frame and veneer are finished in "a neutral shade that blends pleasantly with any interior." Recommended especially for "chapels, small churches, and churches in temporary quarters," the Worship Center is described as being "compact and portable." The prospective purchaser is further advised that it can be "dismantled in two minutes and easily moved from one room to another." Does true Christianity need a worship center that can be dismantled and moved from room to room, finished in a neutral shade to fit any place and equipped with any number of accessories? "The hour is coming, and it is now," said Christ Jesus, "when the genuine worshipers will worship the Father," not with adaptable altars, but "with spirit and truth."—John 4:23, *New World Trans.*

RIO'S REMARKABLE GARDEN

By "Awake!" Correspondent in Brazil

WE TAKE the bus marked "Joquei" to *Avenida Jardim Botânico* and the beautiful botanical garden that is the pride of Rio de Janeiro.

At the entrance we must leave our brief case, but the ladies are allowed to keep their small handbags, in which it would be difficult to take away forbidden plants or seeds.

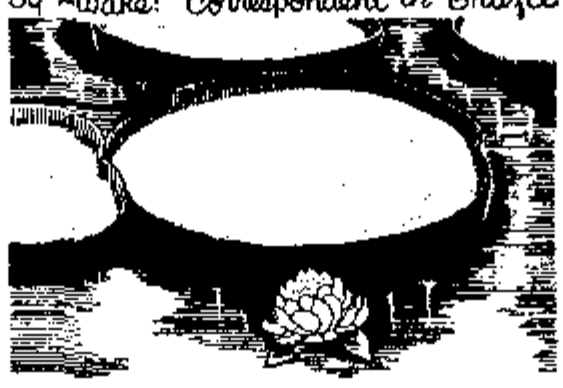
Immediately we see why these gardens are so highly praised. From the entrance there is a majestic avenue of royal palms that leads to a beautiful fountain at the foot of a waterfall. Looking to the right and to the left, we see another avenue of the same stately palms, not quite so broad, but oh so beautiful! This colonnade stretches 700 yards to one side, with 128 trees, and 600 yards to the other, with 142 trees.

"Where did all these palms come from?" is our natural question.

The gardner explains that the "Royal Garden" was founded in 1808 by the prince regent, Dom João VI, who himself planted the mother palm at the end of the avenue to the left. From this one magnificent tree the seeds have come for all the royal palms in the garden, as well as all those found in Rio de Janeiro. A century and a half old, this veteran, 116 feet high, waves its fronds proudly as it towers majestically, high above its neighbors.

The total area of the garden is about 136 acres. Thirty-three are natural forest, while the rest is cultivated. Here are some 7,000 specimens, duly classified and labeled, from all parts of the world.

One of the most picturesque spots of the garden is the Amazon corner, where the life-size fisherman sits in front of his hut, fishing in the pool in which the renowned *victoria regia* grows. This most remarkable South American aquatic plant has leaves five to six feet in diameter that spread out over the water like a flat dish, with a rim three to five inches high. The flowers, coming up to the surface alongside the leaves, are first white outside and pink inside, then as they age they turn pink. These 100-petaled water lilies give out a delicious perfume. As the season passes, the seeds drop to the bottom of the pond, the leaves die and the seeds await the spring, when they begin to grow again, sometimes increasing in size at the remarkable rate of half an inch an hour!



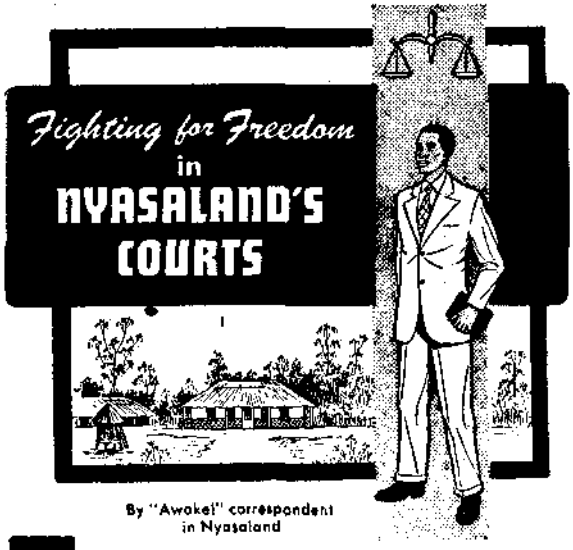
Another curious sight is a flowering tree commonly known as the monkeypot. Its lovely flowers cover the trunk while the leaves branch out from the top. This tree gets its name from the fact that monkeys eat its seeds, which are contained in a hard, pot-shaped shell that opens and spills them out.

The brazilwood, the tree that gave Brazil its name, is very graceful with its dainty leaves. Our guide tells us that these trees grew in abundance in olden days, but that they were cut for commercial purposes and that few still exist.

How delightful to the eye are the great spreading mango trees, their trunks covered with enormous green-and-white-leaved vines. Then there are plants that trail from the trees like mosses. We are told that some of these are cacti, others lichens, and that, like the Spanish moss along the Gulf Coast of the United States, they are not parasites, but air plants.

Clusters of bamboo gracefully waving in the breeze also catch our fancy, as do the tall, fragrant eucalypti, the exotic orchids and many more sights. We could spend days admiring the creations of God that man has planted in this garden.

We are told that Albert Einstein said that what impressed him most about Rio de Janeiro was his visit to this botanical garden. And after our visit here we agree!



By "Awake!" correspondent in Nyasaland

ATTACKS on true worship come from many quarters. Discrimination may be open or subtle, violent or peaceful, and may or may not be based upon true facts. But the result is the same—an attempt to stop a person from practicing his religion or propagating his beliefs.

Nyasaland grants freedom of religion. But, as in many other places, this is not without certain limitations or occasional restrictions. In the past false charges were made that Jehovah's witnesses were subversive. Those who thought this have been forced to admit their fault, but they still are not happy to admit that they were wrong.

Because of this, and also because of religious pressure, it is sometimes difficult to obtain justice in the courts of the land, especially in the various native courts. You can better understand the situation if you know a little of these courts' background and history.

Court may be held out under the shade of a tree, where the chief, or the one presiding over the court, sits to apply customs and rituals that have been followed for generations and now are generally accepted and enforced as law. He is free to apply the law and interpret it as he desires, and, since there is no jury, he is free to use great variation in his decisions. Still, in the majority of cases a sense of firmness exists, and it is only in the miscarriages of justice that prejudice is evident.

These native courts were set in operation under the Native Courts Ordinance of 1933. Authority is channeled through the governor to the provincial commissioners to set up such native courts as they feel are needed. The chief usually hears the case, acting as judge. Witnesses may be called. A recorder or clerk issues summons, collects money and sees that the distribution is according to the court's decree. These courts cannot hear cases that deal with loss of life, or cases whose sentence would require the life of the guilty. They hear cases dealing with Africans only, and appeals can be taken to the district commissioner.

The native courts are limited in the maximum sentence they can impose, this varying from court to court. However, when the chief attempts to collect a larger amount than he is authorized to do, this is quickly revealed as dishonesty. Now, with this background, we can consider an interesting case involving one of Jehovah's witnesses.

A False Accusation

The witness, a full-time minister, was assigned to a large, isolated section of northern Nyasaland. The charge leveled against him was that of adultery. This charge was based on the fact that while engaged in his ministry he would call on many different homes, talking with everyone he met. The charge had the approval of a local clergyman who did not approve of this minister's activity. All seemed con-

tent to accuse the minister of using his vocation for an evil purpose.

It is not unusual for charges of this nature to be leveled at someone, for often husbands allow their wives to engage in these immoral practices so they may collect damages from the other guilty party. Facing this, the young minister was called into court.

At the first hearing the woman testified that he had committed adultery with her. The first hint of discrimination was now evident, for she had at first named another man, but under pressure and coercion from her relatives had finally settled on this innocent full-time minister of Jehovah.

The case was heard and judgment was pronounced. The young witness was found guilty and the fine was fixed at £23 ($64.40). In order for the court to reach this decision it was necessary for it to refuse to allow any witnesses in behalf of the man on trial. Also, his right to appeal was denied him until after he paid this outrageous fine. He was warned that unless the money was paid by November 1 he would be placed in prison. This innocent minister was very disheartened at such a miscarriage of justice, at the failure to listen to his side of the story and at the sentence he had received without a fair trial—all because he was one of Jehovah's witnesses.

The Tables Turn

At this point he contacted the Watch Tower Society's local branch office in Blantyre. Arrangements were made for him to appear before the assistant district commissioner, in the company of the Watch Tower Society's branch servant, a European district servant, an African district servant and an African circuit servant—a delegation bent on getting justice for their fellow minister.

Under the government official's examination it was learned that the native court was not authorized to impose that large a fine, and that it could not say that no appeal would be granted unless the unreasonable fine already had been paid. Now things began to take a turn for the better.

The assistant district commissioner seemed convinced that the young minister was telling him the truth and that he could produce witnesses to prove his innocence. Then he gave some surprising advice. He thanked the young man for reporting the matter, explained that this type of extortion is what the administration is trying to wipe out and suggested that the witness proceed to the police station and swear out a warrant for the arrest of the chief that heard the case. The grounds for the chief's arrest—*extortion!*

What a vindication! Under similar conditions the members of other religions dread these chiefs and would not think of questioning their decision or approaching the government about a matter such as this. The chiefs are considered as being irreproachable, and their word is law, whether right or wrong. But this is not the case with Jehovah's witnesses, especially when justice and religious freedom are involved. They believe, as the apostles did, that it is more important to "obey God as ruler rather than men," and they will neither quit their worship nor allow such an injustice to put it in a bad light.—Acts 5:29, *New World Trans.*

With the warrant sworn out, the only thing to do was to await further developments. On November 1 the young man appeared in court either to present the fine or accept the prison sentence.

The chief stated: "As I said, if he [the Christian minister] was not satisfied he should take out an appeal, but that he should first pay the £23 [$64.40]. If the district commissioner is going to enter into

this matter he will be very foolish. Now I say to you, K——, you were told by the court to come by October 20 and pay in the £23; you did not do so and so now I am arresting you. You will be imprisoned." The young minister went to prison rather than pay the fine and admit guilt to the false charges.

Justice Is Won

On November 20 the case was called for appeal before the paramount chief. When the woman was asked if she had at first named another man, she admitted that she had. Through further questioning it was found that the real guilty person was a relative of the chief's, and this may have been the reason for wanting to put the blame on someone else. When she was asked why she had done this, no comment was forthcoming.

The presiding paramount chief handed down his decision. For shielding the guilty man and hiding the facts one person was fined £5 ($14). But to the woman he said: "You, woman, you will pay a fine of £3 [$8.40] for defaming the man and his congregation."

The innocent minister of Jehovah was set free to continue his good work. He now enjoys even more respect for his high moral standards and is viewed with awe as he goes about the all-important work of teaching others the truths of the Bible. Here is a man who appealed to the district commissioner and who is not afraid of the chief, only his God.

Other Attacks

While this was happening, however, other infringements on the witnesses' right to assemble were starting in other places. All these seemed to follow a set pattern: stop the witnesses' Christian work at any cost. In some of these places where the officials have refused to intercede the local chiefs have felt that they can become virtual dictators to ban the work of Jehovah's witnesses if they wish to do so. The religion that brings the chief the most presents is assured of the greatest freedom, and when Jehovah's witnesses refuse to resort to bribery a frequent result is an attempt to stop their witness work.

A typical example was in the northwest portion of the country, a strong Catholic section. The chief announced that the witnesses would not be allowed to preach in his villages. If they wanted to preach they could go out in the bush, but not come inside the villages. It may be that frequent automobile trips furnished by the "White Fathers" from the Catholic mission played their part in his decision. However, the decision was appealed to the district commissioner. At first he said the witnesses could preach wherever they desired and no one could stop them. This seemed to be a resounding victory, but the joy was short-lived.

Evidently pressure was brought to bear and the commissioner decided to uphold the opinion of the chief, saying: "We can see nothing wrong with you doing your work in the bush as the chief suggests." But at present about all you will find in the bush are a few lions, leopards and an occasional rhinoceros—hardly a suitable territory for a busy Christian minister.

Jehovah's witnesses have preached here for many years and have no intention of stopping it. At last word they were continuing their godly work and no one seemed to know what to do with them. So, with Jehovah's spirit and protection, the good-will persons in this section are still being fed solid spiritual food.

A problem also is encountered in the building of Kingdom Halls. Here again permission must be obtained from the chief. If he refuses and his superior is liberal-

minded, then justice and fairness can be forthcoming. If not, discrimination results.

It is amusing, however, to see what these Christians have done to circumvent antagonistic rulings. They all got together and built a large house for one member of their congregation. Now if he wants to invite his friends over to study the Bible, who can complain? Despite efforts to smother such activity, it cannot be stopped.

Jehovah's witnesses in Nyasaland remember that, as in Mordecai and Esther's time, they must stand for their lives—not in physical combat, but they must stand for right worship now in order to preserve their lives everlastingly in God's righteous new world.

Though the courts here in Nyasaland may be different from those to which many are accustomed, the decisions take the same form. Sometimes there is clear evidence of prejudice against those who desire to worship and serve the true and living God, Jehovah, while at other times there are real triumphs of justice that vindicate the innocent and uphold the right to freedom of worship. Such triumphs give real reason for rejoicing and encouragement in the work of defending and legally establishing the good news of God's kingdom earth-wide.

DECLARATION BY TEXAS

MANY citizens of the state of Texas have never read the Texas declaration of independence. It was made by the delegates of the people of Texas at the town of Washington on March 2, 1836. One of the reasons why the public is unfamiliar with it is that it is seldom published. Rarely does its full text appear in schoolbooks even in Texas. However, the original document may be read at the state capitol at Austin. Its text also appears on a bronze plaque at the San Jacinto monument near Houston, Texas. A few excerpts follow:

"When a government has ceased to protect the lives, liberty and property of the people. . . . When the Federal Republican Constitution of their country, which they have sworn to support, no longer has a substantial existence; and the whole nature of their government has been forcibly changed, without their consent, from a restricted federative republic, composed of sovereign states, to a consolidated, central, military despotism in which every interest is disregarded but that of the army and the priesthood—both the eternal enemies of civil liberty, the ever-ready minions of power and the usual instruments of tyrants. . . .

"The Mexican nation has acquiesced in the late changes made in the government by General Antonio López de Santa Ana, who, having overturned the constitution of his country, now offers us the cruel alternative either to abandon our homes, acquired by so many privations, or submit to the most intolerable of all tyranny—the combined despotism of the sword and the priesthood. . . .

"It denies us the right of worshipping the Almighty according to the dictates of our own conscience, by the support of a national religion calculated to promote the temporal interest of its human functionaries rather than the glory of the true and living God. . . .

"We therefore, the delegates . . . of the people of Texas . . . do hereby resolve and declare that our political connection with the Mexican nation has forever ended; and that the people of Texas do now constitute a free, sovereign and independent republic . . . and, conscious of the rectitude of our intentions, we fearlessly and confidently commit the issue to the decision of the Supreme Arbiter of the destinies of nations."

We must obey God as ruler rather than men.—Acts 5:29, New World Trans.

The New Heathendom in Christendom

BOTH in Israel's time and in Jesus' day the religious leaders were bent on substituting man-made traditions and ceremonies in preference to the pure Word of God. As a consequence, they had "a form of godly devotion," but proved false to its power. Jesus sharply denounced such leaders as "hypocrites," "blind guides," "whitewashed graves." He said to them: "You have made the word of God invalid because of your tradition. You hypocrites, Isaiah aptly prophesied about you, when he said: 'This people honors me with their lips, yet their hearts are far removed from me. It is in vain that they keep paying respect to me, because they teach commands of men as doctrines.' "—2 Timothy 3:5; Matthew 23:13, 16, 27; 15:6-9, *New World Trans.*

The religious situation in Christendom today is identical with that of Jesus' day. Religion is mostly formalism and there is a famine for the knowledge of God in the land. And the religious clergy readily admit this fact.

Take for an example the small country of Luxembourg; it is extremely religious and yet falls short in Bible knowledge. The majority of the population had never seen a Bible until Jehovah's witnesses showed them one. Still these humble folk think themselves wholly within God's favor because the nation is dedicated to the virgin Mary and the people keep church traditions.

But are these traditions the true worship of God? Will keeping them merit God's favor? How can we be sure?

It is a custom in Luxembourg for every Catholic to visit his patron saint at least once a year. During the two weeks from the third to the fifth Sunday after Pentecost, pilgrims come to Luxembourg city from all the towns and villages of the country to honor the statue of Mary located in the Luxembourg cathedral. Usually the procession is led by the town band, followed by the ecclesiastical and city authorities, with the praying populace behind them. After a brief visit to the cathedral, the village folk set out on a shopping spree. The town hums with activity, special pilgrim prices are exhibited. The *cafés* are filled to overflowing until late into the night. The two-week carnival atmosphere is climaxed with a well-organized procession. This devoted Catholics call worshiping God.

It is a form of worship, but not according to accurate knowledge of truth. True worship of God means to be a footstep follower of Christ Jesus, to "make disciples of people of all the nations," teaching them to observe all the things Jesus commanded. It means to "flee from idolatry," to worship God exclusively, "to care for orphans and widows in their tribulation, and to keep oneself without spot from the world." True worship has absolutely nothing to do with pagan feasts or festivals, processions, magic chants or virgin worship. It is the worship of God "with spirit and truth." —Matthew 28:19, 20; 1 Corinthians 10:14; James 1:27; John 4:24, *New World Trans.*

There are other processions and customs in Luxembourg kept in the name of religion. Shortly before the demonstration mentioned above, Easter and communion are celebrated. Much money is spent and often debts are incurred for costly communion clothing, communion gifts and the

lavish communion meal. Instead of religion's becoming a joy, heavy burdens are thrust upon worshipers for no good reason. Said Jesus: "They [the clergy] bind up heavy loads and put them upon the shoulders of mankind, but they themselves are not willing to budge them with their finger." This is true concerning their costly cathedrals, clothing salaries, meaningless customs and traditions.—Matthew 23:4, *New World Trans.*

There always seems to be a religious feast to be celebrated, trinkets to buy, prayers to be said at a price. Some customs are difficult to associate with religion. For example, there is the Echternacher hopping procession in honor of the holy Willibrord. In this procession the pilgrims form rows and join one another by each holding the end of a handkerchief, then they hop for hours, three steps forward and two back. Those who are too old to hop can hire a hopper, who does the hopping for them. In addition to the Luxembourgers about 40,000 outsiders come each year to attend this dancing religious hopping procession.

Assumption of the virgin Mary and Corpus Christi follow as high church festivals. Again there are processions in all the villages and towns. Then comes the quiet feast of All Saints and All Souls, a feast for the dead and the blessing of the graves. Then comes St. Nicholas' Day on December 6, and there is always Christmas. In addition to these religious festivals everything is blessed that can be blessed: houses, schools, hospitals, churches, cars, clubs, animals, etc. In almost every house appears a blessed crucifix. No one will deny that all of this is "a form of godly devotion," but what is its Christian fruitage? Is Jehovah saying to Christendom as he did to ancient Israel: "Your new moons and your appointed feasts my soul hateth"?—Isaiah 1:14.

Let a priest-edited Catholic paper, the *Luxembourger Wort,* answer as to the worth of these processions and religious feasts. The paper says that in Luxembourg "nowhere is ignorance greater than in the religious domain," that among Catholics there is a scandalous ignorance of God. "Why do not Catholics know at least all that God has revealed about himself?" the paper asks. "The unknown God would then have to be to each one of us the known God. . . . In any case this scandalous *ignorentia crassa,* crass ignorance, would give place to an *ignorentia docta,* a learned ignorance."

This same paper vehemently denounced Catholic worshipers at the graveside on All Saints' and All Souls' Day as the "new heathen." It said: "Come with me! We want to watch these new heathen at the graves of their dead. There they stand. No one wants to be missing. What would the others say? In their best clothes . . . boredom on their faces. Mute and motionless their lips. Mute their souls. Cold their hearts. No Ave! [Hail!] No whispered prayer. No—nothing! But many and expensive flowers, illuminations, flickering candles . . . This is not Christianity. This is genuine new heathendom at Christian gravesides."

So, traditions and religious customs have reduced worship to mere formalism, a mockery, which is abominable in God's sight. But who is responsible for this "genuine new heathendom"? The prophet Isaiah answers: "For the leaders of this people cause them to err; and they that are led of them are destroyed." Jehovah said: "My people are destroyed for lack of knowledge," that is, knowledge of him the true God and how to worship him. Flee religious tradition and its idolatry! Its end is at hand, for God's Word is true.—Isaiah 9:16; Hosea 4:6.

The Netherlands

GOD created the heavens and the earth; but, says the Dutchman, the Dutch made Holland. Nestling serenely amidst a network of historic dikes is this land reclaimed from the sea. The winding inland dikes are a memorial to past centuries of Dutch ingenuity. The ancient methods of tolling bells and frantic messengers as a means of keeping tabs on threatening tides, however, is a far cry from the system now used. This little land has also entered the electronic age.

This country boasts of an efficient railroad system almost entirely electrified. By railway you can reach the southernmost point from Amsterdam within three hours. An amazing network of buses can take you hourly to the smallest villages outside the railway routes. By car you can leave after 8 a.m., travel through the largest cities in the country over four-lane highways and return home to Amsterdam by 12 noon with an hour and a half in between for stopping at the most important sites.

So you come to realize that the Netherlands is a small country, with only about 13,000 square miles of land. But this small country is able to feed a population of more than 10,000,000 and still have large quantities of food to export.

Spiritually, however, the country is not that prosperous. The Dutch Reformed churches employ 2,719 ministers. But reports show that there are 371 congregations without a minister. The 10,000 ministers of Jehovah's witnesses serve thousands of persons who belong to congregations not served by orthodox religion. But their preaching activity seems to disturb the clergy very much. They term the work of Jehovah's witnesses an intrusion on their private flocks.

When a woman invited a Dutch Reformed minister to discuss certain points of the Bible with one of Jehovah's witnesses in her presence so she could hear the arguments presented, he refused to come after promising that he would. Instead he invited a spokesman from Utrecht to come to his congregation and tell them about the evils of Jehovah's witnesses.

On the evening of this meeting three of Jehovah's witnesses decided to attend the talk. Upon entering the church they were at once identified as Jehovah's witnesses. The guest speaker was surprised and a bit taken aback. Nervously he told the witnesses that they could remain but that no debating would be allowed. This was fine, because they came just to observe and listen.

It was apparent that the guest speaker made hasty changes in his notes. Instead of condemning Jehovah's witnesses he kept on commending them to the church. He told church members present: "Jehovah's witnesses are not like you people. When they come to their meetings they do not merely sit and have someone talk to them for an hour. They are free to raise their hands and indicate that they want a part in saying something and they really can say something." Then he added: "Of course, there is a movement in our church at the present time which is trying to get for the layman the chance to have a part in the services." He next held out a copy of the book *"The Truth Shall Make You*

Free", a publication of the Watch Tower Society, and said: "I have read this book and have learned a great deal from it. I recommend that each one of you read this book. And you can obtain one for the ridiculously low price of one guilder, or fifty cents."

The meeting was opened to questions from the audience. There were questions as to why Jehovah's witnesses do not believe in the trinity and many other things. The guest speaker did not wish to answer these questions but gave Jehovah's witnesses present the opportunity to do so. About ten days later a return visit was made to this community to give the people the opportunity of obtaining the book their speaker recommended. Many more books were placed than ordinarily would have been the case.

Church attendance has dwindled in the past decade. Just to the north of Amsterdam is Edam, a famous cheese center. An architectural gem there is a large Reformed church. A traveler asked an Edammer: "How many people can the church accommodate?" Proudly he said: "Fifteen hundred!" "How many come?" "About twenty." The people prefer places of pleasure and relaxation to church services. The churches have apparently not been filling the spiritual need.

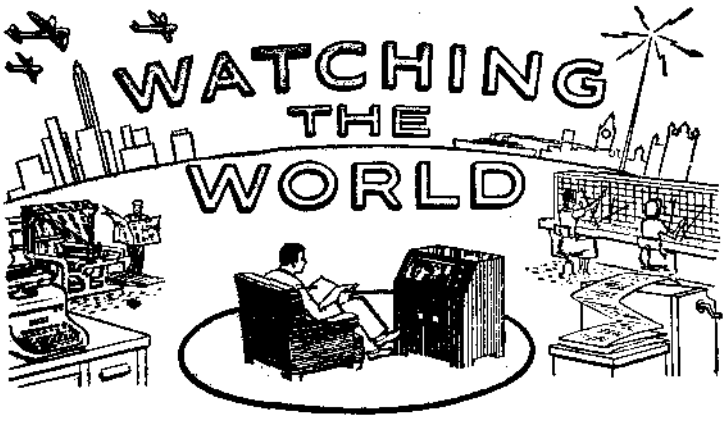
Therefore the need for Jehovah's witnesses to keep on declaring mankind's only hope to perplexed humanity. A great crowd from all nations is gladly responding.

RELIGIOUS CENSUS

¶ A recent United Press survey shows that one third of the world's population professes Christianity. It quoted authorities as saying that there are now about 800,000,000 professed Christians in the world of about 2,500,000,000 people. There are 321,000,000 Moslems, 309,000,000 Hindus, 300,000,000 Confucians, 150,000,000 Buddhists, 50,000,000 Taoists and 12,000,000 Jews. *Awake!* would like to mention the 650,000 Jehovah's witnesses too.

? DO YOU KNOW? ?

- Why Christians should shun astrology? P. 3, ¶5.
- What simple principle could eliminate much of today's crime and materialism? P. 5, ¶4.
- How the Bible solves the problem of broken homes? P. 7, ¶1.
- Why Chicago speculates on becoming the greatest seaport in the United States? P. 9, ¶6.
- What will soon be the biggest ditch ever dug on the North American continent? P. 11, ¶5.
- Why SEATO was conceived? P. 13, ¶3.
- Why bamboo is a wonder grass? P. 15, ¶11.
- How the Aughrabies Falls are uniquely different? P. 16, ¶4.
- Where a mere child knows all about the care of babies? P. 18, ¶1.
- How the native court system of Nyasaland functions? P. 21, ¶4.
- Why the state of Texas declared independence from Mexico? P. 24, ¶6.
- Why the religious situation in Christendom is identical with that of Jesus' day? P. 25, ¶2.
- Who is responsible for the existence of a new heathendom? P. 26, ¶5.
- What country has 371 church congregations without a minister? P. 27, ¶4.



A Way to Avert War

◈ The world wants peace but it hastens toward another war, was the essence of Nikita S. Khrushchev's comments to a U.S. correspondent. The only way to avoid an all-out war between the Communist and noncommunist world, he said, is for U.S. and Russian leaders to get together and work out some kind of formula for easing East-West tensions. He placed the responsibility for better relations directly on the U.S. "For our part," he said, "we will do whatever is in our power not only to postpone war but not to have war at all. But it also depends on others, first and foremost on the United States." Soviet heads of government have been hinting strongly for another summit conference as a means of bridging the gap between the East and the West. But the West is rather reluctant and skeptical about the idea. It says that such conferences raise hopes but settle nothing. President Eisenhower called such a social gathering "not only futile, but almost unwise."

Ban the Bomb Tests

◈ Soviet leaders, capitalizing on growing world opinion that nuclear tests should be banned at once, made an urgent appeal (5/10) to the U.S. Congress and the British Parliament to have representatives plan ways to comply with the peoples' demand. The lower house of the West German Parliament called on the U.S., Britain and the Soviet Union (5/10) to suspend their tests of nuclear weapons. Dr. O. Frederick Nolde, a Protestant church leader, in an address at the annual meeting of the U.S. Conference for the World Council of Churches, said that "if at any time scientific opinion preponderantly asserts an immediate risk to health, the risk of an inadequate international agreement to discontinue tests must be run." The pope of Rome also pleaded for a ban on nuclear weapons tests. An editorial in *L'Osservatore Romano*, Vatican newspaper, said (5/10) that not only the pope and Dr. Albert Schweitzer but also such authorities as Prof. Linus C. Pauling, United States Nobel Prize winner, and Prof. Masatoshi Matsushita, special envoy of the Japanese government, had expressed anxiety over the effects of radioactive fallout from nuclear explosions. The paper quoted Prof. Pauling as having reported in Chicago that no fewer than 10,000 persons throughout the world had died or were dying of leukemia as a result of nuclear weapons experiments and that "thousands more persons" would be "in mortal danger" if such experiments were repeated in the Pacific Ocean, where Britain plans hydrogen bomb tests. The British foreign office called the Russian appeal misleading propaganda.

Invitation to the A-Show

◈ To counteract growing world fears over nuclear tests, the U.S. invited forty-seven nations to witness the test series that is scheduled to run through the summer at the Nevada proving grounds. Apparent but unmentioned purposes of the mass invitation were to acquaint U.S. military allies with tactical atomic weapons as well as to quiet foreign concern over nuclear tests. Russian Foreign Minister Andrei A. Gromyko had charged that the U.S. and Britain were impeding efforts to ban tests of nuclear weapons. He also accused the West of opposing and undermining the effort to reach agreement on disarmament. Harold Stassen, U.S. delegate to a disarmament conference held in London, said: "We are now engaged in the most serious talks on disarmament . . . since World War II." The five-nation U.N. Disarmament Subcommittee is marking time. The West is going over what it regards as the first solid, valid, genuine Soviet disarmament offer. It is not wholly satisfactory, but it is negotiable. The Soviet plan makes a gesture in the direction of President Eisenhower's original "open skies" proposal. However, it contains important clauses, such as an immediate ban on H-bomb tests and a moral ban on the use of nuclear weapons.

Colombians Cast Off Rojas

◈ In 1953 a U.S.–educated soldier, Lieut. Gen. Gustavo Rojas Pinilla, staged a coup and installed himself as head of the Colombian government. Within a few months Rojas had ended the guerrilla fighting that plagued the country. Colombians began calling Ro-

jas "the great peacemaker." But soon the iron-fisted peacemaker became a hard-fisted dictator. Colombia's economy deteriorated. Civil liberties were stifled. The people hoped for 1958, when the national constitution called for free elections, and specifically barred the president from running for re-election. But Rojas suspended the constitution and fired everyone that dared to oppose him. This touched off a major storm. Large-scale student demonstrations against the government were staged in Bogotá and other Colombian cities. The demonstrators were reported bayoneted and shot. A nationwide general strike in protest against the government's action paralyzed the commercial life of Bogotá. Rojas had himself elected president for another four years by a hand-picked assembly—this fifteen months before the beginning of his new term. The nation was in a state of rebellion. Rojas, who in 1954 said to Colombians: "We are Catholics. . . . Protestant propaganda is not proper in a nation like Colombia," was now openly condemned by the Roman Catholic Church for murder and for sacrilegious profanation of several churches. Rojas tried to fight back, but it was plain he was through. He turned over his power to a military junta that took charge and began restoring rights and freedom. Rojas flew to Bermuda en route for exile in Spain. Thus another "great peacemaker" came to an end.

$120,000,000 Giveaway

◈ President Eisenhower's chief salesman to the Middle East, James P. Richards, with $200,000,000 of Uncle Sam's money in his pocket, struck out for a little rendezvous with the Arab chiefs. After a fifteen-day powwow Richards managed to slip away with $80,000,000 change still uncommitted. He was commended for a job well done. He went to sell the Eisenhower Doctrine and that is what he did. "Money," he said, "has got an awfully pulling attraction about it." After much persuasive talking Richards managed to give away $120,000,000. He explained that slightly more than half of that amount was for economic assistance, the balance for military aid. His observation was that the Eisenhower Doctrine had bolstered up the Middle East from crumbling into Communist hands. When Richards was asked if the purpose of his trip was to isolate Nasser of Egypt as much as it was to stop Communist aggression, he replied: "Well, we were not trying to isolate anybody. But if it's developed that way and if it looks like somebody is being isolated, then that's just too bad."

Austrians Elect Schaerf

◈ Vice-chancellor Adolf Schaerf, a Socialist party leader, a man that battled both nazism and communism, became the third postwar president of Austria. Schaerf is distinguished as the only president of a European country to be elected by popular vote instead of by parliament. The election was only the second in Austrian history in which a president was elected directly by the people. There were no major issues at stake in the campaign. As in all European democracies, the duties of the Austrian president are mainly ceremonial. Schaerf said that he would be a "non-party-president for everyone whether he voted for me or not." Austria's present stability and prosperity is expected to continue undisturbed. Voting is compulsory in Austria. Eligible nonvoters are liable to fines up to $40 or imprisonment for as long as four weeks.

Ban "God Save the Queen"

◈ Traditionally, South Africa as a British Commonwealth country has on all special occasions played the British anthem, "God Save the Queen," together with its own anthem "Die Stem van Suid-Afrika" (The Call of South Africa). In a surprise announcement Prime Minister Johannes G. Strijdom declared that from now on (5/2) South Africa will recognize only its own anthem. The move is expected to arouse widespread feeling among the English-speaking South Africans. Some believe the move was made to preserve South Africa from being swamped by British traditions. The prevailing opinion is that the Afrikaner Nationalist government is bent on eliminating British identity to preserve its own.

NATO's Calm Determination

◈ The two-day meeting of the North Atlantic Treaty Organization (NATO) in Bonn, Germany, ended its sessions on a note of calm determination to continue strong as a shield of the free peoples against Communist aggression. NATO reiterated its policy to rely on both nuclear and traditional weapons until a satisfactory agreement on disarmament is reached with the Soviet Union. Following NATO's meeting Prime Minister Macmillan of Britain met with West Germany's Chancellor Konrad Adenauer in the hope of adjusting their views on defense planning and European integration. Macmillan called their conference frank and cordial. He said that his talks with Dr. Adenauer had covered three main topics—defense, European unity and the West's relations with the Soviet Union, especially as they involved the reunification of Germany. The British were able to explain to Adenauer that they have no intention of leaving a gap in West Germany.

Senators Picked for Hall of Fame

◈ Five outstanding U.S. senators of the 1820-1950 period

were named (4/30) for the U.S. Senate's new Hall of Fame. Those chosen were Henry Clay of Kentucky, Daniel Webster of Massachusetts, John C. Calhoun of South Carolina, Robert M. La Follette of Wisconsin and Robert A. Taft of Ohio. A special committee (headed by Senator John F. Kennedy) selected to do the job of determining the "greatest senators of all times" was advised by 150 historians and political scientists. Senator Taft was the first choice of senators. Clay, who worked tirelessly to reconcile the conflict between the North and the South, was chosen as "the great pacificator"; Webster as the powerful orator who fought for an inseparable union; Calhoun as the master defender of states' rights; La Follette as the man who championed the cause of the underprivileged, and Taft as the arch-defender of conservatism. The committee stressed that it had not attempted to select the "five greatest" senators, rather that the five were chosen as "representing to the extent possible the most significant periods in the history of the Senate; the highest traditions and qualities of the Senate and its members and the great political and regional movements of the past—men whose statesmanship, transcending party and state lines, left a permanent mark on our nation's history and brought distinction to the Senate."

May Day Peace Parades

◈ May Day, picked 68 years ago as the international day of labor, now has become a day in which the past is celebrated and the future is contemplated. In Moscow's Red Square under a bright sun tramped the cream of the Russian army (5/1) followed by a million Muscovites in honor of the May Day. Portraits of Lenin and Marx were carried about on huge poles. Speeches attacking the West were delivered and the show of military strength was hailed. Marching people shouted in unison: "Peace" and "Long Live the Soviet Union," "Glory to the Communist party." In Romania, 300,000 persons, one fourth of the Romanian capital's population, marched in the four-hour parade. In staccato rhythm the paraders chanted: "Leninism Is Our Banner of Victory." Unlike the parade in Moscow, here no armed forces took part. In West Berlin close to 100,000 persons gathered to take part in a trade union rally. In the U.S., George Meany, president of the AFL–CIO labor federation, in a May Day statement urged workers of the free world to discard "any trace of neutralism" and fight for world freedom "not as non-Communists but as anti-Communists."

How Many Roads Lead to Life?

Some will say "many" or "all roads lead to God." It is true that the hundreds of religions of the world offer a variety. Equally true, though, they point in every direction!

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Houston, Tex., Sam Houston Coliseum, Walker and Bagby Sts. Rooming: *2029 Harold St.*, Houston 6.

Miami, Fla., Gulfstream Park, East Dixie Hwy. (U.S. #1), Hallandale. Rooming: 1105 NW. 120th St., North Miami.

Toronto, Ont., Coliseum and Grandstand, Exhibition Grounds. Rooming: 1005 Gerrard St. East, Toronto 8.

July 10-14, 1957

Denver, Colo., Denver Coliseum, E. 46th Ave. and 44th St. Rooming: 2201 Gaylord St., Denver 5.

Moncton, N.B., Moncton High School Auditorium. Rooming: 296 Highfield St., Moncton.

Seattle, Wash., Sick's Stadium, Rainier and McClellan. Rooming: *800 Broadway, Seattle* 22.

July 17-21, 1957

Milwaukee, Wis., Milwaukee County Stadium, 201 N. 46th St. Rooming: 2404 N. 52nd St., Milwaukee 10.

Southampton, Hants., England, Southampton Football *Ground. Rooming:* 71 Hill Lane, Southampton.

Southend, Essex, England, Southend United Football Ground. Rooming: 284 Leigh Road, Leigh-on-Sea, Essex.

July 24-28, 1957

Derby, England, Derby County Football Ground. *Rooming:* 128 Burton Road, Derby.

Edinburgh, Scotland, Murrayfield Ice Rink. Rooming: 95 Broughton St., Edinburgh 1.

Edmonton, Alta., Grandstand, Exhibition Grounds. Rooming: 11112 95 A St., Edmonton.

Los Angeles, Calif., Wrigley Field, 435 E. 42nd Pl. Rooming: 10615 S. Figueroa St., Los Angeles 3.

July 26-29, 1957

Hilo, Hawaii, Hilo Civic Auditorium, 323 Manono St. Rooming: 645 Walnaku Ave., Hilo.

July 31 - August 4, 1957

Bolton, Lancs., England, *Bolton Wanderers Football* Ground. Rooming: 42 Great Moor St., Bolton.

August 21-25, 1957

Baltimore, Md., Baltimore Memorial Stadium, 33rd and Ellerslie Ave. Rooming: 508 Orkney Rd. (near York *Rd. and Belvedere Ave.*), Baltimore 12.

INSTRUCTIVE • • • INSPIRING • • • EVERYBODY WELCOME

Awake!

THE GRAND CANYON BETWEEN MAN AND BEAST

Another gap evolution cannot jump

The Fifth Amendment— A Guardian of Justice

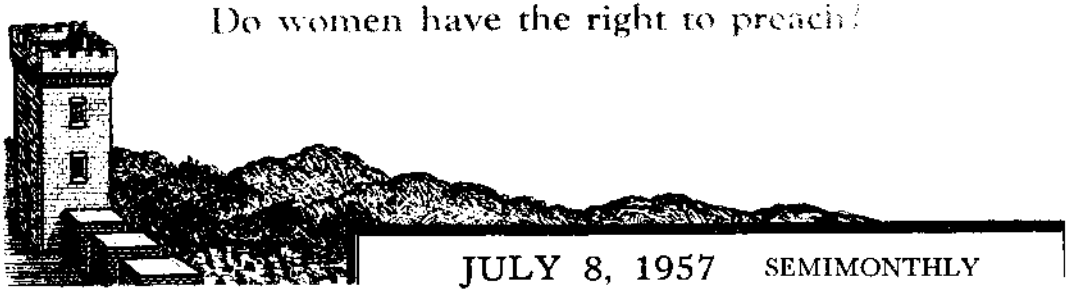
How does it prevent torture?

"Hi-Fi" Music Has Charms

Concert-hall reality in your home

Lady Ministers of a New World

Do women have the right to preach?



JULY 8, 1957 SEMIMONTHLY

THE MISSION OF THIS JOURNAL

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ambitions or obligations; it is unhampered by advertisers whose toes must not be trodden on; it is unprejudiced by traditional creeds. This journal keeps itself free that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

"Awake!" uses the regular news channels, but is not dependent on them. Its own correspondents are on all continents, in scores of nations. From the four corners of the earth their uncensored, on-the-scenes reports come to you through these columns. This journal's viewpoint is not narrow, but is international. It is read in many nations, in many languages, by persons of all ages. Through its pages many fields of knowledge pass in review—government, commerce, religion, history, geography, science, social conditions, natural wonders—why, its coverage is as broad as the earth and as high as the heavens.

"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of a righteous New World.

Get acquainted with "Awake!" Keep awake by reading "Awake!"

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Awake!
"Now it is high time to awake."
—Romans 13:11

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Sentiment OR PRINCIPLE?

SOME nine hundred citizens of Stamford, Connecticut, crowded into their Burdick School auditorium on the evening of March 13, 1957. A battery of floodlights and microphones from a New York television network focused on the speakers on the platform as they proceeded with their debates, giving proof of the wide interest aroused. A tense atmosphere prevailed and applause was both loud and long as the opposing speakers made their points. Once there was also some booing. What was it all about?

As featured on the front as well as on several inside pages of the next day's Stamford *Advocate,* the question debated was whether children attending parochial schools should receive free bus transportation or not. The very same issue had arisen just a few days before in another New England city, Augusta, Maine. There opponents agreed to let the state's supreme court decide the question. *U. S. News & World Report* of March 22 gave a review of this problem in the United States, where one out of seven children attends a parochial school, under the heading: "Buses for Catholic Students—Who Should Pay for Them: Community or Parents?"

Sentiment played heavily in the arguments in favor of the community's paying. Did not these parents all pay taxes? Surely they were entitled to some consideration; besides, the amount was small, just the price of a package of cigarettes for each citizen. And had not the supreme court of the United States ruled that the state of Louisiana could provide textbooks for parochial schools and that free transportation may be given children attending parochial schools in New Jersey?

Also, it was argued that since the law allows parents to send their children to parochial schools they should not be discriminated against for taking advantage of this provision. To do so would be to make them second-class citizens. Certainly children attending parochial schools have the same rights regarding public safety and health measures as do children attending public schools. It is a case of applying the "lofty principles of brotherly love." "We must ignore a child's creed. We may not ignore a child's need."

However, those arguing against providing such free transportation stressed that it was not a matter of sentiment or religious discrimination but was one of principle. They showed that there is a difference in state constitutions. The fact that

the supreme court of the United States had ruled in a certain way regarding certain states does not prove it would do so *in every other instance.* Incidentally, it does not even follow that the supreme court of the United States may not have been mistaken, and especially not in view of the fact that the supreme courts of at least seven states have ruled that it was unconstitutional to provide free bus rides to children attending parochial schools in their respective states.

It was also shown that a board of education can be concerned with only its own schools. It builds them, determines their policy and who shall attend them. It can therefore logically provide transportation for those who must attend its schools. But can it provide free rides to competing parochial schools? By what authority? If so, to what extent, and who is to determine the nature of it? Will it also determine where these schools are to be built and what hours they are to be in session, so as not to burden the taxpayers needlessly?

Further, though the amount involved *may be very small, still it is not the amount* that is vital but it is the principle. If a thing is wrong it is wrong regardless of the amount involved. The immediate issue causing the birth of the United States was "No taxation without representation," which issue England tried to avoid by making the tax very small. But the issue remained. If the taxpayers of a certain religion do not want to take advantage of public schools that is their privilege. But does it give them the right to ask others to help bear the expense of their own arrangements?

To illustrate: A group of adjoining property owners may wish to build a private road for their mutual use. The city may not prevent them from doing this, but, on the other hand, they cannot ask the city to keep this private road in a state of repair or provide police protection on it. Or, to use another illustration: If a group of citizens are dissatisfied with the municipal services provided by the city in the way of police or fire protection, they may *decide to furnish their own. But may they* ask the city to show them special consideration in the way of reduced taxes or to help them finance their own arrangements?

Finally, there is the matter of the entering wedge. If free rides are furnished to one parochial school they must be provided for all others. And if free rides, why *not free health services?* And then how long before taxpayers will be paying for the erection of parochial schools and for the instruction, religious and otherwise, given in them, all in violation of the Constitution of the United States, which provides for a wall of separation between church and state?

That such an eventuality is not at all unlikely can be seen from the many tax-supported parochial schools in other lands, such as Canada, France and Belgium. In fact, a Catholic booklet published in the United States on this subject, *Federal Aid to Private Schools?* argues that it does not *make sense to allow Catholics to have their* own private schools and then not give them their "fair share in commonly collected taxes."

Truly this matter of free bus rides is not one of mere sentiment but is a matter involving principle.

The GRAND CANYON
Between Man and Beast

Evolution cannot account for the great gap between man and beast. That gap eloquently testifies to man's being a special creation.

IN THE southwestern part of the United States is found the Grand Canyon. And grand indeed it is, with its length of 217 miles, its width of from four to eighteen miles and its depth of more than a mile in places. At its bottom flows the Colorado River. As one arrives at its brim and sees it for the first time, it truly presents one of the most breath-taking sights to be seen anywhere on earth. Obviously, to appreciate its vastness and grandeur one must have good eyesight.

There is a vast abyss between man and beast that may well be likened to the Grand Canyon. The Genesis account of creation takes due note of it: "And God proceeded to create the man in his image, in God's image he created him; male and female he created them." Man was made in God's image in that he has the divine attributes of justice, love, wisdom and power. Additionally, man was given a threefold mandate to subdue the earth, to exercise dominion over the lower animals and to populate the earth. And to man alone was held out the prospect of everlasting life, provided he continued obedient. —Genesis 1:20-27, *New World Trans.*

Most eloquently testifying to the grand canyon between man and beast are man's unique mental faculties. However, it is but reasonable to expect that man would also have unique physical characteristics in keeping with such unique mental faculties, and so we find it to be.

To begin with there is man's unique condition at birth. He alone of the vertebrates, as Job observed, comes naked into the world and leaves it the same way. Man has no tough hide, no shaggy fur, no coat of wool or feathers to protect him from inclement weather or from bruises due to blows or falls. However, his having no natural covering has made it possible for man to inhabit all parts of the globe by adapting himself by means of clothing, which he is able to make by reason of his God-given intelligence.

Unique also is man's upright position. As Goldenweiser so well shows in his book *Anthropology,* man alone is strictly bipedal. Some lower animals do walk on but two of their feet at times, but even for these, walking on all fours is more natural and comfortable. Thus the late Sherrington, one of the world's leading physiologists, stressed man's erect position as an important factor in man's superiority and dominion over the lower animals. Evolutionists often portray the various anthro-

poid apes in upright positions alongside man as though such an upright position were as natural to them as to man. Such pictures are very deceptive, because only the bear can plant his feet squarely upon the ground the way man can, a characteristic known as "plantigrade."

Another physical characteristic of man testifying to this grand canyon between him and beast is his unique hand. Only man has a perfectly opposable thumb; only his thumb can touch each of his four other fingers. Thus Dr. A. Carrel, in his book *Man the Unknown,* says: "We would never have acquired our mastery over matter without the aid of our fingers, those five small levers." And says another authority: "Whatever men have done that distinguishes them from the brutes has been done by their brain. But the hand has been the instrument of the brain in bringing about nearly all of these successes." And according to still another, man's brain has two important instruments that distinguish man from the beasts, speech and the hands.

The most striking physical characteristic of man, testifying to his being a special creation, is the size of his brain, about three pounds, or two percent of our body's weight. At birth it weighs but twelve ounces, the same as that of a full-grown chimpanzee. It was because evolutionists wanted to bridge the grand canyon between man and beast as regards man's brain size that they became such easy victims of the Piltdown hoax. Thus the *American Scientist,* April, 1954, stated that the Piltdown remains "realized largely the anticipations of students of human evolution."

Darwin had foolishly argued that "the extreme development of [man's] brain ought not to outweigh a multitude of resemblances in other less important or quite unimportant points"! Just how foolish Darwin was can be seen from what Loren C. Eiseley, one of the world's leading anthropologists, has to say: "The Darwinians . . . were unconsciously minimizing the abyss which yawned between man and ape. In their anxiety to demonstrate our lowly origins they were throwing modern natives into the gap as representing living 'missing links' in the chain of human ascent. . . . We have been so busy tracing the tangible aspects of evolution in the *forms of animals* that our heads, the little globes which hold the midnight sky and the shining invisible universes of thought, have been taken about as much for granted as the growth of a yellow pumpkin in the fall." "Today Piltdown [man] is gone. In its place we are confronted by the blunt statement of two modern scientists. 'No adequate explanation,' they confess . . . , 'has been put forward to account for so large a cerebrum as that found in man.' . . . The true secret of Piltdown, though thought by the public to be merely the revelation of an unscrupulous forgery, lies in the fact that it has forced science to reexamine the history of the most miraculous creation in the world—the human brain." (*Harper's* magazine, November, 1955) Truly man's brain size eloquently testifies in behalf of the Bible's account of the special creation of man by showing how wide is the abyss between man and beast!

Reason and Artistic Sense

Testifying even more conclusively the grand canyon between man and beast are man's unique mental faculties. Well has man been described as "the animal that thinks." Among the proofs that he is a thinking creature is his gift of speech. Thus Dr. S. S. Tomkins of Princeton University, in *Science News Letter,* July 3,

1954, showed that man's ability to talk is due to his superior nervous system.

Evolutionist Hooten recognized this fact, for in his book *Up from the Ape* he states: "All of the anthropoid apes are vocally and muscularly equipped so that they could have an articulate language if they possessed the requisite intelligence. . . . There is nothing about a snout that prevents its possessor from speaking, but there is something about the brain that goes with a snout that makes speech impossible." He then goes on to describe the futile efforts of many scientists to make apes talk.

Man also demonstrates his unique thinking ability by inventing tools. As a noted geologist, the late Frederick White, once pointed out: "No animal has ever been known to fashion a tool; whereas there is no tribe of men so low in intelligence that it does not fashion the most curious and complicated tools." Bearing on this point is the comment appearing in *Life* magazine, November 7, 1955, to the effect that "the Australian primitive has the same huge brain-body ratio, protracted infancy, erect carriage and gift of language you do."

Another witness to man's uniqueness is his artistic sense. Man alone appreciates beauty; to him alone it is important; he alone needs to create to satisfy a longing in his soul. The ancient cave men of southern France drew amazing likenesses of animals on the walls of their caves, as the *Encyclopedia Americana* shows in its treatise on "Christian Anthropology." These cave men also beautifully ornamented their tools. Man is not only the only tool-making animal but also the only creature on earth with an artistic sense. It finds expression in his clothes, in his places of abode, in whatever he makes. Not content with mere speech, he must also have poetry, drama and music. No question about it, music, poetry, painting, sculpture, architecture and other forms of creative activity further highlight the gulf between man and beast.

Man Alone Is Free

All lower animals are more or less bound by instinct. Only man is free to choose his environment. Only man has great capacity for organization. Those who point to insect communities as examples of perfect organization sadly err. Thus Albro T. Gaul, in his book *The Wonderful World of Insects*, shows that 'insect societies do not represent a triumph of governmental organization, a communistic set-up for mutual aid. Actually they represent no government at all. The parts of an insect society act like the parts of a living body. Their function is biological rather than social or political.'

"Men alone," says Professor M. J. Adler of the University of Chicago, "are rational and free, and so differ essentially from all other animals. . . . men do certain things that no other animals do at all in any degree. . . . Man alone is a political animal. Other animals are social or gregarious, but all of their social organizations and activities are instinctively determined, as is evidenced by their uniformity within specific groups. But human society, in the family or the state, is constituted by man's choice among ways of living together; only human society is constitutional or political."

The noted Russian scientist Pavlov proceeded on the theory that man is just another animal. Still he, "after seventy years of intensive research was unable to integrate completely the lower nervous activity of the conditioned reflex to the higher nervous activity of human behavior.' In other words, he found that he could not make man respond automatically to certain stimuli the way he could make dogs respond. Yes, man is different, as the Communists found in their efforts to brainwash their victims. God gave man the capacity for exercising choice, for being free.

Moral and Religious Faculties

Even as that physical characteristic of man most eloquently testifying to the grand canyon between man and beast is his brain size, so likewise man's moral sense and his religious instinct are the mental faculties that, above all else, witness to man's being unique, a special creation separate and distinct from the brutes.

Lower animals do not have a moral sense. They have no conscience, they develop no guilt complexes. They do not need to confess faults or sins in prayer, or to another to get relief. They need no moral task; but man without one is lost. Thus Dr. Viktor Frankl of Vienna, one of the world's leading psychologists, points out that man, for his own mental and emotional health, "must have a moral task. He must see his life as meaningful."

This fact is further highlighted in the report of modern students of old age that for old folks to keep well and happy they must keep busy, and not just at a hobby, but at something worthwhile, something that satisfies their moral nature; they must feel that they are being of some use to others. What lower animal worries about whether the work it is doing is useful to others or not? What animal requires a moral task to be content?

Then there is man's need to worship. No lower animal is capable of worshiping God. It cannot think of God, it cannot imagine his existence. On the other hand, there is no tribe or group of people, no matter how low on the scale of civilization, that does not have the urge to worship.

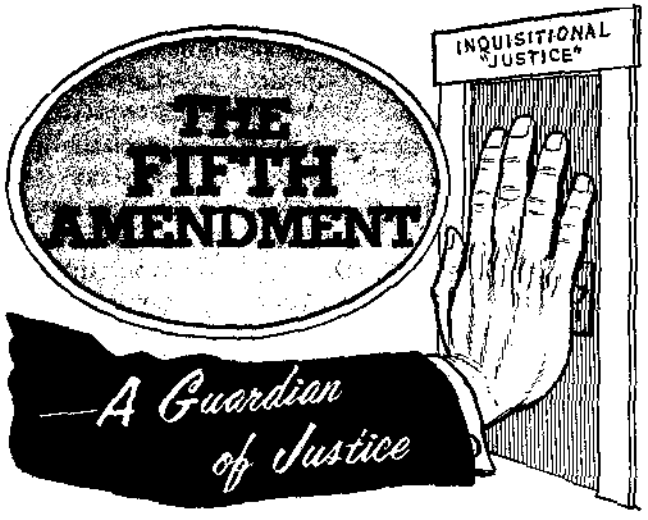
That difference between man and beast is highlighted in the position taken by the new school of psychology in Vienna namely, that "we all feel an urge for God as powerful as our instincts for sex and hunger." Also psychologist C. Jung says the chief cause for neurosis after the age of thirty-five is a failure to recognize one's need of religion. Could we imagine the lower animals becoming mentally disturbed because of lack of religion?

In view of all this evidence—to which much more could have been added had space permitted—in favor of the Bible's account of the special creation of man in God's image and likeness, what folly to question its inspiration on the basis of the shallow theories and erroneous speculations of men! What blind conceit to refer disparagingly, as so many do, to the "poetry of Genesis," and to prefer the opinions of men, which are mere guesses!

The Christian Greek Scriptures show that Jesus Christ accepted the Genesis account of creation, and he was the greatest teacher that ever lived. His apostles and disciples also accepted it. Since this most criticized part of the Bible is thus seen to have successfully met the challenge of critics, search further and you will find all of it based on fact. Study it and learn why God has permitted evil, where we are on the stream of man's history, and of the wonderful hope of everlasting life in his new world of righteousness that God sets before all men of good will.

BRITAIN AT LOWEST SPIRITUAL EBB

Never before has Britain's material welfare been higher, writes Dr. Eustance Chester, a psychiatrist, in a British medical association periodical. Yet at the same time, says the psychiatrist, never before has Britain's spiritual life been so desolate as it is now. "Nervousness, anxiety, lack of faith, together with a frantic search to escape from ourselves," he wrote, "has gained a painful grip on us."



THE prisoner stood before his inquisitors and felt the complete frustration of hearing himself judged guilty of crimes he did not commit. His confession was false. It had been extracted under pain of unspeakable tortures and long imprisonment. He had been forced to provide evidence against himself. It was self-incrimination. Now death upon a flaming stake awaited him.

This commonplace scene of the thirteenth century should be a warning to freedom-loving people of this twentieth century, for very little protects them from a modern repetition of it. They should consider seriously what history says about inquisitional "justice." Note what the *Cyclopedia of Biblical, Theological, and Ecclesiastical Literature* tells us:

"Inflamed with a passion for extirpating heresy, and persuading themselves that the end sanctified the means, they not only acted upon, but formally laid down, as a rule for their conduct, maxims founded on the grossest deceit and artifice, according to which they sought in every way to ensnare their victims, and by means of false statements, delusory promises, and a tortuous course of examination, to betray them into confessions which proved fatal to their lives and fortunes. To this mental torture was soon after added the use of bodily tortures, together with the concealment of the names of witnesses. . . . When the prisoner refused to acknowledge his fault at the first interrogatory, he was remanded to prison; after many months he was again brought forth, and asked to swear before a crucifix that he would tell the truth. If now he did not confess, he was immediately considered guilty, otherwise he was plied with leading questions until thoroughly bewildered."

What stands between this perverted form of justice and free peoples today? Just one small thing—the right against self-incrimination. For the American people this right is embodied in the Fifth Amendment to the Federal Constitution. It is found in the short phrase: "nor shall be compelled in any criminal case to be a witness against himself." This phrase is the only provision in the Constitution that protects people in the United States from being subjected to torture for the purpose of extracting confessions.

In Communist countries, where no such provision exists, an accused person finds himself confronted with thirteenth-century justice. Physical and mental torture have long been employed in Soviet Russia to force accused persons to testify against themselves. In the speech Nikita S. Khrushchev gave to the Twentieth Party Congress in Moscow on February 25, 1956, he admitted the use of such inquisitional methods. Since these methods exist today, freedom-loving people are faced with a danger that cannot be viewed as belonging only to the thirteenth century.

Protection Against Self-Incrimination

The Fifth Amendment stands as a guardian for the American people, shielding them from the injustice of inquisitional procedures. It protects them from being prosecuted for thoughts and opinions. The framers of the Constitution knew the great need for such a guardian. They were well aware of the injustices that can develop when it does not exist. They were familiar with England's notorious Star Chamber and the ecclesiastical Court of High Commission that were set up by the Tudor and Stuart sovereigns.

These tribunals tried people without formal indictment or jury. Mere suspicion was all they needed to have a person dragged before them. The accused was then deluged with roving questions to find evidence that would convict him. It was also hoped that this would uncover crimes unknown to the investigating tribunal, especially crimes of thinking, speaking and worshiping in a manner displeasing to it. If the accused refused to answer incriminating questions he was considered guilty. He was then subjected to long imprisonment and oftentimes torture to force a confession.

It was with the desire to prevent such injustice that early supporters of the Fifth Amendment insisted upon a constitutional guarantee against self-incrimination. The privilege was first included in the Virginia Bill of Rights of 1776. Then in 1791 it was incorporated into the Federal Constitution.

Regarding this guardian of justice, Chief Justice Warren said in 1955: "The privilege against self-incrimination is a right that was hard-earned by our forefathers. . . . As early as 1650, remembrance of the horror of Star Chamber proceedings a decade before had firmly established the privilege in the common law of England. . . . To apply the privilege narrowly or begrudgingly—to treat it as an historical relic, at most merely to be tolerated—is to ignore its development and purpose."

For Protection of Innocent

It must be kept in mind that the privilege against self-incrimination was placed in the Constitution to protect the innocent. This fact is underscored by the great legal authority Dean Wigmore: "The system of 'inquisition,' properly so called, signifies an examination on suspicion, without prior presentment, indictment or other formal accusation; and the contest for 100 years centered solely on the abuse of such a system. . . . No doubt a guilty person may justly be called upon at any time, for guilt deserves no immunity. But it is the innocent that need protection. Under any system which permits John Doe to be forced to answer on the mere suspicion of an officer of the law, or on public rumor, or on secret betrayal, two abuses have always prevailed and inevitably will prevail: First, the petty judicial officer becomes a local tyrant and misuses his discretion for political or mercenary or malicious ends; secondly, a blackmail is practiced by those unscrupulous members of the community who through threats of inspiring a prosecution are able to prey upon the fears of the weak or the timid."

The Fifth Amendment, with its provision against self-incrimination, shields Americans from such abuses.

Generally Misunderstood

In recent years public misunderstanding of the Fifth Amendment has been created by some persons who have been brought before congressional investigating committees. Unsavory characters of the underworld and active Communists have misused the privilege to hide their unlawful activities. But such misuse of the privilege does not mean it should be revoked for seemingly being an impediment in the process of uncovering and prosecuting criminals. That would be a serious mistake. The famous law authority Blackstone once said that it would be better to permit 99

guilty men to escape than to convict one innocent man.

Rather than require an accused person to provide incriminating evidence against himself the judiciary must use accepted police methods to ferret out the necessary evidence. Even though this puts police agencies to a great deal of trouble and expense it is necessary for the protection of innocent people. Consider what the book *The Blessings of Liberty,* by Zechariah Chafee, Jr., says on this point: "Consequently, it is very important that a government should, even at the sacrifice of some efficiency, perform its tasks by methods which do not shock the consciences of naturally law-abiding citizens. Regard for that principle brought about many constitutional rights."

The existence of the Fifth Amendment removes any temptation law-enforcing agencies might have to shortcut criminal proceedings by resorting to forced confessions. It would take much less effort to compel a person to confess than to dig up evidence. This was pointed out by a British official in India in reply to an inquiry as to why native policemen occasionally applied torture to prisoners. According to Chafee, this official said: "There is a great deal of laziness in it. It is far pleasanter to sit in the shade rubbing red pepper into a poor devil's eyes than to go about in the sun hunting up evidence."

Because forced confessions violate the Fifth Amendment as well as prove wholly undependable, American courts refuse to accept them. If there is the faintest indication that a confession has been coerced it will be rejected. Note what the 82d Congress said on the subject: "Neither does the Amendment preclude the admission in evidence against an accused of a confession made while in the custody of officers, if the confession was made freely, voluntarily, and without compulsion or inducement of any sort." On the same point Thomas Cooley, in his book *A Treatise on the Constitutional Limitations,* said: "A confession alone ought not to be sufficient evidence of the corpus delicti. There should be other proof that a crime has actually been committed; and the confession should only be allowed for the purpose of connecting the defendant with the offense."

Should Not Be Disrespected

In view of the vital place the Fifth Amendment holds as a guardian of justice it seems strange that a person would speak disparagingly of it. Yet there are people who do.

Respect is not created by using a term such as "Fifth Amendment Communists." This has caused concern among persons who know how vital the Fifth Amendment is in protecting freedom of thought and freedom of speech. Harry P. Cain of the Subversive Activities Control Board expressed this concern when he said: "Those who use 'Fifth Amendment' as an adjective of disapprobation modifying the noun 'Communist' are as guilty of disrespect for the Constitution as any Communist could be. Centuries of inquisitional tortures, mental and physical, and misgivings over man's inhumanity to man forged and tempered the bulwark of freedom that the individual shall not be required to convict himself. We should be less concerned by the few who hide behind the privilege without justification and much more concerned by those who trifle with and prostitute its significance."

Use of Fifth Does Not Signify Guilt

Our modern judicial system is built upon the belief that a man is innocent until proved guilty. Until evidence is produced that establishes his guilt he must be considered innocent even though he invokes the Fifth Amendment.

In spite of common opinion to the contrary, there are reasons why an innocent

person would use it. The doctrine of waiver could be one reason. According to it the person who gives information that might be considered incriminating waives the privilege of not answering thereafter. If he wants to prevent automatic waiver of the privilege he must claim it at the earliest possible moment during tne investigation. Knowledge of this fact could cause an innocent person to invoke the Fifth Amendment to ensure his access to it if it should be needed. It would therefore be wrong to infer that he is guilty.

Another person might honestly feel that he would violate his conscience by divulging names of friends who were once associated with communism but who are now no longer sympathetic toward it. Such a man may be free from any taint of communism himself, yet he invokes the privilege for the sake of his conscience. Of course, the privilege cannot legally be used to protect friends, but, nevertheless, this would explain why some innocent persons would feel moved to use it.

But whatever the reason may be, employers and acquaintances should not penalize a person who makes use of this constitutional privilege. To illustrate how wrong public opinion has become in its view of the matter, consider the case of a judge who was denied a special appointment by state officials because he had, while a lawyer, defended a client who used the Fifth Amendment. This action aroused indignation in the president of the New York State Bar Association. "The Supreme Court," he said, "has often held that the Constitution guarantees to every accused the right to counsel. That right will have no meaning if lawyers have to fear public obloquy and disqualification for office when their clients invoke their constitutional rights."

Another protest came from the president of the Association of the Bar of the City of New York: "As long as the Fifth Amendment remains part of the Constitution, individuals have the right to avail themselves of it."

What happened to the unfortunate victims of thirteenth-century inquisitors should be a warning to those who speak slightingly of the Fifth Amendment. They need its protection. It is a vital guardian of justice and freedom.

NO GUILT IN PLEADING FIFTH

In May the United States supreme court handed down a unanimous decision decrying the popular tendency to assume a man guilty if he invokes the Fifth Amendment. This was in sharp disagreement with President Eisenhower's view that those who use it must be trying to hide something. The court's opinion, written by Justice Harlan, quoted this statement by Erwin N. Griswold, dean of Harvard Law School: "Too many, even those who should be better advised, view this privilege as a shelter for wrongdoers. They too readily assume that those who invoke it are either guilty of crime or commit perjury in claiming the privilege." A concurring opinion written by Justice Black and joined in by Chief Justice Warren and Justices Douglas and Brennan went further, saying: "I can think of no special circumstances that would justify use of a Constitutional privilege to discredit or convict a person who asserts it. The value of these Constitutional privileges is largely destroyed if persons can be penalized for relying on them. It seems peculiarly incongruous and indefensible for courts which exist to act only under the Constitution to draw inferences of lack of honesty from invocation of a privilege deemed worthy of enshrinement in the Constitution."

ON June 29, 1956, President Eisenhower set in motion the biggest public works program in the history of the world when he signed his signature to the Federal-Aid Highway Act of 1956.

The main feature of this program is a 41,000-mile network of limited-access roads linking ninety percent of all cities with populations of more than 50,000 in the United States. It will also serve the country's principal industrial and defense areas.

A record $33,480,000,000 has been set aside for this gigantic road-building program. But authorities are confident that by the time this project is completed in 1972, as scheduled, it will have cost United States taxpayers well over $50 billion.

In case you are wondering what that $50 billion could buy in the form of other public work programs, just combine the Panama Canal, Grand Coulee Dam and the St. Lawrence seaway into one tremendous construction project. The $50 billion that Americans are marked to spend in the next fifteen years for major highways under the new legislation could finance twenty-nine such projects!

The new law is proof that the American people want and are willing to pay for better highways. But the question is, Will either the $33,480,000,000 or the $50-billion sum guarantee for them a decent highway system? The facts show that it will not, unless legislators rouse themselves from their deep slumber and act now and quickly.

At present, laws regulate the minimum width of traffic lanes, set legal speed limits, specify grades, slow curves, all-weather shoulders, dividing strips and other engineering and construction standards. But modern highway planning calls for more than the control of the highways. It calls for roadside control as well.

Without rigid roadside controls, scenic beauty and roadside development are left up to the discretion of selfish commercial-minded men, who care nothing about the countryside or the safety of the driver. Their sole interest is to exploit the motoring audience and they care little about how they do it.

New York Park Commissioner Robert Moses said the express arteries under the new highway system are entirely exposed to signs and billboards. "The entrances, exits, and intersections," he says, "are all left exposed to an indiscriminate mushroom growth of ugly filling stations, hot-dog stands, and all the other familiar roadside eyesores. Consequently, we face the prospect of speedways built in gasoline gullies, obliterating scenery and confined between continuous rows of offensive advertising."

Senate investigators studying this problem expressed fear that the new system of interstate roads might become lined by a

forest of distasteful billboards and advertising signs. Under the new federal highway law the government has no authority to control advertisements along the new system of interstate and defense highways, although it is putting up ninety percent of the funds.

Fight Against Controls

To get the United States Congress to enact a law that will protect the roadside from becoming defaced is no simple matter. The moment an effective control bill appears on the scene roadside commercialists, outdoor advertising lobbies, swing into action and, with their army of lawyers, representatives and stooges, do everything within their power to defeat it.

Billboard companies have shrewdly sought the aid of farmers and other landowners to fight their battles. Even labor unions, charities and good causes have been used by ingenious roadside promoters to defeat regulation bills or to water them down to the point of being meaningless. The last session of Congress, for example, rejected a proposal that would have authorized the acquisition of rights up to 500 feet from the highways to prevent billboard construction. Why Congress rejected this law the people were never told.

Often the billboard industry will offer a compromise in an effort to side-step rigged legislation. They promise to co-operate with public officials in charge of highways by limiting the number of billboards along a highway. They claim that co-operation will accomplish more than legislation. But their claim, says Park Commissioner Moses, is false. "The record conclusively establishes that in practice self-policing is a farce."

Like their business enterprises, their billboards and signs get bigger and bigger and more and more. Some companies argue that their signs are an improvement on nature, that the traveler needs them to keep awake. Safety organizations, however, tell a story to the contrary. They declare emphatically that billboards and neon signs definitely detract from traffic signals and important road signs, that sign slogans and pictures take the eye and mind off the serious business of driving.

Public Distaste and Law Enforcement

There is no question about the public's distaste for advertising signs along the highways, especially for those signs that project in front of beautiful trees or cut off expansive country views. A survey by the American Automobile Association showed ninety percent of those interviewed favored restriction of such invasion of the countryside. Sinclair Weeks, United States secretary of commerce, acknowledged before a senate public works subcommittee that there was widespread feeling throughout the United States that advertising near the interstate system should be curtailed to preserve the "beauty and pleasing character of the natural landscape and in the interest of highway safety."

Stressing the need for effective measures in this matter of roadside controls is an editorial in the *Pennsylvania Farmer*. In part it says: "When the Pennsylvania Turnpike was first contemplated, and as work progressed, announcement was repeatedly made that this road would be free from billboards and other commercial signs and notices. It was to remain in its natural setting for the benefit and satisfaction of the traveling public. For a few years the promises were kept. Then one hotel put up a big sign. Then a competing hotel put one up. Then other establishments followed as one sheep follows another through a hole in a fence."

Little wonder, then, why the New Jersey Turnpike Commission has consistently and steadfastly refused to sanction billboards.

To allow one billboard to go up is to open a hole through which ten thousand more *will follow.* New York state has also been able, through strict law enforcement, to protect the beauty of its parkways, expressways, its many boulevards and thoroughfares against this kind of intrusion.

Several states have passed effective regulatory laws concerning advertising encroachments, and the tendency is increasing not only to abolish all advertising within the right of way but to extend the jurisdiction of public highway authorities to the regulation of offending advertising on private property joining the highway. The supreme judicial court for the county of Suffolk, Massachusetts, in effect sustained the power of state officials to regulate and restrict advertising on private property within public view. The courts have also recognized that the billboard is an intrusion that distracts the traveler and endangers his safety.

Billboard and advertising companies have long argued that the courts would not recognize beauty as a factor to be considered within the limits of the law. But they got a real jolt when the supreme court of the United States in a unanimous decision sustained the District of Columbia Redevelopment Act of 1945. The court held that "the concept of the public welfare is broad and inclusive. The values it represents are spiritual as well as physical, aesthetic as well as monetary. It is within the power of the legislature to determine that the community should be beautiful as well as healthy, spacious as well as clean, well-balanced as well as carefully patrolled."

What Must Be Done Now?

While the primary purpose in building the new expressways is to accommodate traffic, yet this depends upon the attention given to the roadside as well as to the highway. No expressway can serve to its full capacity if traffic flow is slowed down by a succession of billboards and by driveways to an unbroken procession of motels, by lunch stands, filling stations and drive-in theaters. To prevent such cheapening of the multibillion-dollar expressways that the nation is going to build in the next fifteen years, strong legislation is urgent now to protect not only the highways but *the roadsides as well.*

Since it is the untainted charm of the countryside that is predominantly responsible for making the highways and parkways so universally appreciated, then every consideration should be given to trees, shrubs, ground covers and turf that produce the parkway atmosphere. The restful shade from overhanging trees reduces pavement glare and driver-fatigue. Fields of wild flowers and greens, together with graceful curves of the winding road, contribute an exhilarating beauty to any highway. Whether these are artificial or natural, the effect on the motorist is pleasing and restful.

Keep the parkways and the highways both safe and beautiful.

MORE HOLIDAYS

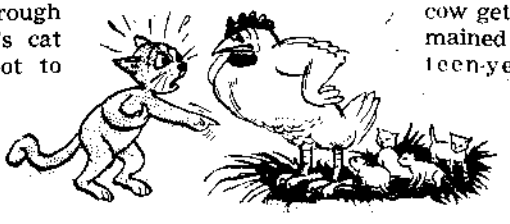
An impartial observation appearing in the New York *Daily News* says: "Let's not be hypocritical about making Good Friday into a national holiday, as one Voicer urged. Instead, let's be honest about our holidays. Let's have a holiday for official worship of each of the real gods of the average American—the god of luck, the god of speed, the gods of gaudiness, bigness, space ships, stylism, fads, braggadocio, racketeers, lawsuitism, deficit spending, matriarchism, hero worship, ball games, glamor, cocktails, jazz and sex."

Animal Eccentricities

According to a National Safety Council report, Richard Fleming of Woodland, California, had good reason to lose his head while driving. A woodpecker was pecking away at it! The bird, a family pet, was in the lap of Fleming's son when it mistook the elder Fleming cranium for a tree and went to work with an earnestness typical of woodpeckers. The car left the highway and rolled over twice. Neither of the Flemings was hurt. The woodpecker found itself a tree.

Motherly Hen Raises Kittens

A motherly hen has caused a disturbance on a farm near St. Paul, Minnesota. It seems that one of the farmer's hens laid some eggs under a trough in the barn. The farmer's cat later chose the same spot to give birth to her kittens. Then the cat went for a walk. When she got back the hen had decided the kittens needed a mother and was squatting protectively over them. She refused to allow the mother cat to touch them. Each time the cat wanted to feed the kittens the farmer's wife had to secure the hen; otherwise the hen launched a fierce attack. The kittens? Strange to say, they kept neutral. Whichever mother happened to be around won their support.



Feline Acromania

For some unknown reason a cat in Simpson, Pennsylvania, climbed to the top of a sixty-foot power pole. There the cat sat on its lofty perch day after day. After nine days of feline high-mindedness, the cat returned to earth, eluding would-be rescuers and disappearing.

Just a Foxy Fox?

A man in Lake Orion, Michigan, has a fox that must think he is something else. Anyway, the fox starts the day off with bacon and eggs. One could probably overlook this little eccentricity—but the fox also has an odd choice of friends. His constant companion is a hunting dog!

Bovine Reconnaissance

At Swansea, Wales, a cow clumped sixty feet up a winding stairway to the top of the airfield control tower. Bossie stood there gazing contentedly over the countryside. For sixteen hours she surveyed the countryside while authorities pondered the problem of getting her down. "We had a cow up there before," said a member of the Swansea Flying Club. "That time," he explained, "I helped push her down the stairway. But this time we're not going to risk that because there is a danger of being crushed against the wall if the cow gets angry." The problem remained unsolved until a seventeen-year-old farm boy came along. He merely milked the cow and uttered a few soothing "sooo-bossies." After that she clumped back down the stairs.

Eccentric Ecstasies

In the mountain country of southern New Zealand there are no fabric-top convertibles—at least not for long. This is all because of a bird character called kea. This green parrot with red feathers beneath its wings loves to poke fun at motorists and holes in the fabric tops. Within a few nights parrots will rip a canvas to shreds. Fabric-covered cars send them into some kind of eccentric ecstasy. These parrots have another eccentricity: they like to land on a corrugated iron roof of a mountain hut. For hours on end they will slide down in an ungainly fashion, shrieking with delight. These clownish parrots seem never to know when to stop. Not a few of them that have presumed too far have ended in the pot.

Lady MINISTERS OF A New World

MANY Christian ministers today are women. It was prophesied to be so by the prophet Joel. In Acts an apostle of Jesus Christ tells us of the beginning of the fulfillment of this prophecy among the first Christians to walk this earth: "I shall pour some of my spirit out upon every kind of flesh, and your sons and your daughters will prophesy . . . even upon my men slaves and upon my women slaves I will pour out some of my spirit in those days, and they will prophesy." (Acts 2:17, 18, *New World Trans.*) Philip the missionary "had four daughters, virgins, that prophesied." Phoebe, a Christian sister of the apostle Paul, is also mentioned as "a minister of the congregation which is in Cenchreae." (Acts 21:9; Romans 16:1, *New World Trans.*) The present-day congregation of Christians is no different in this way. A great many of those who are actively declaring the good news of Christ's established kingdom are women.

Jesus gave the world as a field for Christian ministry. No limitations were laid upon men. But one is placed upon women fulfilling their obligations to follow Christ's example—that of teaching or instructing Christian men. This would prohibit women from usurping authority in an organization run by theocratic laws, which ordained Christian men with the responsibility of leadership in Christ's congregation. With the exception of this one restriction the field is the entire world, and we see women busy in the field, making an important announcement, "a new government is ruling, a mighty King is now reigning."

You Represent Christ

If Christ Jesus were here in person and asked you, a woman, to keep a personal appointment with another person in his stead, would you not feel a great privilege had been extended to you to fill his request? Of course you would. You would be eager to fulfill it with all the serious contemplation of one appointed to the honor of ambassadorship. Now, then, finding ourselves in this position of unequaled importance, let us dwell awhile on the indubitable consequence of successful public appearance.

In recent years men in charge of world governments have sent women as their representatives and ambassadors of state to other countries. These women have received much publicity in their office. In most cases they have also received acclaim because of the successful fulfillment of their missions. Former ambassador to Italy, Clare Boothe Luce; former ambassador to the United States and former president pro tempore of the United Nations General Assembly, Madame Vijayalaksmi Pandit of India; and Madame Chiang Kai-shek, ambassador of good will to the United States, just to mention a few whose names you have noticed in the news.

These women are known for their dignified conduct. In fact, their success in office depended on representing their countries in such a way as not to call unfavorable attention to themselves, for such would reflect upon the government they represented. These women represent governments in a world passing away. Christian women stand for a government and a world that will never end but will stand forever. Still, because of the similarity in holding an office of ministry of high rank, minister of God's new world, and in that analogy only, we may learn something by a few notes of comparison.

Remember, you are a woman. And remember how much a first impression means to you. You often speak to women at the door. They are every bit as scrutinous as you are, perhaps more so. Before you ever speak a word, your appearance says volumes. So let us consider for a moment that very important first of our lady minister of the New World.

Standard of Dress

One rule that has almost no exceptions might be stated in this way: Dress as you would to keep an important business or social appointment. No matter in what part of the world we perform our ministry there is a set standard of dress that would acceptably fit this rule. This standard differs around the world. We can be guided, therefore, by what is best in the community in which we live. Not to extremes in fashion, for this would do no more than call attention to ourselves. We should dress, rather, to create the favorable impression that would dignify the purpose of our visit.

Let us start at the top of our costume. In countries where the three-cornered scarf tied under the chin, a "babushka," is best taste, wear this. But in cosmopolitan cities, suburbs of such cities or smaller towns where this is not the accepted best, let us not use it. Oh, yes, it is easy and quick to throw a scarf around the head, maybe even hide pin curls underneath, and later bring out the hat when "I'm dressed up more." But does this really dignify the ministry we are engaged in? In most places a hat, not a big, flappy, frivolous creation, but a hat, is accepted as preferred. Somehow it says a lady is calling. Anyone throws on a scarf to cross the back yard to borrow a cup of sugar. In some parts of a country no hat or head covering at all is necessary to be very presentable.

But keep in mind, our lady minister is calling as a representative of a new government, for a really important purpose. Let us look it! True, it is important to be presentable at meetings. But if so, then how much more important it is to present ourselves at our best in our first-call or return-call ministry. To be sure, a cold day demands that the ears be covered. It can be done by a close-fitting hood, or some such equivalent that looks far more chic and, in fact, does the job much better.

It is true that we are subject to public opinion. Ours is a public ministry. And our clothes are an important part of our public appearance; they even disclose a personality, some say. Our presentation at the doors, then, reasonably, would not call for frilly ruffles dotted with rhinestones or a neckline so low that it suggests anything but the ministry. If we think it would, perhaps we ought to make over our personality when selecting clothes for the field service. 'Dressing down' is always preferred to dressing up too much.

In fact, if you notice, there is always a certain simple classic style, a basic type of fashion that stays in vogue year after year. So it is good common sense to be alert to it. Simplicity has always been accepted as the criterion in fashion circles; is, in fact, the demand of good taste. No

one has to be a fashion plate, or run right out for a new wardrobe. But put things together with some forethought for the position you occupy. Remember you are representing the New World government in public service! You know, a repeat performance of a nice-looking outfit is no drawback—our audience changes at every door.

Dressing for Meetings

Something can be said for the matter of meetings as well. Usually we like to dress up at this time. But do not forget, there are the small meetings to think of in the same way, our area Bible studies. We might think, 'Well, this is an informal meeting and I know everyone who will be there. So here, at least, I can let my hair down. Slacks will do, or anything comfortable.' But it is not a 'come as you are' party. The public is invited to all our meetings. And persons will judge again by our appearance and conduct before they become mature in the truth.

Actually, we dedicate our lives to be representatives of Christ Jesus to the world. So everywhere, and at all times, our conduct, our demeanor, our dress and appearance are being watched by those measuring the truth by us. Let us give the best we can to speak in these silent ways. So with "handling the word of truth aright" you can "do your utmost to present yourself approved to God, a workman with nothing to be ashamed of."—2 Timothy 2:15, *New World Trans.*

No, we do not want to try to ape this world of changing fashions and its aims for personal attention. It has turned its head toward the 'stars' they put in the public eye, pin-up or sweater girls. Still, we must be conscious of the fact that we are very much in the public eye. Our ministry puts us there. And since we are a theatrical spectacle in this world let us recommend the good news we bear in our very best manner and dress. Sometimes we may say some like to go to church to show off their finery. No doubt this has its truth. But if an effort to look one's best is found to be so among those who worship false gods of this world, how much more, indeed, should those who represent the Most High God have a dignified appearance and bearing, though with no effort at display.

Another very important part of the lady minister's appearance is her countenance. "A glad heart makes a cheerful countenance." (Proverbs 15:13, *Rev. Stan. Ver.*) Since our mental attitude is showing, see that it shows something pleasant to look upon. Show you are glad to be doing the work you are in. If the toast burned this morning or something else upsetting happened at home, well, shoulder chips are best left at home. There is nothing so warm and friendly as a sincere smile; it is a pleasure to receive one. It almost always gets the same response. So when the door opens be ready to show, in a genuinely friendly way, you are glad to be there to give them something for their welfare.

Feminine Abilities

Women have many natural abilities that can serve them well in the pursuance of their ministry. One of these is the ease with which they can meet and converse with people. This often comes with less effort to women than to men. However, a woman's penchant for talking is in itself never sufficient. Her talking must be to put across ideas. Words without thoughts are needles without points. It requires advance thinking on and studying of a subject in order to have our words full of meaning and few in number. A great deal can be said in a few words. Reading the proverbs you can see how much thought can be expressed by a minimum of words. A proverb is a mouthful of choicest meat well sea-

soned. Not that there is any ban on words, but make them count. Let your words drive the truth home. More and more the people we meet tell us *they are too busy to listen.* So our thoughts must be expressed in a pithy, condensed way. Then when time is allowed we can use it well to expand our subject.

Women make good diplomats. Of course, their ability is usually employed more in keeping good relations between people, rather than between governments. However, it is a case of being able to control a situation. The ability to be able to say the right thing at the right time, tactfulness, *is a quality that may require cultivation.* It is certainly worth the patience and effort to acquire it, however. And all of this fits under the heading of being "transformed by making your mind over."—Romans 12:2, *New World Trans.*

When a need arises women often show *their qualities of inventiveness* or ingenuity to a great advantage. And in the field of our public ministry this property is a useful one. After a short while we get to know the usual situations and objections we must meet. Be alert to turn an unfavorable situation into a favorable one. One is not always successful at first—but there is a great field for trying. The advantage is to the listener, whose hearing ear may gain his life.

And now let us look at ourselves scrutinizingly in the mirror before leaving home to engage in our ministerial assignment. Does our reflection say we are calling for *a serious and important purpose? Does our* face show we are glad to be there to give good news? Are we anxious to speak with confidence on subjects with which we are conversant? If so, then we see our lady minister fulfilling her high calling in an acceptable and pleasing manner, before God and men. Paul and Timothy said long ago: "We are therefore ambassadors substituting for Christ, as though God were making entreaty through us. As substi*tutes for Christ we beg: 'Become recon*ciled to God.' "—2 Corinthians 5:20, *New World Trans.*

Pigeons Grounded by Electronics

Rapid advan ronics appear to have grounded *the pigeons—at least* the message-carrying pigeons used by the United States Army. The Army recently announced that it was selling 1,000 birds, the last of its homing pigeons. The news saddened many a nature lover. One old-time Pentagon official tartly asked: *"Is this a consequence* of the Wilson memorandum curtailing the Army's responsibility in long-range aircraft?" But the Army was determined. Electronics had come of age; the pigeons had to go. Still there was some good news for bird lovers. Eighteen of the pigeons, instead of going on public sale, went to zoos and other institutions because they had saved many lives.

One of the feathered heroes, called GI Joe, was awarded the Dickens Medal by the Lord Mayor of London in 1946. During Allied fighting in Italy in World War II this winged courier flew twenty miles in twenty minutes. GI Joe carried an urgent order to cancel the scheduled bombing of Colvi Vecchia, since hundreds of British troops had *entered the town* ahead of schedule. Another feathered hero, named Caesar, flew 300 miles across the Mediterranean to deliver an important message to his home loft in Tunisia. Always-reliable Caesar carried 44 combat messages in the North African campaign. Now the Army, which used 56,000 birds during World War II, has deactivated its feathered messengers and reassigned their trainers.

"Hi-Fi"

Music Has Charms

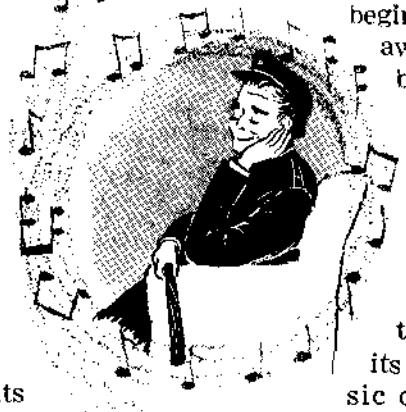
A POLICEMAN called on a householder to register a complaint that neighbors had made about his playing his phonograph too loud. The policeman was invited in and asked to listen to just how loud the music lover did play his phonograph. A symphony orchestra recording was played with full sound. It was so beautiful and effective that the officer agreed that such playing was not too loud and assured the music lover he could continue playing his music that way. The charms of "hi-fi" had soothed the stern officer's breast.

What is "hi-fi"? It is an abbreviation of "high fidelity." According to one authority, "high fidelity has to do with quality in sound reproduction. The word 'fidelity'—meaning 'faithfulness'—permits us to understand that in high fidelity the objective is to reproduce sound so that it is indistinguishable from the original sound."

High fidelity achieves its goal of realistic reproduction of the original sound by means of its full frequency range, by its being practically free from distortion and by its virtual elimination of all sounds not in the original rendition.

The old-style phonograph usually was limited to a frequency range of 150 to 6,000 vibrations or cycles per second, known as "cps." The human ear can hear as few as sixteen and as many as 20,000 cps. The range of the average person, however, is from twenty-five to 15,000 cps, which range decreases with advancing years.

There are no voices or instruments that of themselves have such high fundamental frequencies; the highest note on the piano has only some 4,000 cps. But each note has overtones or harmonics that set in motion vibrations two, three and four times as high as those of the fundamental note. Thus the fourth harmonic of the highest note on the piano has over 20,000 cps. These overtones, in addition to strengthening a tone, also give it its peculiar quality or timbre. High fidelity therefore does justice to the various tonal shadings of the instruments in an orchestra, clearly presenting the differences between the various strings, woodwinds, brasses and percussion instruments. An analogy might be made with the difference between color photography and black and white.



Appreciation of high fidelity begins with one's becoming aware of sound, and may be said to be a training of the ears of music lovers to appreciate quality. As a result, there is enjoyment of a new world of sound, a world of great variety, exquisite beauty and thrilling power. In fact, its ability to reproduce music of tremendous power without distortion is one of high fidelity's most striking features; incidentally, also accounting for much of its high

cost. High fidelity imparts the quality of "presence" to music, bringing the orchestra right into one's home, as it were.

Once a music lover becomes accustomed to high fidelity reproduction a comparison with the old-style phonograph will readily reveal to him how much he had been missing. It is therefore easy to understand why literally millions, both in Europe and in the United States and elsewhere, have so taken to what one American conductor termed "the most important contribution to music within recent time."

Record Player and Tuner

The three basic units in modern music reproduction are the sound source (record player, tape recorder or tuner), the amplifier and the speakers. For high fidelity the record player must have an electric motor running perfectly true and a sturdy turntable, accurately machined. The stylus (needle) should be diamond-pointed, as it not only lasts by far the longest but also causes the least wear on the records. The "cartridge" or head for the stylus, which changes the vibrations of the stylus to electrical impulses in accordance with the frequency and intensity of the vibrations, must also be carefully chosen. For right pressure on the record the tone arm must be properly balanced. Of course, the turntable must be capable of handling the various speeds generally used, 33⅓, 45 and 78 revolutions per minute, called rpm. The 78-rpm record needs its own stylus because of its larger groove. How finely adjusted and perfectly balanced the mechanism of the record player should be can be seen from the fact that a stylus vibrates as rapidly as 15,000 times a second.

To be able to receive radio programs on one's hi-fi set a receiving set or "tuner" is also needed. In addition to the factors of size and quality, usually determined by one's ability to pay, hi-fi reception means FM broadcasting and reception, as contrasted with AM. Why?

In brief, AM or "amplitude modulation" is generally limited to from fifty to 7,500 cps. Secondly, AM receiving sets or tuners invariably cause distortion. And third, AM broadcasting is affected by many outside factors, weather, electrical equipment, etc., which cause crackling noises known as static.

On the other hand, FM, standing for "frequency modulation," is able to transmit sound frequencies from twenty to 20,000 cps and therefore very definitely is hi-fi. It can be picked up with practically no distortion and is virtually free from any static interference.

Audio Amplifier and Speakers

As we have noted, the vibrations on the record are picked up by a stylus and changed to electrical impulses by the head or cartridge, which holds the stylus in the tone arm. For these electrical impulses to be strong enough to vibrate the speakers so that the sound can be heard they must be amplified; for this reason an audio amplifier unit is needed. In most radio sets the receiver and amplifier are built together on one chassis. And if the preferable magnetic head or cartridge is used, a pre-amplifier is also required, which both boosts the signal and alters it to compensate for changes made during the recording.

The amplifier consists of a number of vacuum tubes and electrical circuits. It should have a large reserve of power so that it can do justice to peaks of sound, as in the climax of musical selections. The greater this reserve the more faithfully the high frequencies are reproduced also. A good amplifier will increase the power uniformly throughout the entire range of

frequencies and do so without bringing in any distortion or extraneous sounds.

The speakers constitute the final link in high fidelity. Since, by the very nature of things, a speaker cannot do justice to both the very high and very low frequencies, hi-fi requires two or more speakers. One convenient arrangement is the coaxial speaker, consisting of a small cone for the high frequencies in the center of a large cone for the medium and low frequencies.

A more elaborate solution is the employing of three separate speakers: the largest for the lowest frequencies from twenty to 600 cps; a medium-sized speaker for those from about 600 to 4,000, and then a small speaker for those from 4,000 to 20,000. These, however, must be connected by a "crossover" system that sorts out the frequencies for the respective speakers. The smallest speakers, for the highest frequencies, are known as "tweeters," whereas the largest speakers, for the lowest tones, are known as "woofers."

For these speakers to function properly they must be attached to a "baffle" and housed in a right kind of enclosure. A baffle board is necessary because a speaker vibrates both in front and in back, and these vibrations tend to cancel out each other unless separated. For best results the speaker should be part of a large box or enclosure, solidly built and made of the right acoustical materials.

The size, shape and location of the enclosure of the speakers would depend somewhat on the size of the room, its shape and acoustical properties. The simplest solution is to build an enclosure that fits in a corner. This allows the greatest possible enjoyment by all, regardless of where they may be seated.

The final step is the interconnecting of the various parts. Wire should be properly covered and of the right size. While the various components or parts should not be piled on top of one another, neither should they be widely separated, as long connecting wires lose some of the hi-fi quality.

High fidelity principles have been employed for some time in the entertainment field, but only recently have they become available for the average home. As for the cost of high fidelity, this would largely depend upon the individual. In the United States one should count on a minimum of $150, a maximum of some $1,000, while the average appears to be about $350. Some, unable to pay the full price at once or who want to experiment, purchase their sets piecemeal. If judiciously done this can eventually realize the same goal.

High fidelity is continually improving, even as interest in it keeps on growing. Among the latest innovations or improvements are the electrostatic speaker, primarily for the high frequencies and based on an entirely different principle from that employed by the ordinary cone speakers, and stereophonic and binaural sound. The latter require two of everything: two distinct pickups of sound in the first place, two separate broadcasts of these pickups, two receivers or tuners, two amplifiers and two separate and distinct speaker units set some feet apart. Technically, binaural requires headphones so that each ear hears only one of the two reproductions; but generally the term binaural is used interchangeably with stereophonic. Of course, in a theater stereophonic is not limited to just two speakers. Stereophonic reproduction has the maximum of possibilities for realistic effects.

Its every-increasing popularity among the entire range of music lovers truly testifies that hi-fi music does indeed have charms. It makes for richer, fuller, more enjoyable living. Of course, like all good things it can be taken to an excess; one

can become a glutton or drunkard musically, even as one can as regards food and drink. Those who are wise, however, will enjoy it in moderation, even as they do all other material good things in life, appreciating that these are not the really important things. At the same time they will feel gratitude in their hearts to the One who makes such beautiful music possible in the first place, Jehovah God, from whom comes "every good gift and every perfect present."—James 1:17, *New World Trans.*

Precious Greek Manuscript Discovery

LAST December a new Greek manuscript discovery was announced. Some authorities hailed it as the most important Greek manuscript find since the Chester Beatty papyrus of 1931. The new discovery contains about fourteen chapters of John's Gospel, whereas the 1931 discovery contains portions of only two chapters of John. Known as *Papyrus Bodmer II*, the new find is of inestimable value: *it is the oldest considerable portion* of the book of John known to be in existence.

The new discovery is not a scroll or a single sheet rolled up; it is a papyrus codex. Hence it is essentially in the form of a modern book. It consists of 106 pages that contain the Greek text of John 1:1 to 6:11 and 6:35 to 14:15. There is no information as to who found the codex or exactly where, although *it is believed to have been found in Egypt.* Today the precious papyrus codex is in the possession of a noted Genevan bibliophile, M. Martin Bodmer, and is in the Bodmer World Library in Geneva. *It was recently published* in a volume called "Papyrus Bodmer II."

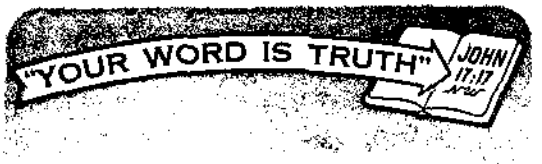
What is the age of Papyrus Bodmer II? Last December at least one newspaper said the discovery dated back to A.D. 150. However, it does not appear to be quite that old. The editor of the codex, Victor Martin, professor of classical philology at the University of Geneva and president of the International Association of Papyrologists, has studied the handwriting. He compared the script style with the script of dated Greek documents; he concludes that the Bodmer Codex is "not later than the reign of Diocletian [284-305]; but it might well belong to the very beginning of the third century, or even earlier." Hence a date of about A.D. 200 has been suggested. So the Bodmer Codex may have been made about a hundred years after John penned his Gospel.

How does the age of the Bodmer Codex compare with the Chester Beatty fragments? Sir Frederic Kenyon dated the Chester Beatty papyrus at about A.D. 240, but the Bodmer Codex may be a generation older than that. Even if we accept a date of A.D. 200 for the new discovery, still it is not the oldest manuscript of John's book. The oldest known to be in existence is a fragment of a papyrus codex that contains John 18:31-33, 37, 38. This tiny papyrus scrap is now in the John Rylands Library at Manchester, England. It came from a papyrus codex written in the first half of the second century, between A.D. 100 and 150.

The Bodmer papyrus, according to Professor Martin, most closely resembles the Sinaitic manuscript, which dates from about the middle of the fourth century. But the age difference! The Bodmer Codex is about 150 years older than the Codex Sinaiticus. Until the Bodmer Codex came to light the Sinaitic and the Vatican No. 1209 MSS. had been considered the most important texts on John.

The main differences in the new manuscript are in regard to word order and spelling. Interestingly, the Bodmer Codex does not contain the story of the woman taken in adultery at John 7:53 to 8:11. The Sinaitic manuscript omits this also. (It first appears in Codex Bezae, which dates back only to the sixth century.) At John 13:5 the Bodmer Codex uses a picturesque word; it says that Jesus put water into, not a mere *niptēra* or "basin" but rather a *podoniptēra* or "foot basin."

Papyrus Bodmer II bears eloquent testimony to the soundness and reliability of the generally accepted text of John's Gospel.



An Evildoer in Paradise

JESUS Christ himself spoke of the restoration of the garden of Eden and he said that an evildoer would be there. When was this? It was when he was hanging upon the torture stake at Calvary. An evildoer impaled alongside Christ said: "Jesus, remember me when you get into your kingdom." *"And he said to him: 'Truly I tell* you today, You will be with me in Paradise.' "—Luke 23:39-43, *New World Trans.*

Religionists are forced to admit here that "paradise" could not mean the heaven of God's presence, because to Mary Magdalene on his resurrection morning Jesus said: "Stop clinging to me. For I have not yet ascended to the Father." Jesus had not yet gone to heaven. Accordingly, the paradise Jesus mentioned on the tree could not be heaven.—John 20:17, *New World Trans.*

Also, Jesus told the Jewish ruler Nicodemus: "Most truly I say to you, Unless anyone is born again, he cannot see the kingdom of God." *"Most truly I say to you,* Unless anyone is born from water and spirit, he cannot enter into the kingdom of God." The evildoer was not born again of water and of the holy spirit there on the tree, nor baptized. So it would be impossible for him to enter heaven on the day he died. Jesus himself did not ascend to heaven until some forty days after his resurrection. It is unthinkable that an evildoer should precede Christ into heaven! —John 3:3, 5; Colossians 1:18, *New World Trans.*

What, then, did Jesus mean by paradise? The footnote on Luke 23:43 in the *Catholic Confraternity* translation says: *"Paradise:* that is, the abode of the just souls under the old dispensation, who were waiting in limbo for the coming of the Messias to lead them to heaven." *The National Catholic Almanac* defines limbo as "the place where the souls of the just were detained until the ascent of Christ into heaven; a place of rest and natural happiness in which unbaptized infants and others who die in original, but not actual sin, are detained."

According to the Catholic view Abraham, Isaac, Jacob and all the other prophets before Christ were there in "limbo." But the word "limbo" does not once occur *in the Bible. It was introduced into religious* theology in the thirteenth century. The teaching is absolutely contrary to the inspired Bible, and neither Jesus nor the friendly evildoer went to such a place the day he died.

At death, where, then, did Jesus with the evildoer go? Peter said that Jesus was confined in Hades: "Neither was he [Christ] forsaken in Hades nor did his flesh see corruption. This Jesus God resurrected." Scripturally, then, Jesus, together with the malefactor, must have gone to Hades, or hell, on the day he died.—Acts 2:25-32, *New World Trans.*

Not willing to say that Abraham and all the other faithful ones before Christ are in hell torments, religionists claim that paradise is a section of hell and that Abraham and others are in that paradise and at the same time in hell. In that way, if Jesus and the evildoer were in Hades or hell, they could at the same time be in paradise.

The religious clergy get into difficulty with Jesus' words to the evildoer because they believe the human soul is immortal and that hell is a place for torturing the

conscious immortal souls of humans. The clergy could easily be helped out of their difficulty if they would accept the Bible teaching that "man came to be a living soul"; that the soul is mortal, "the soul that sinneth, it shall die"; that hell or Hades means the "unseen place" and applies to the common grave of mankind; that there is no conscious life in the Bible hell. All who are there are dead, unconscious, inactive. "For the living know that they shall die: but the dead know not any thing." Paradise was never transferred to an underground hell, except in the minds of the religious clergy by their wresting of the Holy Scriptures.—Genesis 2:7, *New World Trans.;* Ezekiel 18:4; Ecclesiastes 9:5, 10.

Jesus and the friendly evildoer did not go to paradise on the day they died. They both went to hell and there they were lifeless, unconscious, dead. The evildoer is still there, but on the third day Jesus was resurrected from hell. Peter did not say respecting the dead Jesus: 'You will not forsake my soul in paradise'; rather, "You will not forsake my soul in Hades."—Acts 2:27, *New World Trans.*

Jesus did not tell the evildoer that he would be with Jesus that day in paradise. The misreading of the Greek text and consequently the improper punctuation of Jesus' words by the translators have made Jesus appear to say they would be there. "And Jesus said to him: Amen I say to thee: This day thou shalt be with me in paradise." (Luke 23:43, *Douay*) A correct rendering of Jesus' words is as follows: "Truly I tell you today, You will be with me in Paradise." (*New World Trans.*) This correctly shows that Jesus did not say he and the evildoer would be in paradise that same day. Rather, on that dark, tragic day Jesus confidently declared to the malefactor: *"You will be with me in Paradise."*

This is the first and only time that Jesus on earth is reported as mentioning paradise. Why? Because paradise was the only hope that Jesus could set before this criminal who had never followed in Jesus' footsteps or learned the mysteries of the kingdom of heaven. Jesus set before the dying evildoer an earthly hope. The malefactor knew nothing of a heavenly kingdom, so he was not asking Jesus to take him to heaven.

From the prophecies the evildoer could know that Messiah's kingdom would restore paradise to earth and that by a resurrection of the dead those in hell would be enabled to enter into this restored paradise. Jesus knew what was in the malefactor's mind; so he said to him: "You will be with me in Paradise."

This assured the malefactor that he would have a resurrection from the dead when Jesus had re-established paradise on earth. This meant that the evildoer would come back from death to life on the paradise earth under Jesus' heavenly kingdom.

Paradise will be restored to earth after the battle of Armageddon and during the thousand-year rule from heaven. The earthly paradise will remain for all time. It will be a park of pleasure to which the dead in the general resurrection of mankind will be raised. It will be a glorious feature of the new earth under the protection and blessing of the heavenly kingdom of Christ the King.

But the meek shall inherit the land, and shall delight themselves in the abundance of peace.—Psalm 37:11, Am. Stan. Ver.

British Guiana

READERS of *Awake!* recently read of village life among some of the aboriginal Indians of the hinterland of this South American British colony. The way of life in such places is very primitive and many are unable to read. But the article failed to limit its comments about these Indians to them, and it seemed to readers that these comments were being made about all Guianese. This was not intended and *Awake!* regrets very much the erroneous impression its article left. Even among some of these Indian tribes much has been done in the way of education, and they are able to understand the Kingdom message. However, the Amerindians represent but a small fraction of the population. Actually the half a million people of this colony are spread over an area as large as England and Scotland together, and conditions in one place differ very much from those in another.

Since the seventeenth century, when sugar and rice began to be cultivated for export, immigrants came from Africa, India, Portugal, China and Europe, and have eventually spread out along the two hundred miles of coastland, where their descendants are still to be found in these same industries, united by a common language—English. This fact is a great asset when one is engaged in the ministry, for almost everyone has some knowledge of the Bible and has little inhibition about discussing it. Jehovah's witnesses in going from house to house almost always receive a friendly reception whether the homes be large or small or whether the occupants be Hindu, Moslem, Catholic or Protestant. No matter what their religion they will say: "But we all worship the same God."

Along the coastlands, where most people live, the majority like to read and when, at the conclusion of a sermon, Bible helps are offered the minister is told, "Oh, we have the Watch Tower books already," and their bookshelves prove this to be so. Especially is this true of the *Watchtower* and *Awake!* magazines, which seem to be read by almost everyone. One Lutheran minister said: "I take *The Watchtower* because it gives me real Bible facts for my sermons." Schoolteachers use material from *Awake!* in school, while business and professional men place a high value upon it generally.

Full-time ministers assigned for periods to villages in the interior concentrate on starting group Bible studies, using first the booklet *"This Good News of the Kingdom"*. In a number of instances over 50 percent of the population have become subscribers for *The Watchtower* and *Awake!* When one is revisiting these groups in such sparsely populated places, many questions must be answered in connection with their reading. Eventually some of these begin to preach, so that now there are over thirty such groups and congregations that together reported 600 active ministers in April, sixty of whom are full-time publishers. The work of serving isolated parts is further aided by others of Jehovah's witnesses taking a month during the year from their normal occupation to go and minister there.

All of these congregations are grouped in three circuits, with each circuit convening at a weekend assembly every six months. Each time a different congregation plays host to the remainder of the circuit, and so many witnesses share in house-to-house preaching that often homes are visited twice in the one week, but, since each minister has a variety of short sermons to use, no one minds.

Sleeping accommodation is no great problem to hospitable Guinanese, for Hindu, Moslem or Christian alike will gladly open their homes free of charge.

Local residents at the assembly village are most helpful. They admire the zeal and enthusiasm so manifest at such assemblies. As one man who hauled a diesel lighting plant from the city so we could have electricity for showing the film said: "No, I won't charge you anything. When I see you all working together like this I want to do my bit too. Is there anything else I can do to assist?"

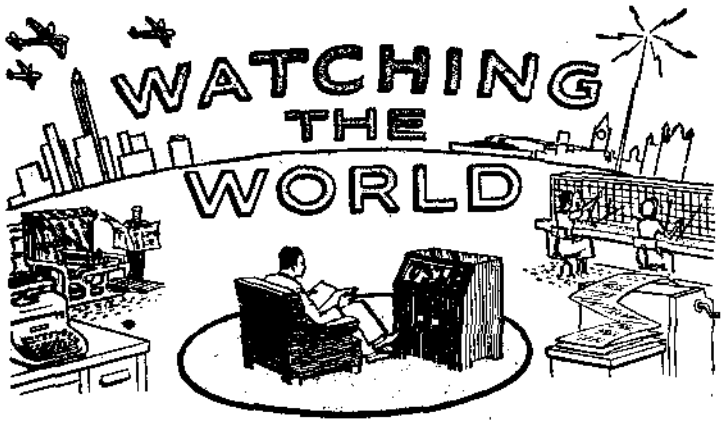
The Congregational Church next door to our assembly hall announced that because of the heavy schedule of the Sunday program the church services would be adjusted so as not to clash with the special meeting next door. The Society's film was scheduled and interest was so great that those in authority decided to show it twice, and both times the hall was packed to capacity with over five hundred each time.

For the past three years the Society's films have been shown at these village assemblies and at cinemas, mills, hospitals, prisons, in homes and in forests on the average of one show a week. Facilities are usually donated, and attendances usually range from 300 to 1,000. On one occasion two missionaries returning from isolated parts on an overnight steamer were invited to show the film to about a hundred passengers aboard. Interesting scenes drew round after round of applause.

"Guiana" means "land of many waters." That this name is fitting can be noted from the observation made in 1603 by Dutch settlers: "A province of high mountains, great wildernesses, forests and very deep and mighty rivers." But now the living waters of God's Word, the Bible, provide the greatest contributing factor in bringing real unity to those of its six races who dedicate themselves to the worship of one God—Jehovah.

? DO YOU KNOW? ?

- Why it is principle, not sentiment, that is involved in the issue over free bus transportation for parochial schools? P. 4, ¶2.
- What outstandingly testifies to the gap between man and beasts? P. 5, ¶3.
- How artistic sense separates man from animals? P. 7, ¶3.
- What stands between free peoples and police torture? P. 9, ¶4.
- Why some courts reject forced confessions? P. 11, ¶3.
- What threatens America's new highway system? P. 13, ¶8.
- What makes highways universally appreciated? P. 15, ¶4.
- Where a cow climbed a sixty-foot tower? P. 16, ¶5.
- Why many Christian ministers today are women? P. 17, ¶1.
- What feminine ability serves well in the ministry? P. 19, ¶5.
- What the term "high fidelity" means? P. 21, ¶2.
- Why a recently found Greek manuscript has excited scholars? P. 24, ¶1.
- That Jesus did not go to paradise the day he died? P. 26, ¶1.
- Where schoolteachers use "Awake!" magazine in school? P. 27, ¶3.



Britain Joins H-Bomb Powers

◈ First there was one, then there were two, and now there are three H-bomb powers. Britain became the world's third hydrogen-bomb power when she set off (5/15) her first nuclear explosion in a series of tests being conducted on Christmas Island. Reactions to the explosion were mixed. Some deplored the thought that Britain should have exploded a mushroom fireball. Britain's Prime Minister Harold Macmillan said (5/16) that the H-bomb explosion had given Britain a "very much better bargaining position" in world disarmament talks. In Japan students protested in front of the British embassy and tangled with the police. The British H-bomb was launched from a Vickers Valiant jet bomber that has a range that permits a round-trip flight from London to Moscow. The bomb explosion was equal to over a million tons of TNT. It took three years to develop and it cost the British people some $200 million.

"Profoundest Regrets"

◈ Taipei, the Chinese Nationalist capital on the island of Taiwan, was saved (5/24) from a bloodbath in the nick of time. A U.S. soldier, M/Sgt. Robert R. Reynolds, shot and killed a Chinese clerk who, he says, was peeping at his wife in her shower. Reynolds was tried and acquitted by a U.S. court-martial. The verdict was extremely unpopular. The widow of the slain Chinese, Mme. Liu Chi-jen, arrived at the U.S. embassy with a three-cornered placard calling Reynolds a killer and declared the acquittal unjust. A crowd gathered. Someone threw a stone at the embassy. Others followed suit. Each hit was cheered. The mob of some 3,000 scaled the wall, tore down the embassy door, stormed through the building smashing furniture and typewriters, hurling documents and wrecking windows. The U.S. flag was torn to shreds amid frenzied applause. Crowds from 20,000 to 30,000 persons began to swarm throughout the city as the rioting spread. Martial law was announced. President Chiang Kai-shek rushed 33,000 Chinese troops into Taipei. Strict military rule was enforced. The city began to calm down. More than a dozen cars were smashed and thirteen Americans were beaten or manhandled. The U.S. State Department issued a stiff protest calling for an adequate explanation and apology. U.S. senators called the rioting "shocking" and "very regrettable." Ambassador Tong hurried to the U.S. State Department and offered his government's "profoundest regrets." Chiang Kai-shek also expressed "profound regrets" (5/26) to President Eisenhower over the incident. The rioting symbolized "no deep anti-American sentiment," said Tong. They just did not like American justice.

Beck Gets Ousted

◈ Dave Beck, president of the International Brotherhood of Teamsters, the most powerful union in the U.S., also a member of the AFL–CIO council since August, 1953, saw the beginning of the end to his labor union career when the executive council of the AFL–CIO ousted him as one of its vice-presidents. Beck was charged with "gross misuse of union funds entrusted to his care" as president of the International Brotherhood of Teamsters. The council's unanimous verdict (5/20) was "guilty as charged." Beck later announced that he would not run for re-election as president of the teamster's union.

Caution on Disarmament

◈ The disarmament talks in London began to take on a serious note. For the first time in years the Russians were talking sense. The question now was, Did they mean it? Were they sincere? A supreme effort must be made to reach a disarmament agreement with the Soviet Union, said President Eisenhower. The more any intelligent man studies the implication of modern warfare, "the more he should understand you have got to work on this business of disarmament." Admiral Arthur W. Radford, chairman of the Joint Chiefs of Staff, viewed the matter rather pessimistically. "We cannot trust the Russians on this or anything," he said. "The Communists have broken their word with every country with which they ever had an agreement." Harold E. Stassen, Eisenhower's special disarmament adviser, said he would deal "care-

fully and cautiously" with the Russians in "small, measured steps."

Churches Face Segregation Law

◈ Both houses of the South African Parliament have adopted a new segregation law. The law, as passed, empowers the Minister of Native Affairs to bar nonwhites from worshiping with the whites if he thinks their presence undesirable. Religious authorities have protested that the law conflicts with religious freedom and is contrary to their principles. Archbishop Geoffrey Clayton, leader of the Anglican Church in South Africa, warned that he would "be unable to obey" the new law or counsel his clergy or people to do so. He said he knew what the consequences were for not obeying, "but we are commanded to render unto Caesar the things which be Caesar's and to God the things that are God's," said the archbishop. The Christian Council of South Africa, representing 23 churches and missionary societies, has also spoken out against the new segregation legislation. Protest meetings have been held across the country. Women have demonstrated against the legislation. Not far from the parliament buildings a notice appears on the steps of the Saint George's Anglican cathedral, which says: "This cathedral is open to all men and women of all races to all services at all times." Now South Africans are wondering whether religious leaders will remain united in their convictions.

Britain Ends Gas Rationing

◈ It was good news, especially to the automobile trade, the oil companies and the tourist agencies, when the British government called (5/14) an end to gasoline rationing. Gasoline rationing began December 17, 1956, when the Suez Canal became engulfed in war. Rationing ended with the British decision to use the Suez Canal under Egypt's terms. France alone is conducting a boycott of the canal on grounds the press describes as those of moral principles. But business experts believe that the official French position is too quixotic to last.

"Spirit of St. Louis II"

◈ On May 21, 1927, Charles A. Lindbergh enthused the whole world by flying his fragile single-engine plane, the "Spirit of St. Louis," nonstop from New York to Paris in 33 hours 29½ minutes. Crowds of thousands greeted and cheered him everywhere he went. Commemorating the thirtieth anniversary of the nonstop flight, U.S. Air Force Maj. Robinson Risner, 32, flew an F-100F Super Sabre on a slightly longer route from McGuire Air Force base, New Jersey, over the Azores to Le Bourget airport in one fifth of the time, in 6 hours 38 minutes. There were no crowds, tears or cheers for Risner. The Spirit of St. Louis II landed almost completely without fanfare. "It was a swell flight," said the major. "There really isn't any comparison between [Lindbergh's] flight and mine." The major was so right. There is no substitute for being first. Unlike the Lindbergh plane, the jet had to refuel twice in the air while making the 3,680-mile trip. The Lindbergh plane carried 450 gallons of fuel. Risner's jet burned up 450 gallons of fuel about every forty minutes. The Lindbergh plane cost about $25,000; the U.S. air force plane, about $640,000. Lindbergh lived on sandwiches and landed in Paris exhausted. Risner had nothing to eat, because the "trip was so short." Instead of being tired and wanting to go to bed, he told reporters: "I'm not tired. I want to see Paris first."

Men Against Malaria

◈ The ancient scourge of malaria is under a world-wide, long-range attack. The objective is the eradication of malaria over much of the world in five to ten years. The Malaria Eradication Committee of the International Development Advisory Board reported that speed was essential because some mosquito carriers of malaria were developing resistance to DDT sprays. The report said: "Of the more than fifty species that transmit malaria, seven show such resistance in some parts of their range. DDT resistance has appeared after six or seven years of continuous exposure and dieldrin resistance has now appeared in one case after only eighteen months' exposure. . . . Time is of the essence." Prevalence of malaria has dropped 80 percent after two years of spraying in the Philippines. In Taiwan one out of four persons used to suffer from malaria; now the rate is one in 200.

Postpone Launching Man-made Moon

◈ The satellite launching program has run into trouble. The first man-made moon, a sphere weighing some twenty pounds, was to have been launched sometime this September. But because of a whole new crop of problems the launching date will be delayed at least for another year. The purpose of the satellite, which will be set in its orbit some 300 miles above the earth, will be to relay by radio to earth certain scientific data, such as the measurements of ultraviolet radiation from the sun, of the earth's magnetic field, of cosmic ray intensity and of the total radiation to and from the earth. The Soviet Union is also working on a similar program, but they are stone silent regarding their progress. It has been pointed out that they have already been widely credited with having sent some 50 rockets to altitudes of about 800 miles. This gives the West some indication of their competence in the space-rocket field.

Love Wins Over Religion and Law

◈ Mr. and Mrs. Melvin B. Ellis adopted Hildy, who was born of an unwed Roman Catholic mother. Hildy was only 10 days old at the time. A Massachusetts law requires that adoptions be kept within religious faiths where possible. For four years Massachusetts tried to take the child and put her in a Catholic foundling home for adoption within the Catholic faith. The Ellises left Massachusetts meanwhile and took refuge in Florida. They were charged with kidnaping Hildy. Florida's Governor Leroy Collins called the charge "synthetic." He said: "The real issue is simply whether or not the custody of Hildy McCoy should continue with the Ellises or be placed under institutional control and direction." The governor gave his decision: "The great and good God of all of us, regardless of faith, grants to every child to be born first the right to be wanted and secondly the right to be loved. . . . Hildy's mother denied both of those rights to her. . . . It was the Ellises in truth and in fact who have been the persons through whom God has assured to Hildy these first two rights as one of His children." Six-year-old Hildy can stay with her Jewish foster parents, the Ellises, who love her.

Boy Cheats Death

◈ Behind his modest house in Manorville, Long Island, Benjamin K. Hooper, Sr., had just finished digging a 24-foot well in the sandy soil. Before leaving for the house he warned his 7-year-old son, Bennie, to stay away from the hole. But Bennie wanted to see if he could jump across. He almost made it. "Bennie fell in the hole!" cried Bennie's playmate. The father rushed to the well and tried in vain to rescue his son wedged at the bottom of the 12-inch hole. Emergency calls went out. More than 200 workmen responded. Ropes and hooks were used, but unsuccessfully. Oxygen was pumped down to Bennie to keep him from suffocating. A parallel shaft was dug. Cave-ins hampered rescue operations as precious seconds ticked away. Sam Woodson, a rescue worker who came over because he had a feeling that he could help, tunneled over to where Bennie was wedged. As he dug away with his hands he saw the jacket covering Bennie's head. Was it possible for the boy to be alive after being entombed for almost twenty-four hours? Woodson said: "I started to brush the sand away from his coat, when I heard him whimper." "He's alive!" he shouted up. Above ground there were tears and applause. Bennie had only a bruise on the arm to show for his harrowing experience.

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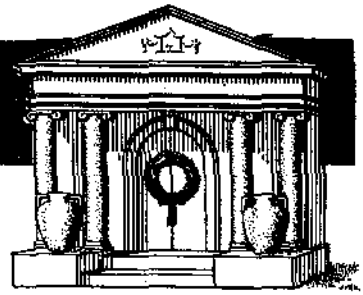

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Awake!

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Why pay taxes?

Taipei Riots Against Military Justice

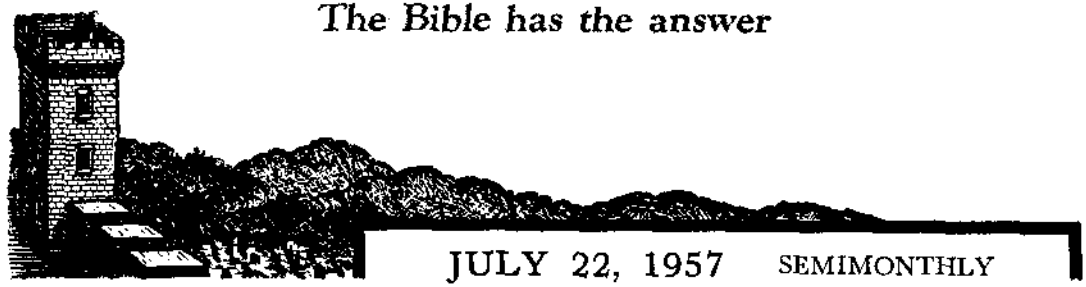
How a man's curiosity led to events
that strained relations between two nations

Fats—Your Heart's Worst Foe?

Is death on your dinner plate?

Why Pray to the Saints?

The Bible has the answer



JULY 22, 1957 SEMIMONTHLY

THE MISSION OF THIS JOURNAL

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ambitions or obligations; it is unhampered by advertisers whose toes must not be trodden on; it is unprejudiced by traditional creeds. This journal keeps itself free that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

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Awake!
"Now it is high time to awake."
—Romans 13:11

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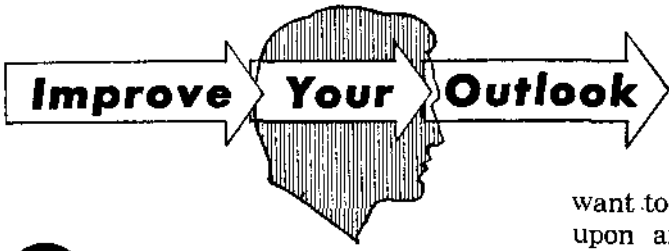


OFTEN you hear people say: "I'm too old to change." Or, "You can't teach an old dog new tricks." Even younger people often think: "Well, I was raised this way, I don't suppose I can change my outlook now."

It is true that what is in your mind affects your outlook and what you do, but there is never any need to feel that you are too set in your ways to replace those things with better and more accurate information, if that is needed.

The mind might be likened to a vessel. Whether it is clean and honorable, or whether it is to be despised, depends upon what is put into it. We each have control over what we put into our minds, but once those ideas are put there they can have control over us. Thus we must carefully watch what we put into our mind, either through study, meditation or daily conversation. Good things will help you to go in the right way, but bad things can lead you astray.

But how can you change your mind, putting undesirable things out of it and replacing them with better ones? You can do this in the same way that you would wash out a vessel, by flushing the old things out with pure, clean water. The water you use for your mind is the things of truth, the right things that you want to have in your mind. Study, meditate upon and talk about these things. The mind is a large vessel, and it takes much right information to crowd out what is wrong; but occupy your mind with the right things and you will be amazed at how other thoughts will fade through disuse.

The apostle showed that you really can do this, transforming your mind from the world's outlook to the one outlined by God. He said: "Quit being fashioned after this system of things, but be transformed by making your mind over, that you may prove to yourselves the good and acceptable and complete will of God."—Romans 12:2, *New World Trans.*

A practical example of people who have changed their minds is Jehovah's witnesses. They are a people who have abandoned the world's course and accepted God's. They put God's worship first, look forward to his kingdom and spend their time teaching others the good things of his Word. Certainly that is a change from the world's course today!

By following their course you will see the old world's thoughts fade. You can see them replaced by the good ones outlined

in God's Word. Thus you will have begun to remold your personality from the world's way to God's way. You really can do this. Paul said: "You should put away the old personality which conforms to your former course of conduct and which is being corrupted according to his deceptive desires; and should put on the new personality which was created according to God's will in true righteousness and loving-kindness."—Ephesians 4:22, 24, *New World Trans.*

The apostle further showed that this change is possible when he said that neither fornicators, nor idolaters, nor adulterers, nor thieves, nor greedy persons, nor drunkards would inherit God's kingdom, then added: "And yet that is what some of you were. But you have been washed clean, but you have been sanctified, but you have been declared righteous in the name of our Lord Jesus Christ and with the spirit of our God."—1 Corinthians 6:11, *New World Trans.*

Opening your mind to God's Word, changing your mind to conform to his instructions and replacing the personality that marks today's world with the one outlined by God and Christ—these things will lead you in the right way. They will give you a whole new outlook on life, and you will develop an entirely new way of living as you reject the conflicting thoughts of men and accept the harmonious ones provided by God.

What value will this change of mind have for you? It will lead you in the way of God's blessings and to a happy, everlasting life. Surely no one is too old or too set in his ways to enjoy such a bright outlook as that!

Precious Things in Small Packages

Think of owning a pint-sized television camera! The Radio Corporation of America has made one just that size. This one is small enough to be carried in a pocket and can be used for military, airborne, mobile and field closed-circuit TV applications.

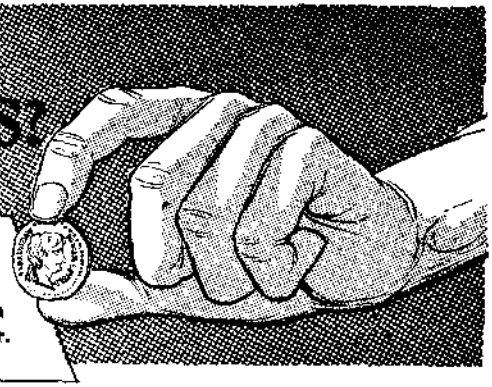
Radio transmitting and receiving sets are getting smaller and smaller. The AVO Manufacturing Company made a set that is about the size of a small cigar box, weighs eight pounds and has an operational range of thirty miles. Imagine, it even includes its own power supply! The set operates from a rechargeable battery, which provides power for 250 hours of continuous operation on one charge. The new-type walkie-talkie uses a French-type telephone to house the speaker and receiver.

Atomic power plants are also shrinking in size. The smallest one in the world is no bigger than a cough drop. This power plant is an atomic-powered battery capable of producing usable electricity for at least five years. The power cell eventually will be used in miniature radios, hearing aids and even watches.

What Would He Say Today?

Are you disgusted with blatant, seductive advertising? Then you will appreciate the words of a fellow sufferer: "The trade of advertising is now so near perfection, that it is not easy to propose any improvement. . . . But, as every art ought to be exercised in due subordination to the public good, I cannot but propose it as a moral question to these masters of the public ear, whether they do not sometimes play too wantonly with our passions." That complaint was written by Dr. Samuel Johnson in 1700. What would he have said today?

What Are CAESAR'S THINGS?



Jesus told us to be cautious as serpents and yet innocent as doves. This counsel is especially applicable when Christians have to deal with Caesar.

AMONG the Jewish sects that opposed Jesus' ministry were the Pharisees and the Herodians or party followers of Herod. The Pharisees sorely chafed under the Roman yoke, whereas the Herodians were all for it. Though thus radically opposed to each other they found common ground in their opposition to Jesus. Together they had devised a clever trap: "Is it lawful to give tribute to Caesar or not?" If he says Yes, they reasoned, he will lose his influence with the common people, who only a day or two before had hailed Jesus as king of the Jews. And if he says No, why then he will get in trouble with the Roman government. Yes, they were certain they would hang Jesus on the horns of a dilemma.

To cover up their trap they approached Jesus with hypocritical, flattering words: "Teacher, we know you are truthful and teach the way of God in truth, and you do not care for anybody, for you do not look upon men's outward appearance." Then, thinking they had put Jesus off guard, they set their trap: "Tell us, therefore, What do you think? Is it lawful to pay tribute to Caesar or not?" Yes, is it?

But Jesus did not walk into their trap. He did not give them an unqualified and heedless Yes or No answer. Not deceived by their flattery, he tore off their mask of hypocrisy, asking them in a tone of righteous indignation: "Why do you put me to the test, hypocrites?" And then, instead of answering their question, he turned the tables on them by calling for a tribute coin and asking them: "Whose image and inscription is this?" They had to admit it was Caesar's. So he told them: "Pay back therefore, Caesar's things to Caesar, but God's things to God." There was the answer for both the Pharisees and the Herodians: for the Pharisee who sought a religious excuse for not giving Caesar's things to Caesar, and for the Herodian who neglected God's things for the sake of pleasing Caesar. No wonder "they marveled, and leaving him they went off." —Matthew 22:15-22, *New World Trans.*

What Are Caesar's Things?

God's Word helps us to identify Caesar's things. In view of Jesus' words they certainly include taxes of all kinds. Does not Caesar provide legal tender, police and fire protection and weather reports? Does he not keep the streets clean and lighted, and furnish us with schools, libraries, museums, hospitals, etc.? For all such services it is but fitting that we pay back, by paying taxes honestly and promptly. Yes, pay "to him who calls for tax, the tax."—Romans 13:7, *New World Trans.*

Caesar's things include compliance with his laws regarding social distinctions. Back

there a slave who became a Christian was not to run away because slavery was unjust. And similarly today. Caesar may discriminate unjustly against certain races. Christians are not to take issue with Caesar's laws on such matters and flout them, but should submit. Caesar may regulate the nature of employment as well as its hours, wages and other factors. It is also within his domain to require the rationing of certain products and to limit production in certain industries or occupations; he may prohibit certain amusements on certain days. His things also include special things from automobile owners: inspections, licenses, insurance, limiting of speeds, etc. A Christian is obligated to give all such things to Caesar, and by doing so he will reap "a favorable testimony from people on the outside," that is, from non-Christians.—1 Timothy 3:7, *New World Trans.*

Caesar's things also include some regulating of marriage and divorce. He may properly require blood tests of those wanting to marry; he may stipulate several days of waiting between the issuing of a marriage license and the marriage, that parental consent be obtained under a certain age, that those closely related do not marry. Even where he forbids those of different races to marry, a Christian is not to contest Caesar but to submit.

The giving of due respect to those in authority, such as standing when a judge enters his court, is also included in what is due Caesar. Children who are Jehovah's witnesses will show due respect to their teachers in school and obey the rules. Authority is to be respected, whether inside or outside of the Christian congregation, as Peter and Paul show: "Honor men of *all* kinds." "Render to all their dues, . . . to him who calls for fear, such fear; to him who calls for honor, such honor." Not, however, that the Christian is to show a fear of man that cancels out the fear of Jehovah.—1 Peter 2:17; Romans 13:7, *New World Trans.*

And while with many the giving of Caesar's things to him may be merely a matter of 'honesty being the best policy,' with the Christian it must be a matter of conscience. That is, he will obey Caesar's laws even in situations where Caesar may not be able to enforce his requirements. For example, the Christian will not claim the full fifteen-percent exemption from his income tax on the basis of charitable donations, simply because Caesar has no way of knowing whether or not he did make such donations, unless he actually has contributed fifteen percent of his income to religious or charitable causes. So Christians are admonished: "There is therefore compelling reason for you to be in subjection, not only on account of that wrath but also on account of your conscience. For that is why you are also paying tribute."—Romans 13:5, 6, *New World Trans.*

"God's Things to God"

While it would be almost impossible to list all the things that Caesar may properly claim, this does not mean that the Christian is to give Caesar all he wants. Not at all! There is one place where the Christian must draw the line, and that is when Caesar asks for God's things. Yes, the Christian must also pay back "God's things to God."

And what are God's things? Since Jehovah God is the rightful Supreme Sovereign, perfect in justice and love, all-wise and all-powerful, the Creator and Life-giver, he comes first. His demands must receive priority. Caesar may have only such things as God does not call for. At all times the Christian therefore "must obey God as ruler rather than men."—Acts 5:29, *New World Trans.*

Jehovah God says: "I Jehovah your God am a God exacting exclusive devotion." That means "you must love Jehovah your God with your whole heart and with your whole soul and with your whole mind and with your whole strength." By his dedication a Christian binds himself to obey these commands; therefore he will be very sensitive regarding all demands others, and especially Caesar, may make that would interfere with fulfilling his dedication.—Exodus 20:5; Mark 12:30, *New World Trans.*

The Christian's position might well be illustrated by that of a married woman who works for an unmarried employer as secretary. At the time she was hired she agreed to serve as a private secretary for so many hours each week for so much pay. During the required time she will work conscientiously and will be kind, patient and tactful. But she will not accede to every demand of her employer, especially not if he should prove to be ruthless, greedy or immoral. She will demur if he should demand overtime to the extent that she would be forced to neglect her family; neither will she allow him to take liberties with her so that she can keep her job. For her, the interests of her family come ahead of those of her employer.

And so with Christians. They may be spoken of as devoted exclusively to Jehovah God and his kingdom. They will therefore leave out all sentiment in dealing with Caesar; they will not thrill at the sight of Caesar's banners, nor feel stirred at the sound of his national anthems. Their relations with Caesar will be strictly "business." They will not slight the interests of God and his kingdom for the sake of Caesar's interests.

Of course, those not bound to Jehovah God by a vow of dedication may accede to Caesar's every demand and may give him their love, service and even their lives. But not the dedicated Christian. In line with this very analogy are the words of James censuring compromising Christians: "Adulteresses, do you not know that the friendship with the world is enmity with God? Whoever, therefore, wants to be a friend of the world is constituting himself an enemy of God."—James 4:4, *New World Trans.*

So we see that Caesar's things, which he may properly have, are many. They involve the payment of taxes and obedience to his laws regulating commerce, industry and suchlike. But Caesar may not enter into the domain of worship. God alone is deserving of and can properly require of us exclusive devotion, love, service and even life itself.

Indoctrination of the Masses

¶ Preacher-writer and educator Bernard Iddings Bell writes in *Crowd Culture* of the power of newspapers to indoctrinate the masses: "When Russia was Hitler's ally in World War II, the American people were told by the papers, and believed, that the Russians were little short of fiends. Suddenly Russia changed sides. For reasons not too creditable either to her or to us, she became our ally. At a dinner in New York at that time, I sat next to a high-up officer of one of the great news-collecting agencies. 'I suppose,' I ventured, 'now that the Muscovites are on our side, the American people will have to be indoctrinated so as to stop thinking of them as devils and begin to regard them as noble fellows.' 'Of course,' he replied. 'We know what our job is in respect to that. We of the press will bring about a complete and almost unanimous *volte-face* in the belief of the Common Man about the Russians. We shall do it within three weeks.' He was right about it."

QUEBEC'S PADLOCK ACT KILLED

By "Awake!" correspondent in Canada

"PADLOCK Law Held Invalid by Court." "Court Strikes a Blow for Liberty." "Quebec's Padlock Act, a hateful device of tyranny, disfigured the statutes of Canada far too long. Now it is dead. The Supreme Court, by a majority of eight to one, has expunged this blot on Canadian Liberty."

The foregoing headlines and comments of Canadian newspapers heralded another powerful civil-liberty decision rendered by the Supreme Court of Canada. The court handed down its decision on March 8, 1957. For the fifth consecutive time Quebec's dictatorial premier, Duplessis, had suffered a resounding defeat in his efforts to destroy the freedom of the people of Quebec and of Canada.

The Padlock Law was, as the Kingston *Whig-Standard* said, "a disgrace to any free country." "It gave the Attorney General of Quebec [Duplessis] the power to padlock any premises, from a hovel to a business block, which, in his sole and unquestioned opinion, was used for communistic purposes. Against his word there was no appeal."—Victoria *Daily Times*, March 11, 1957.

On paper the law was purported to be a blow against communism. But what was included in the word "Communist"? It meant anyone whom Mr. Duplessis chose to call Communist. And for years Dictator Duplessis has shouted "Communist!" at everyone who disagreed with him. In substance, therefore, the law gave him power to silence any voice raised against him. The prominent *Ottawa Citizen* stated: "With this powerful weapon . . . , the Attorney General has in recent years harassed the labour unions, religious sects, and minority political parties."

At times there have been threats to use this act against property owners desiring to rent buildings to hold Christian assemblies of Jehovah's witnesses. Jehovah's witnesses have been and are being bitterly persecuted in all lands where communism is in control. No group has made a more determined stand against communism.

"And who," we may properly ask, "was responsible for the totalitarian legislation?" Let Monsieur Duplessis answer: "The law was passed at the request of the late Rodrique Cardinal Villeneuve, Archbishop of Quebec." That was in 1937. It was also when the Catholic dictators Hitler and Mussolini were destroying freedom in Europe. In Canada the cardinal was seeking to introduce the same totalitarian thinking.

The judgment of Mr. Justice Rand, a firm believer in freedom of expression and thought, is eloquent in answer to the argument for suppression of liberty.

Mr. Justice Rand said: "The object of the legislation here is admittedly to prevent the propagation of Communism and Bolshevism, but it could just as properly have been the suppression of any other political, economic or social doctrine or theory; . . . Canadian government is in substance the will of the majority expressed directly or indirectly through popular assemblies. This means ultimately government by the free public opinion of an open society. . . . But public opinion, in order to meet such a responsibility, demands the condition of a virtually unobstructed access to and diffusion of ideas. . . . Liberty in this is little less vital to man's mind and spirit than breathing is to his physical existence."

The Attorney General of Quebec argued, as he has often done before, that Catholic Quebec is different from other parts of Canada, and the same freedom cannot be allowed there as in the rest of the country. As stated by the *Ottawa Citizen:* "A slight religious overtone was evident as counsel contended that Communist propaganda tended to undermine religious morals in predominantly Roman Catholic Quebec."

The substance of this argument of the Attorney General is that the morals of the Catholic inhabitants of Quebec are weaker than the morals in other parts of Canada; hence, the same amount of liberty cannot be allowed. Yet the same Roman Catholic Church claims to be the guardian of Quebec morals and also a bulwark against communism! The entire position is ridiculous and unfair to the people of Quebec.

It was stated by the *Ottawa Citizen:* "The Supreme Court judgment declaring Quebec's Padlock Law unconstitutional and invalid was heartily applauded by editors in all parts of the country. At the same time, there was general agreement that such a declaration was long overdue."

It had taken twenty long years to have the law declared invalid.

TAIPEI RIOTS AGAINST MILITARY JUSTICE

BY "AWAKE!" CORRESPONDENT IN TAIWAN

WITH explosive suddenness rioting broke loose on May 24 in Taipei, capital of the Chinese Nationalist government on Taiwan. Anti-American demonstrations were staged that shocked and amazed the Western world, as well as the republic of China herself.

An inflamed crowd of angry Chinese citizens, numbering nearly 10,000 persons, played havoc with millions of dollars worth of American property. The buildings of the American Embassy and United States Information Service were completely wrecked. The Taipei city police headquarters sustained heavy damage, while the headquarters buildings of the American Military Assistance Advisory Group (MAAG) and the Taiwan Defense Command were attacked by rioters. Eleven Americans and a number of Chinese were injured, as well as one Chinese killed.

What caused this outburst? Has not the United States spent hundreds of millions of dollars in economic, military and technical assistance to Nationalist China on Taiwan since 1945? Has this not succeeded in cementing the traditional Sino-American friendship?

It has been stated by high Chinese officials that this does not indicate any expression of anti-Americanism, but only dissatisfaction over the trial of Master Sergeant Robert R. Reynolds and his subsequent acquittal by a U.S. court-martial.

The story that was to have world-wide repercussions and strain the relationship of two very close allies began on the evening of March 20. On March 21 Americans and Chinese alike read a short article in the morning papers that said that the American sergeant had shot to death a Chinese citizen, Liu Tze-jan. Reynolds claimed that he had shot Liu twice in self-defense, that the latter had been peeping through the bathroom window at his wife, who was taking a shower, and that when intercepted he attacked Reynolds, resulting in the shooting.

At first little attention was paid to the case, even though it was the first of its kind since the stationing of Americans here. Reynolds, charged with voluntary manslaughter, would be tried before a twelve-man court-martial instead of a Chinese court. Though the shooting occurred off base, under existing agreements between the governments concerned military personnel are given diplomatic immunity.

On May 20, the date the trial was set to begin, the *China Post* said in an editorial: "In sharp contrast to the furor that has been stirred up in Japan over the killing of a Japanese woman by an American soldier on duty on January 30, the Chinese press here has remained singularly calm over the Liu Tze-jan case. No one has ever tried to make an international incident out

of it. The Chinese government and people abide by a prior agreement with the United States that all members of the U.S. armed forces stationed in Taiwan shall enjoy diplomatic immunity and shall not be subject to trial by Chinese courts.

"We Chinese are willing to let our American friends handle the case because of two reasons. In the first place, we want to observe the prior agreement between the Chinese and American governments just referred to. Secondly, we have implicit confidence in American justice and do not fear that a U.S. Army court-martial will be especially indulgent towards a member of the U.S. armed forces when the victim of a crime with which he is charged happens to be a Chinese citizen."

Confidence Wanes

As the trial got under way, interest in the case began to mount and attitudes began to change.

The prosecutor, Captain James Talbot of San Antonio, Texas, who had been flown in from Okinawa for the trial, became the target of public criticism. The *China Post* on May 23 reported the following opinions of officials and newspapers: "Taipei District Court prosecutor Lian Wei-hwei, who was sitting in as an observer at the trial, said today that 'obviously the prosecution is not doing his best.' "

" 'I've seen many trials in the U.S.,' Lian said, 'and I've never seen a prosecution as poor as this one. Judging from the way the case is prosecuted, I cannot say it is an impartial trial.' "

"The influential *United Daily News* said today that 'the court has not paid any attention to some of the circumstances (in the case).' "

" 'The defense called many Americans and Chinese to testify to Reynolds' good reputation and even temper,' one Chinese newsman said, 'but the prosecution has not called any Chinese police who work near Reynolds' home and believe he has a hot temper.' "

"Nearly all of the official Chinese government observers at the trial said they felt the prosecution should make effort to clear up many of the widespread rumors which have influenced attitude towards the trial."

However, little effort was apparently made to clear up the rumors that circulated. The man in the street believed that the case was being whitewashed and that no attempt was being made to compensate justice for the killing of a Chinese citizen.

On May 23 the trial ended with Reynolds' being exonerated.

Tension Mounts

Immediately the Ministry of Justice, which had had its representatives at the trial, began a study of the situation to see if it should recommend that the special immunity privileges granted to military personnel be withdrawn.

As news of the outcome of the trial spread, tension mounted. Chinese in the nearby Grass Mountain gathered in groups on the narrow road to curse and throw stones at passing Americans. Groups began to congregate on street corners. Chinese, who a few hours before displayed friendly smiles to Americans, now became stony-faced.

On May 24, the day after the trial ended, a rapid succession of events took place under the mounting tension. At about 9:30 a.m. the minister of Foreign Affairs summoned a representative of the American Embassy to his office to inform the latter of the dissatisfaction of the government and the people over the outcome of the trial.

At about 10 a.m. the widow of the dead man, carrying her sixteen-month-old daughter, appeared at the gate of the Embassy to stage a one-woman "silent" protest over the trial's outcome. She carried

a hand-painted sign that read in both English and Chinese: "The Killer—Reynolds —Is Innocent? Protest Against U.S. Court-Martial's Unfair, Unjust Decision!"

Spectators began to gather around Mrs. Liu, who declared that she would stand on the street without food and sleep until the case of the killing of her husband by Master Sergeant Robert R. Reynolds was equitably settled. It was reported that then a member of the Embassy came to the gate and invited Mrs. Liu to go inside to have a talk. The proposal was immediately rejected by Mrs. Liu.

Police officers arrived and tried to persuade Mrs. Liu to leave. The crowd continued to grow, while more police arrived on the scene.

Riot Flares

According to the official report issued by the Embassy, the first stone was thrown at the building at about 1:30 p.m. and thereafter became a barrage. About an hour later the crowd had succeeded in forcing open the gates. The eight Americans inside took refuge undetected in the bomb shelter in the basement. At least nine waves of rioters came through the building, completely wrecking its interior. Telephones were ripped out, filing cabinets were tossed out windows, while typewriters and everything within reach were smashed and ripped to shreds. Unable to enter the code room because of its iron door, a number of rioters smashed through the wall and scattered to the winds top secret papers, including the American code.

One rioter climbed the flagpole in the courtyard and tore the American flag from its place and hoisted the Chinese flag. From the second-story window a sign was hung that read in Chinese characters: "Friends do not kill. A killer has to pay with his own life. United States, don't learn from imperialist Russia."

The bomb shelter where the Americans had taken refuge was being guarded by Chinese police, and for a long time the mob did not try to enter this area. At about 4:30 some of the rioters got by the guards and discovered that there were people in the bomb shelter. One of the Chinese employees of the Embassy stepped forward and said that there were no Americans inside, but only Chinese who had taken refuge there. The rioters demanded that the Chinese come out, which they did. The rioters then entered the shelter to see what damage they could do. Immediately they detected the presence of the Americans and began to throw things at them. In a desperate attempt to escape the Americans decided to try to run for it. In spite of efforts of the police to shield them, they were beaten, spat upon and otherwise abused. All eight were eventually rescued.

It was late in the evening, after the imposition of martial law, that the mob finally dispersed.

Riot Spreads

At about 5 p.m. a crowd of about 5,000 gathered in front of the United States Information Service library building opposite the City Hall. About six policemen who were stationed at the building begged them not to enter; however, a number of the crowd proceeded to smash display windows, forcing open the doors and destroying books, equipment and furniture, as well as damaging the building itself. After sacking the offices a number of students began burning books. Policemen began arresting these and taking them to the city police headquarters.

Soon an angry mob gathered and threatened to demolish the police headquarters. At this time the police opened fire, which resulted in the death of one and the injuring of a number of others.

Americans who had been caught on the streets unawares hurried to get away from the explosive areas. In a number of instances these were given assistance and protection in getting away from the mob by friendly Chinese persons. MAAG radio station constantly warned all Americans to stay off the streets and in their homes until further notice.

It was estimated that 30,000 troops were called in on Friday evening to restore order in the city. A curfew was announced for 7 p.m., but many thousands continued to mill about in the downtown areas until midnight.

On Saturday morning the situation remained explosive. Martial law was in effect and virtually every section of the city was under heavy guard. Throughout the day torrents of rain lashed the city, to discourage further demonstrations. The press lost no time in calling upon the citizens to quiet down. The Chinese-language *Hsin Sheng Pao* said in an editorial on May 25 that though the people were angry about the release of Reynolds their action at the Embassy was beyond the legal limits. It further pointed out that the Chinese people should not hold all Americans responsible for the action of the court. Other newspapers carried like stories.

President Chiang Kai-shek rushed to Taipei to supervise personally the handling of the situation. The government acted swiftly to punish those responsible. The garrison, gendarmerie commanders and the provincial police commissioner were promptly fired for their failure to act promptly to prevent the mob violence. At the time of this writing forty-five persons had been rounded up as the ringleaders of the mob, while police questioned others.

On Saturday afternoon word came that Americans could venture out if it should be absolutely necessary to buy food.

Many of the readers of *Awake!* upon hearing of the anti-American riot in Taipei, no doubt wondered how the missionaries of Jehovah's witnesses fared during this troublesome event. All of them being American, they too wondered how they would manage to get food for the day. Their answer came when their Christian brothers and interested persons of good will, realizing their plight, came bringing food and offered to do their shopping for them.

Now that things are beginning to quiet down, both governments involved are beginning an analysis of the cause of the incident. The majority of the Chinese population of Taiwan are apologizing to Americans and hanging their head in shame over the misdeeds of the few.

Communists were delighted with the situation, and the propaganda machines in Peiping and elsewhere urged the people of Taiwan to "liberate" themselves and return to racial consciousness.

Regardless of what might be pointed to as the cause of the Taipei riot, true Christians see in this a fulfillment of Jesus' prophetic words: "And on the earth anguish of nations, not knowing the way out because of the roaring of the sea and its agitation."—Luke 21:25, *New World Trans.*

In Taiwan, as elsewhere in the world, God-fearing persons have come to see the reasons for the shortcomings of the present systems of man and the failure to get complete justice from any of them. Undiscouraged, they look with hope beyond these conditions to the new world of God's promise. For Jesus said: "But as these things start to occur, raise yourselves erect and lift your heads up, because your deliverance is getting near."—Luke 21:28, *New World Trans.*

THE CHARM OF CHILDHOOD

CHILDREN richly gifted with imagination do not enjoy playthings that make no demand on their imagination, skill or ingenuity. For that reason toys that do all the work are the lowest in the scale of desirability. However, dull children do find mechanical toys more desirable, because the toys supply what their imagination lacks.

"I want a toy to play with, not one that plays with me," a young child was overheard saying to his mother. "You will play with what I buy for you. Mother knows best. Wind the little man like this and watch the way he jumps around." The boy laughed as the toy clown danced. The mother was pleased. "Now isn't that nice?" she asked. "Be a good little boy and play."

The boy appeared fascinated with the toy. He endowed the clown with human qualities. He named him. But after a few windups the novelty had worn off. Now he wanted the clown to do something else besides jump up and down. But the mechanical toy had no other possibilities. So the lad sat down and dissected the toy to find out how the little man worked. The net result was a disappointed mother, a bored child and a little heap of unusable trash.

When the mother returned to the playroom she found her son totally preoccupied with the discarded paper box in which the toy was shipped. How long would this last? To her amazement the lad played with this for the rest of the afternoon. "And to top that," said the mother, "he was thoroughly enthralled. What's wrong with my child? Why can't he be like other children?" An examination proved there was nothing wrong with her child. The boy was gifted with a rich imagination and he needed playthings that appealed to his fruitful mind.

A young child listens to a story with intense interest, and in imagination he relives the actions and the emotions of the characters. This enriches the content of his imagery. The child is able to associate several ideas presented at the same time. Exaggeration becomes thoroughly enjoyable to him. In play the child re-enacts the story. Costly toys are not necessary for this purpose. With his rich imagination he can weave the most elaborate gown out of

discarded rags. A wooden spoon wrapped in mother's apron becomes Cinderella, and Prince Charming is dad's sweater wound around an old salt shaker. To the child's imagination both are simply beautiful. And if the child thinks so, that is all that is necessary.

When a child calls a shingle an airplane, so be it! It is an airplane. Do not run to the store to buy him an airship, because it is not an airplane that he wants or needs. He is merely putting himself in the place of the man who flies the airplane. Imagination does the rest. Imagination is the essential element in all child play, and it does as well with a shingle for an airplane as with the most expensive toy airplane on the market.

Born Imitators

Child play is based on imitation of what is seen. And children see much that escapes our custom-dulled senses. They see what people eat and how they eat. They watch them build houses, fix cars, dig ditches and climb telephone poles. They watch trains at the station. They see mother making jam and sister preparing for her date. They see how men use tools and how their bodies move as they work; they catch rhythms of speech and labor, and it is all food for their imaginative play.

"How about building a garage for my trucks," says Johnny to his playmate. The trucks are imaginary, represented by various old shoes, and the open space under the porch makes for a fine garage. "Hey, mommy! Come see the road we built for our trucks!" Mother sets aside her work and goes out to inspect the road, a crooked line of odd bits of wood laid on the ground. "That's fine," she says. "Now would the truckmen like a glass of milk and some cookies?" The truckmen would, but they call the milk coffee; and the cookies are roast beef sandwiches loaded down with mustard, because that is what the boys saw the truckmen eat at the corner diner.

To the child the joys of imagination with regard to play are great. He can straddle an old broomstick and gallop around for hours playing horse. An abandoned buggy wheel becomes a flashy Cadillac or a racer; a water pipe, a jet airplane to their imaginative minds. The child needs nothing elaborate or fancy. His imagination takes care of all the details.

Today's Toys Too Detailed

But today's toys are so complete that little is left for the child's imagination to be stimulated. Toy guns are well-made replicas of the real thing—so real-looking are they that it is difficult to distinguish them from the real. Many a toy gun has been used in armed robbery. Dolls have been made so lifelike that they have been passed for actual babies. They have eyes, ears, sounds and natural curly hair. Even the body has a fleshy feeling to it.

Children with gifted imaginations do not want nor do they need all of this. In fact, children would prefer to have a doll that they can dress, bathe, change into a blonde, brunette or redhead, or into whatever suits their fancy. That is why empty milk bottles and clothespins make better dolls than commercial models.

Retarded children, however, do need a little assistance in this regard. They need the toys with all the trimmings to amuse them, because they are not able to supply the details that are lacking. Everything must be seen and touched, or to them it is not there. The dull child cannot understand that beauties unattainable are in the land of make-believe, for they exist in the mind of the player.

What all children need, though, is for their mothers and fathers to act as an audience for the fruits of their imagination. Children need a suggestion now and then,

a word that shows understanding of their ideas; they need encouragement to go ahead with their ideas and play. Parents should let their children venture into new fields of play without confining them to a long string of "don'ts."

Dramatic and imaginative play represents growth of mind. Sometimes this gift of imagination is retained throughout life. But games of "make-believe" or "let's pretend" are not easy for grownups to play. For some reason they lose this charming quality of youth. Adults live in a world all planned out for them and they often make the regrettable mistake of forcing their children to play according to laid-out plans and cold ideas. This takes all the pleasure out of play for children and it also cramps their initiative and imagination.

To play "make-believe" requires self-absorption and a certain amount of creative ability. Often children become so absorbed in play that they will be completely oblivious to the world around them. A toy suggestive of play and made for play is all they need to help them along. It need not be expensive. They do not need to be shown how to play. They know this instinctively.

New-Style Playgrounds

Until recently children's playgrounds emphasized physical development and little or nothing was said about mental stimulation and expression. But a new era in playgrounds has arrived. At New York's Public School 130 is a place called Fantastic Village. It is equipped with modernistic, unconventional forms of concrete structures, which are called fantasy houses. The teachers admitted that they did not know what to make of it. "I didn't know what to do at first," conceded a first-grade teacher. "I couldn't supervise the children's play, because I wasn't sure how or what they were supposed to play. But they knew and they taught me."

The children took to the playground, which allows their imagination to go soaring, as a duck takes to water. The concrete structures become mountains, forts, castles, caves, private homes, even prisons. "The children love it here," said the school's principal. "They used to climb the wall to get in after school was out. Now we leave the gate open as long afterward as we can."

The shapes of the structures or the holes do not always say the same things to the child's imagination. A child that spent a weekend with his mother at the zoo climbed into one of these structures and began to swing from the bars. "Look, ma," he said, "I'm a monkey!" Another child standing on the roof of a block house shouted: "Look out, I'm coming in for a landing!" Across the way this writer saw another lad creeping over a concrete "pillbox." In his hand he had a rough piece of wood. He threw the wood and leaped from the roof. There was a loud cry. A teacher hurried over to investigate. "What did you do?" "We were playing war." "Well, don't play so rough. Now shake hands and play nice." The two boys extended their hands. The tears of the lad who was hit by the make-believe hand grenade stopped rather abruptly. Smiles swept their faces and the two dashed off to resume their play. The teacher smiled and said: "That's why I love children."

If children are encouraged to use materials freely they will fashion almost anything into objects of play for their dramatic purposes. Despite the intriguing nature of this playground, this writer noted that the children seemed to find their greatest delight in something that was not designed for play at all. They appeared to enjoy most running up and down the school stairs and balancing themselves on the railings. A teacher remarked: "I don't know why they love those stairs so much.

There are times when they will completely ignore these lovely play structures the city has built for them and chase around the stairs and scream. I guess I'll never understand children." Blocks that were designed as sitting stools the children used as islands and explored their ability to leap from block to block. Oddly enough, the sand pit and story-telling area were almost completely ignored by the children.

Need for Guidance

While children do not need their parents to teach them how to play or to do their playing for them, children do need to be guided in their play. Parents can supply their children with materials that stimulate self-activity, things that will enlist their constructive and creative powers, beginning with simple, crude expressions of those powers and developing them very gradually to higher levels of achievement. Parents can provide toys that encourage quiet, solitary play, as well as those that call for participation and co-operation. Children do not need many toys. Too many toys, like too many words, results in disorder, disinterest, fatigue and confusion. Give your child room to crave for knowledge, to explore and do things for himself. This will improve his creative ability and thinking, which will prove to be a blessing to him in later life.

Knowing that the child's mind must be channeled in the right direction or else he will turn bad, keep before him clean, wholesome thoughts and ideas. Help him to build up his mental powers so that when he grows up he will have a precious storehouse to draw from. When the child sees himself growing mentally, physically and spiritually strong under your supervision, he will rejoice and be a blessing to you, and you in turn will be made happy and be a blessing to him.

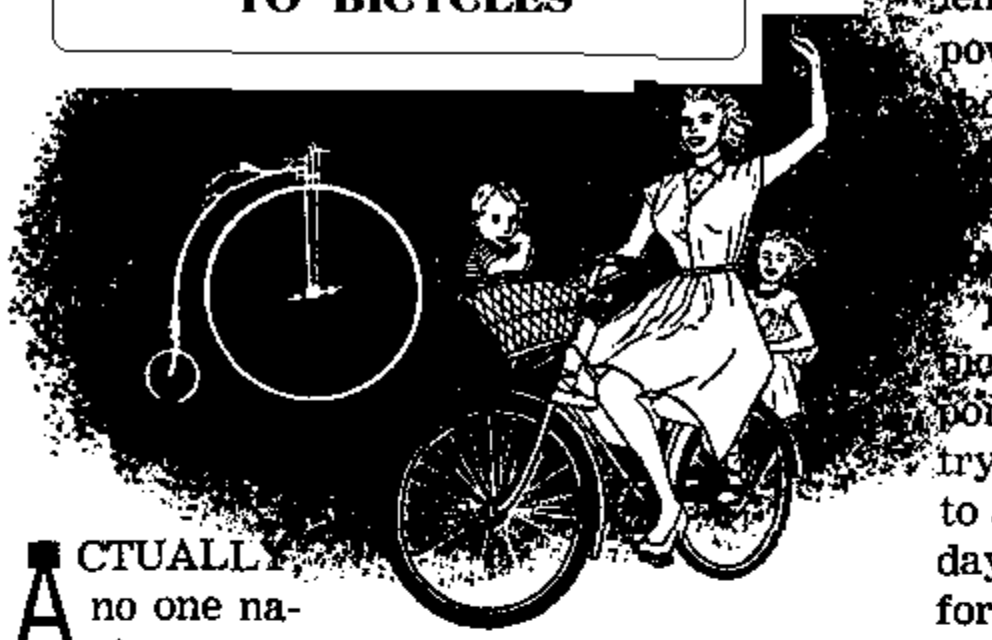
HARDEST SUBSTANCE MADE BY MAN

Man has made a substance hard enough to scratch a diamond. The new substance, though not diamond itself, is similar to diamond. Developed by General Electric natural scientists, the substance is called Borazon. It is a compound of boron and nitrogen. It was produced through the application of tremendous pressures and heat—a million pounds of pressure per square inch and temperatures of 3,000 degrees Fahrenheit. Diamond burns up at 1,600 degrees but the new substance stands about twice that much heat. Borazon is expected to have a far-reaching impact in industrial polishing and cutting operations. Said Dr. C. G. Suits, General Electric vice-president and director of research: "What we are announcing . . . is a major scientific achievement—the creation of a new material never observed in nature, with properties equaling or surpassing those of a material long thought to be the 'ultimate.' "

CRAZY REALITY

In Washington, Republican Congressman Paul Cunningham of Iowa asked what would happen if a bomb wiped out the government all in one swoop—who, then, would take over? Democrat Chet Holifield of California said there is no provision for this. Cunningham dropped the subject, saying: "My questions would be crazy, except the whole subject is crazy." And Holifield responded: "It's a crazy reality."

FROM BONESHAKERS TO BICYCLES



By "Awake!" correspondent in Denmark

ACTUALLY no one nation can claim the bicycle as its own creation, because it is the product of many nations. France, Germany, England, the United States and others have made significant contributions toward its present development.

Europe, however, is the birthplace and the home of the bicycle. For centuries various makes, shapes and sizes have appeared on its highways. Big, bulky bicycles with wooden wheels, steel, leather, canvas, rag and rubber wheel cycles have all made appearances on Europe's roads at one time or another. Small-wheel cycles and big-wheel cycles vied with one another for popularity. Someone in disgust once suggested "a no-wheel cycle" by reverting to the horse and wagon (the buggy being not as yet invented).

But the bicycle idea held its ground against all opposers and competitors. Until the close of the nineteenth century it was used almost entirely as an instrument of pleasure. Its utility value as a means of cheap and easy transportation was not recognized until recent years. "Why shouldn't we be proud of our bicycles?" Europe asks. Bicycles are handy, economical, practical and versatile. They are better able to survive wars, gasoline shortages, economic depressions and parking problems than their more expensive, high-powered cousin, the automobile. And, too, they are very healthful to ride, provided, of course, you are equipped with good health and a robust frame to begin with.

In the tiny country of Denmark the bicycle is still the basic means of transportation. More than half of the country's 4,300,000 people cycle their way to and from work and play almost every day. There are large three-wheel cycles for purposes of making deliveries; also the family-sized model, fixed with a basket on the handle bars for *infant sister* and a special seat on the rear mudguard for baby brother, with a place in between for mother to provide the power. Papa also has his bicycle, specially rigged to pull a small cycle trailer. Bigger brother and sister have their own sleek streamlined cycles too.

Many Danes who commute by train to work in Copenhagen have two bicycles, one at each end of the line. One to bring them from home to the train station and back, and the other for transportation from the station to the place of work and back. After work-quitting time swarms of bicycles pour out from places of employment onto the main thoroughfares. Six, eight and more cycles abreast weave in and out of the rush-hour traffic, breaking their close formations only to let the faster traffic through, or to go around slower or stationary objects. In this twisting, weaving mass of moving cycles is certainly no place for an amateur cyclist or car driver to try his skill. The rhythmic pumping of pedals in almost symphonic harmony is a thing of beauty to behold.

The Beginning of the Bicycle

Where and how did the bicycle have its beginning? Encyclopedias point out that

the ancient Egyptians may have toyed with the idea, but it is doubtful. Also frescoes found at Pompeii show figures astride a stick connecting two wheels. But there is only a slight resemblance to a bicycle in the wheeled object. At first, no doubt, the principle of constructing a vehicle with two wheels placed lengthwise must have seemed terribly absurd. Man may have received his initial inspiration from the trundling hoop or wheel. No one knows. The term "bicycle" is derived from the Greek word *kyklos,* meaning circle or wheel; hence bi-cycle, two circles or two wheels. Although the operating principles of the hoop and the bicycle are basically different, the idea is still there.

Two years before Christopher Columbus discovered America the Italian genius Leonardo da Vinci contributed an almost indispensable mechanical principle toward the development of the bicycle. He constructed a wheel so that the axle bearing the weight was in reality suspended or hanging from the top of the springy wheel rim by means of thin spokes, instead of resting on the bottom of the wheel. This made possible the construction of light, springy wheels that could bear much weight, in contrast with the heavy, clumsy wheels used before.

To understand this principle better, take a cherry with its stem on. If you try to hold the stem down and balance the cherry at the top, the thin stem will bend and break, unable to bear the weight of the cherry. But if you suspend the cherry from the stem in the way the Creator designed it to grow, you will find the stem is able to bear many times the weight of one cherry. This same principle is used in the bicycle spoke.

Next, men contrived a crude contraption made of two wooden wheels connected with a board. Forward motion was attained by foot power against the ground. To get very far on this scooter was an artistic achievement in balance, because the front wheel could not be turned. Karl von Drais, a German baron of Mannheim, corrected this defect. In 1816 he designed the draisine. The front wheel of his machine was axled in a fork that was swiveled to the frame and provided with a crossbar with which to guide it. Baron von Drais boasted that his foot-powered invention could go uphill as fast as a man could walk; on level ground it could travel up to nine miles an hour, and downhill it could keep up with a galloping horse! For his achievement the baron won the distinctive title of "father of the bicycle," although his contraption would hardly be recognized as such today.

In 1839 Kirkpatrick Macmillan, a blacksmith from Dumfriesshire, Scotland, made a bicycle that was driven by treadles that moved up and down and were connected with long levers, to impart a rotary movement to the back wheel. About the same time, in Paris, a Frenchman was developing the bicycle on different lines. He enlarged the front wheel, applied pedals to it and created the type of bicycle that was to dominate the wheel world for a quarter of a century. His machine, called the *vélocipède* (swift foot), was built mainly of wood, with iron tires. It was a jostling, jolting, soul-shaking experience to pedal it over the poor roads. Because this was true of most bicycles, the English derisively nicknamed them "boneshakers." After a few minutes on a boneshaker one found it a pleasure to walk.

Freewheeling and Big Wheels

With the bicycle's pedals directly connected with the front wheel, energetic pedaling was needed for speed. The pedaling continued uphill and downhill, because at this time there was no freewheeling to allow for coasting. The rider could take his

feet off the pedals, but most cyclists preferred to control the speed of the bicycle by braking with the pedals, a mean task indeed!

Some bicycles were equipped with brakes, but they were extremely unreliable. Sometimes they jammed, and when they did the rider plunged headlong over the handle bars downhill with his bicycle after him. So, freewheeling was an important contribution. It allowed the cyclist to coast while having the bicycle under complete control.

For a time bicycle designs and constructions occurred with almost bewildering rapidity. The heavy wooden wheels were replaced by a lighter tension wheel, with a steel rim and wire spokes. A solid rubber tire was substituted for the iron strip that had encircled the wooden felly. To enable the rider to travel faster the driving wheel was increased in size, sometimes to a diameter of sixty inches or more; and the rear wheel, originally almost as large as the front one, gradually diminished to sixteen inches or less. Riders with the longest legs had the best advantage. Perched high over the big wheel, the rider was at the mercy of the bumps in the road. Almost every bump he hit meant a trip over the handle bars. The Danes humorously changed the name of the *vélocipède to vaelte-peter,* which means "turn over Peter."

It was not until 1879 that the first rear-driving bicycle with chain transmission was made. Some six years later the wheels were made of nearly equal size, and very quickly thereafter the bicycle developed into the type of machine we have today. An Irish veterinary surgeon, Dr. John Boyd Dunlop, supplied the bicycle with its first set of pneumatic rubber tires, and the English firm of Bown provided the ball bearings in cycle construction, while the United States provided the coaster hub.

Today's bicycles are equipped with bells, lights, generators, speedometers, mileage recorders, reflectors, rear-view mirrors, luggage carriers and multispeed transmissions. Some are equipped with trailers and sidecars, and others with radios. The Japanese have developed a very light and incredibly cheap collapsible bicycle, a tourist's dream, just now becoming popular.

The lady's bicycle is a recent development. For some time it was considered quite scandalous and unwomanly to ride one. Times have changed, for today practically as many girls ride bicycles as do men. In many countries the bicycle allows mother to go shopping and return home in less time than it generally takes to find parking space for the car. As far as speed is concerned, the Frenchman Paul Guinard pumped his bicycle to a speed of sixty-three miles an hour!

When you weigh all the advantages, ask yourself, What can be as practical as a bicycle? Let a Dane help you decide.

A Judge Who Jailed Jehovah's Witnesses Gets Jailed

❦ An Associated Press dispatch dated March 14, 1957, from Berlin, Germany, appearing in the Columbus, Georgia, *Enquirer* had this to say: "A West Berlin court today sentenced a fugitive judge from Communist-ruled East Germany for distorting the law in political trials. Ernest Oehme, 58, former judge at the Magdeburg District Court, was given 2½ years in prison for sentencing 18 members of Jehovah's Witnesses, a religious group, to a total of 119 years in jail. The West Berlin court said the 18 East Germans were jailed by Oehme in 1950 and 1951, although there was no evidence they were guilty of any crime. Oehme fled to West Berlin after Communist superiors disapproved of some other sentences and jailed him for 20 months."

THE MYSTERIOUS STONES

By "Awake!" correspondent in Australia

"MYSTERIOUS Stones Pelt Native Camp"—this newspaper caption recently told the people of Western Australia about an unsolved mystery. Stones had been falling around a camp on the property of a farmer. The stones ranged from small pebbles to rocks three inches in circumference. The mysterious part of the matter was that no physical source could be found—they were dropping out of a clear sky.

To get away from the nerve-racking experience the natives moved their camp ten miles away. The stones still followed them. They then returned to the original camp, where one of them decided that he was the "jinx." He moved to another district. Now the question was: Would the stones stop falling? Subsequent events showed that his presence was not necessary for the exhibition. After a while they started dropping again.

Previously most of the experiences had been at night. But now in broad daylight pebbles and rocks seemed to float down and fall with a dull thump. When the farmer and several other persons were in one of the tents early one night, they saw gravel pebbles fall through the tent without making a hole. A district officer of the Natives Affairs branch of the government said he was no longer skeptical about the falling stones; what he had seen convinced him.

About one hundred people descended on the farm, eager to see the fabulous stones first hand. Most came to laugh; they left serious-faced, with gravel rocks as souvenirs. Then at night again, with white men in the tent, small pebbles fell onto blankets laid upon the floor inside the tent. Six men testified that there were no holes in the canvas roof.

At this point in the weird drama there came news of another hail of stones. It was in another district, one not far away. This time, however, they had been falling over a period of two years. Though still falling, the stones had decreased in size and volume. This farmer said that a native employee first reported it in May, 1955. He told his employer that a golf ball had hopped in his door about 10:30 p.m. and bounced around the room. Then an iron ring landed on his roof; a gentle hail of stones followed. From time to time he kept a diary of the phenomena. He considered August 20, 1956, the most extraordinary session of all. Part of his entry for the day reads:

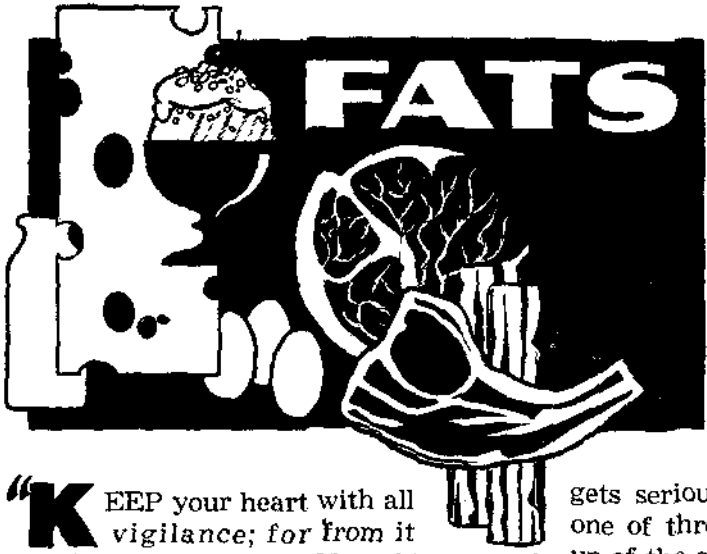
"It was broad daylight . . . a brick on the roof, brass tap from kero drum hit wall from S.W. Tried to calculate velocity by throwing it back to wall. Each time I threw I was hit in back by a one or two pound stone. Challenged thrower to continue. Every time for 25 times he responded. Then 'he' dropped an old cake of soap in front of us. Then a child's shoe hit me. Another cake of soap hit the wall. It was replaced on the table. It immediately hit me on the back. Then followed forks, spoons, a file, onions, knife, socks, ball of silver paper, potatoes . . . they did not travel more than 8-15 feet."

To find an answer for the mystery the natives have consulted their witch doctor; he put it down to an evil spirit. The book *Witches and Fishes* by Sir Hesketh Bell, author of several books on witchcraft and voodoo, says: "Unexplained showers of stones, either inside or outside of houses, have frequently been reported in various parts of the world, but most of them have remained mysteries. The Society for Psychical Research is, I believe, inclined to ascribe these mysterious happenings to the pranks of disembodied spirits called 'Poltergeists' which are said to be something like 'demented ghosts.'"

Since the Bible reveals that there are wicked spirit creatures, the question inevitably arises: Are the demons responsible for the mysterious stones?

FUEL ECONOMY

The golden plover makes a 2,400-mile hop, nonstop, between Nova Scotia and South America twice a year. The total journey, one way, takes him forty-eight hours, and in this time he uses only two ounces of body fat. To match this, man would have to build a thousand-pound airplane that could average 160 miles to the gallon of gasoline.—*Science News Letter.*



"KEEP your heart with all vigilance; for from it flow the springs of life." Not without good reason does the Bible use the heart as a symbol of man's vital force, for it is the organ, above all others, upon which life and health depend.—Proverbs 4:23, *Rev. Stan. Ver.*

The need to guard the literal heart is especially great in Western lands, where heart disease is taking an ever-increasing toll, especially of men in the prime of life. Thus in the United States the most recent statistics show that fifty-three percent of all deaths are due to heart disease. Because of it life expectancy of those over fifty years has increased by only two years since 1900. It also accounts for the fact that the United States, among the seventeen countries that keep vital statistics, is at the bottom of the list as regards life expectancy after forty.

Coronary Heart Disease

Among the various types of heart disease the one that strikes so suddenly, often with sharp pains (angina pectoris), and is so frequently fatal, is coronary heart disease. It takes the lives of some 250,000 annually in the United States, crippling some 700,000 others. It is estimated that there are some eight million such heart cripples in this country. It is the kind that struck President Eisenhower shortly before two o'clock in the morning of September 24, 1955.

Coronary heart disease, so called because it involves the coronaries or "crown" arteries, which supply the heart with blood, is said to be more quantitative than qualitative. That is, almost everybody has it more or less, as seen by a check of 1,200 cases. When it gets serious it usually manifests itself in one of three ways: by the gradual filling up of the arteries; and/or by a thrombosis or blood clot obstructing an artery; or by the deterioration of heart muscle due to arrested blood supply, a condition known as myocardial infarction.

Actually, all these conditions have the same cause, an excess of cholesterol in the blood serum, which not only causes lesions on the inside walls of the arteries but sticks to them like accumulations of grease would stick to the rusty insides of a sewer pipe. What is cholesterol? It is a white, odorless, tasteless, fatty crystalline alcohol. While not considered a food it is particularly vital to the nervous system and the ductless glands.

This condition has been given the name atherosclerosis (ath·er·o·scle·ro'sis), a term based on two Greek roots: *athērē*, meaning "mush," and *sklērosis*, meaning "a hardening." According to heart specialist Paul Dudley White, coronary heart disease is merely an abbreviation for coronary atherosclerotic (ath·er·o·scle·rot'ic) heart disease. So atherosclerosis is the hardening or the filling up of the arteries due to a mush of fatlike substances, especially cholesterol, lining their walls.

Incidentally, let it be noted that atherosclerosis is not to be confused with arteriosclerosis. The latter is a term that has long been used to describe a condition in old age where calcium lines the walls of the arteries, the term literally meaning a hardening of the arteries. Now, however, it is considered to be an inclusive term and it is said that atherosclerosis is the hub of the arteriosclerosis problem. Regarding this disease, atherosclerosis, we are told that it starts in early childhood.

Finding the Culprit

Since cholesterol in excess causes atherosclerosis it was thought that the remedy would be to cut down on foods that contain an abundance of it, such as meat, milk and especially eggs. But the remedy did not prove to be so simple. It was found that when the cholesterol intake was cut down the body kept up the level of it by manufacturing cholesterol itself. The key proved to be the discovery that there is a direct connection between the amount of fats one eats and the cholesterol level of the blood serum.

For many years doctors had combated heart trouble by reducing the amount of calories overweight persons were allowed to eat. Recently, however, it was found that obesity causes but a small percentage of all heart deaths, although more proportionately; and that the real culprit was the amount of fat calories eaten. In the United States fat accounts for 41 percent of the total calories consumed, which is twice what it should be for heart health. So we note nutritionists speaking of atherosclerosis as the "grease trap disease" and doctors advising men to "keep the oily rags out of the attic."

However, there are fats and fats, and it was found that the animal fats forbidden by the law of Moses—beef, mutton and pork—are the chief culprits. Less guilty, but culprits nevertheless, are dairy and poultry products containing fat and cholesterol, such as cream, milk, cheese and eggs. On the other hand, vegetable and fish oils, far from increasing the cholesterol level in the blood, actually reduce the amount, this being especially true of corn and sunflower-seed oils.

The fats that are taboo, the solid ones, are known as "saturated" fats, whereas the fats that can be taken, those in a liquid form, are termed "unsaturated," these terms having to do with the structure of the fat molecules. The liquid fats also have a far higher iodine content than do the solid ones. And what about those vegetable fats that have been made solid by being "hydrogenized"? This process actually changes the liquid fats from unsaturated to saturated fats and therefore such fats are also taboo in the interest of the heart. That process also lowers the iodine content of vegetable fats.

Not that there are no other factors or elements that have a bearing on the cholesterol level in the blood. There are. The thyroid hormone has a definite inhibiting effect on cholesterol, which is easy to understand, since the thyroid gland plays a vital role in the metabolism rate. Less understandable, but of even greater inhibiting effect, is the female hormone estrogen. This accounts for women having comparatively little atherosclerosis until after their menopause.

That emotions also play a role was reported by *Time* magazine, January 28, 1957. It told of Air Force medical specialists finding that great emotional stress caused a rise in the cholesterol level and relief from stress a lowering of it. Thus the high cholesterol level of one officer, which failed to respond to diet and exercise, did become lower when his superior, who was very unreasonable and hostile,

was suddenly taken to a hospital because of a heart attack.

Strenuous exercise also may have an effect on the cholesterol level, as demonstrated by Dr. F. J. Stare and his fellow nutritionists at Harvard University. They proved that increased consumption of fats and cholesterol will not result in raising the cholesterol level if accompanied by increased exercise.

Nutritionists Testify

As with everything new, there is still considerable skepticism in medical circles as to the triangle of fat intake, cholesterol level and coronary heart disease. However, there is much evidence in support of this "triangle." Dr. L. M. Morrison of Los Angeles took two groups of fifty heart patients and allowed the one group to eat what they wanted and put the other group on a restricted diet. At the end of eight years not only were more than twice as many of those on the diet alive as compared with those who ate as they previously had (twenty-eight as compared with twelve), but those on the diet were frequently noted to have "a sense of optimism, well-being, and good spirits"; while in certain cases there was increased working capacity and disappearance of marginal symptoms.

Drs. L. N. Katz and J. S. Stamler, while insisting that "everything cannot be explained by diet," nevertheless state that atherosclerosis is not simply a matter of aging but is "basically metabolic." Drs. Mann and Stare state that one "cannot avoid the conclusion that atherosclerosis is a metabolic disease with important dietary relationships."

Dr. Norman Jolliffe, director of the Bureau of Nutrition of the Department of Health of New York city, in a speech made in November, 1956, among other things, stated:

"No prudent person who has had or wishes to avoid coronary heart disease should eat a high fat diet of the type consumed by most Americans and by many people in other industrialized Western nations. This prudence applies to all males past 18 - 21 and all women past their menopause. It applies to the obese and the nonobese alike. . . . Today we recognize atherosclerosis as the keystone of the coronary heart disease problem." The mere fact that we do not fully understand why fats affect the cholesterol level is no reason for discounting the known facts, Dr. Jolliffe further argues.

World-wide Research

The strongest advocate of the validity of the fat-cholesterol-atherosclerosis triangle doubtless is Dr. Ancel Keys of the Laboratory of Physiological Hygiene at the University of Minnesota. Supporting his position are the results of twenty-two associated major investigators, who, with the aid of teams of researchers, have been working in all parts of the world for the past six years. Dr. Keys found that the Japanese, who consumed about one fifth as much fat as the Americans, had only one tenth as much coronary heart disease.

In Italy he found that in the rich farming sections there was much eating of fats and much coronary heart disease; in the poor sections where the people ate a lean diet there was about one fourth as much. In Finland, where everybody had a fat-rich diet, especially of butterfat, there was "a tremendous amount of coronary diseases, even among the poor farmers and hard-working loggers and woodcutters."

Especially revealing were his findings in South Africa. There are found three levels of society and three distinct rates of heart disease. The Bantus, or native Africans, ate the least fat and had the least heart disease; the white population ate the most

and had the highest rate, and the intermediate Cape Coloureds had an intermediate rate both of fat consumption and of heart disease.

Striking also were the records of Germany and the Scandinavian countries for the war years. Each had a decided drop in amount of fat consumed and a corresponding drop in heart disease. Denmark, which had no decrease in fat consumption during World War II, also had no drop in the heart disease rate.

Heart Specialist Quotes the Bible

For long it was thought that the modern pace was chiefly responsible for the increase in heart disease, but now it is apparent that too much fat is the heart's worst foe. As one investigator expressed it: "Everybody likes to think he is killing himself with overwork. Few like to admit that they are simply eating too much of this or that food." Thus while newspaper writers were commenting on the great load that President Eisenhower had to carry, more pertinent to his heart attack may have been the report that shortly before his heart attack his breakfasts consisted of fried corn mush covered with thick chicken gravy.

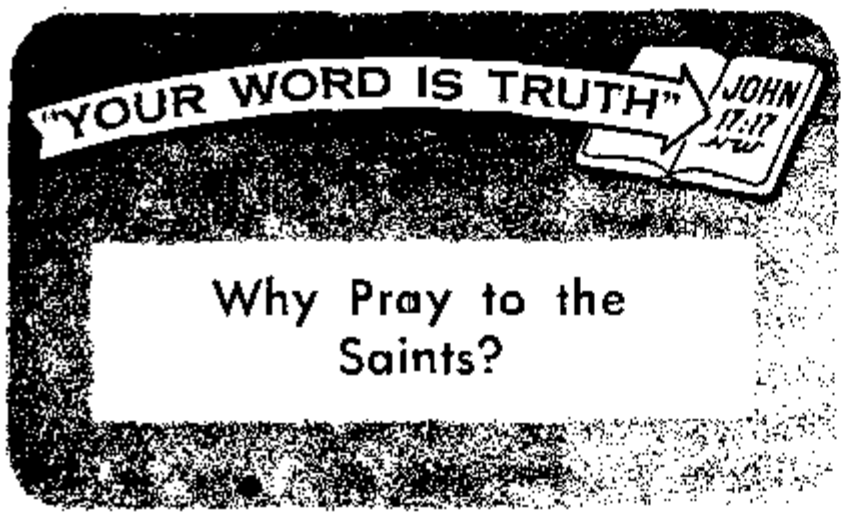
Pertinent in this regard is the testimony of Dr. White, heart specialist, whom Eisenhower's heart attack brought before the public eye. In describing modern heart therapy to a gathering of heart specialists, he stated: "Very few medicines are important. . . . We employ rest . . . and we do prescribe a low calorie and especially a low fat diet."

In discussing his subject, "The Coronaries Through the Ages," he also observed: "Coronary heart disease has doubtless existed since the time of Adam, and may even have been responsible for his death." He also commented on the likelihood that both high priest Eli and the churl Nabal may have died from heart attacks. Showing his respect for the Scriptures he further stated: "In the book of Leviticus, 7th Chapter, 22nd to 24th verses, the children of Israel had been ordered by Moses at God's command to avoid any fat from the ox, the sheep or the goat. Whether this was wholly a matter of sacrificial rite or whether it was already recognized as a measure of preventive medicine, like many other commandments, we have no way of knowing. It is quite possible that within a few years we may need to advise the American people to do with their diet what Moses advised the children of Israel to do some three thousand years ago."

Truly, in view of all the foregoing, while not becoming a faddist, wisdom does indicate moderation in the use of certain fats —for they may be your heart's worst foe.

WHEN TIMES ARE OUT OF JOINT

Scholarship is certain to suffer in troubled times, says Charles Allen Thomas, writing in *The Chemical Digest*. He speaks of "the insidious cloud of anti-intellectualism" that is hanging over America. "As it stealthily blankets our society," he writes, "the atmosphere becomes heavy and uncomfortable. Fear distorts reason, and suspicion twists the emotions, until at last all the tension is unleashed in an orgy of hysteria and hate. During such periods, when the 'times are out of joint,' intellectuals become victims of this explosive force. Nowhere is the disrespect for scholarship more apparent in our society than in its attitude toward teachers. The average schoolteacher in our country earns only a little over seventy dollars a week, less than many a truck driver or unskilled factory worker. Our penny-pinching attitude is undoubtedly a basic reason why we are short so many teachers."



AN ADVERTISEMENT put out by the Knights of Columbus, under the subtitle "But Why Don't You Pray To The Saints?" stated: "Praying to the Saints, we know, is almost solely a Catholic practice.

"Many other people, it seems, regard the practice as silly, futile and even idolatrous. They imagine that all prayers must be addressed directly to God, and that there is no need for such intercessors and mediators as Saints. Indeed, some seem to think Catholic veneration of the Saints is in opposition to the doctrine that Christ is the one Mediator between God and man."

This Catholic authority continues: "It is a custom which has been observed in the Church since the time of the Apostles. Its merits are clearly indicated in both the Old Testament and the New, and Catholics can testify that God listens with special favor to prayers addressed to Him in our behalf by His friends, the Saints." Then this article makes several bold assertions, claiming that the accounts of Abimelech and Abraham, Moses and Israel, Job and his three so-called friends, Paul and his brothers, all give support to saint worship, when in fact they do the exact opposite.

The Catholic advertisement says that God instructed Abimelech to ask Abraham to pray for him. The Bible account says that Jehovah revealed in a dream to Abimelech that Abraham would make supplication for him: "He will make supplication for you. So keep living." And this Abraham did: "And Abraham began to make supplication to God and God proceeded to heal Abimelech and his wife and his slave girls and they began bearing children." Abraham was not forced to pray to Jehovah, nor even requested to do so by Abimelech. What moved Abraham to pray was Abimelech's repentant attitude and his great desire to right the wrong he had done. The thing to note, however, is that Abraham did not pray to any saint, image or idol, but directly to God. The fact that he did pray to Jehovah is why his prayer was heard.—Genesis 20:3-18, *New World Trans.*

The Catholic report says that Moses prayed for the children of Israel. That Moses did, but he never prayed to saints or before images. Moses was well aware of God's commandments against giving devotion to creatures or images: "I am Jehovah your God, who have brought you out of the land of Egypt, out of the house of slaves. You must never have any other gods against my face. You must not make for yourself a carved image or a form like anything that is in the heavens above or that is on the earth underneath or that is in the waters under the earth. You must not bow down to them nor be induced to serve them, because I Jehovah your God am a God exacting exclusive devotion." When Israel broke this command they suffered at Jehovah's hand.—Exodus 20:2-5, *New World Trans.*

God did say: "My servant Job shall pray for you; for him will I accept." Those professed friends of Job's were hypocrites. God does not hear the prayers of wicked hypocrites; "The sacrifice of the wicked is an abomination to Jehovah; but the prayer of the upright is his delight." Nowhere, however, is Job spoken of as praying to saints or before images. He prayed

directly to God, as do all righteously disposed creatures.—Job 42:8; Proverbs 15:8, *Am. Stan. Ver.*

True, the apostle Paul did pray in behalf of the brothers and asked repeatedly for the prayers of the faithful, but not once does he admonish them to pray to saints or to use devotional aids in prayer. He says that his prayers, and those who prayed in his behalf were always directed to God through Jesus Christ. "Brothers," Paul said, "the good-will of my heart and my supplication to God for them are, indeed, for their salvation." Again he says: "Now we pray to God that you may do nothing wrong." Over and over the apostle speaks about praying to God, but not once does he make mention of ever praying to a saint.—Romans 10:1; 2 Corinthians 13:7, *New World Trans.*

Paul encouraged the prayers of the brothers, saying: "Brothers, continue in prayer for us." Again he says: "Finally, brothers, carry on prayer for us, that the word of Jehovah may keep moving speedily and being glorified just as it is in fact with you." The disciple James declared: "Pray for one another, that you may get healed. A righteous man's supplication when it is at work has much force." Jude shows how prayers are to be addressed. He says: "To the only God our Savior through Jesus Christ our Lord, be glory, majesty, might and authority for all past eternity and now and into all eternity." This was a prayer addressed to God through the mediator Jesus Christ. The prophet Job said: "Make thy supplication to the Almighty."—1 Thessalonians 5:25; 2 Thessalonians 3:1; James 5:16; Jude 25, *New World Trans.;* Job 8:5.

To say that any of these scriptures give support to saint worship is to read into them something that is not there. The Holy Scriptures neither directly nor indirectly uphold saint worship. And as for bowing down before images representing various saints, Paul told Christians to "flee from idolatry," and admonished them not to get themselves mixed up in demon religion. So, then, it should not seem strange that some should regard the practice of saint worship "as silly, futile and even idolatrous."—1 Corinthians 10:14, *New World Trans.*

There is no Scriptural precedent for canonizing persons as saints. Stephen and the apostle James were among the first Christian martyrs, and had it been God's will to canonize and venerate them the Scriptures would have told of this being done in their case. But no mention of this is made.

Likewise there is no Scriptural warrant for praying to saints to intercede for one. Christians are told to pray *for* each other, but never *to* each other. Nowhere do we read that certain holy ones are to be singled out as having greater influence with God because of their supposed sanctity, upon which fallacy this matter of praying to saints for intercession is based.

When Jesus taught mankind to pray he made no mention of saints or devotional aids. He said: "You must pray, then, this way: 'Our Father in the heavens, let your name be sanctified.' " Later, to his disciples, he said: "I am the way and the truth and the life. No one comes to the Father except through me." "If you ask anything in my name, I will do it."—Matthew 6:9; John 14:6, 14, *New World Trans.*

Jesus being mankind's redeemer, Jehovah has made him mediator between God and man. Therefore, our prayers should be addressed to God through, or in the name of, Jesus. Paul states: "For there is one God, and one mediator between God and men, a man Christ Jesus, who gave himself a corresponding ransom for all." This being the case, there is absolutely no reason why men should pray to "saints."—1 Timothy 2:5, 6, *New World Trans.*

Jehovah's Witnesses Preach in All the Earth

Nigeria

NIGERIA is a land of about thirty million people on the Guinea coast of West Africa. Even though the country is undergoing a rapid change, it is far from modern. In the interior clean water, electricity, hotels, restaurants and similar conveniences are virtually nonexistent.

The Nigerian lives on plantains, yams and cassavas. For a drink he imbibes a lot of palm wine. This he makes from the sap of the palm tree, which grows all over the country. It is a common sight to see women walking along the roadside carrying gallons of the whitish, frothy liquid in gourds on their heads. When fresh, the sap is sweet and is considered a refreshing, nourishing beverage. But it ferments very quickly. If allowed to stand a few hours it becomes an intoxicant, and a very popular one at that.

The Yorubas are a happy, friendly people that live in Nigeria. They laugh easily and talk loudly. Many of the Yorubas have become Jehovah's witnesses and are very zealous preachers of the good news of God's kingdom. Whenever you meet the Yorubas they are always anxious that you carry their love and greetings to their Christian brothers, the tribesmen of Benin, Kwale, Isoko, Urhobo, Ijaw, Itsekiri and Ishan. This warm love and unity among members of different tribes is one of the remarkable accomplishments and distinguishing features of the New World society of Jehovah's witnesses in Africa.

Tribesmen are distinguished by their dress. Yoruba men and women wear clothes that are predominantly blue, whereas the Benins and Urhobos prefer the bright reds, greens and yellows. At Sapele ferry, people of all states of dress can be seen, from utter nudity to the long robes of the Hausas of the north.

Few of these Nigerians had any contact with the Bible before meeting Jehovah's witnesses, yet in just a few years God's Word has made a tremendous change in their lives. Before becoming Jehovah's witnesses the majority of these Nigerians were formerly outright pagans. They were associated with practices that have been saturated with animism, animal sacrifices, trial marriage, fornication, polygamy and ritualistic murder. Still these same people have put off this old pagan way of living by becoming Jehovah's witnesses.

An assembly of the Nigerian witnesses was held at Ughelli. There were no convention buildings or stadiums in which to hold the convention and there were no hotels or boarding houses to accommodate the delegates coming to the convention. These Africans solved the problem by erecting booths and benches from bamboo poles and palm leaves. Many tribesmen worked side by side in perfect harmony. The men wielded the machetes, while the women carried the materials to the assembly site.

Nigerian women carry heavy loads on their heads. Sometimes the load is so heavy it takes two men to place it on or lift it off their heads. Loads of fifty pounds being carried several miles over a twisting trail is a common sight. These women can carry four-gallon basins of water through slippery trails without spilling so much as a drop. Nigerian women witnesses work all

day with a baby strapped to their back. The little one goes with the mother wherever she goes, into the ministry or to the market, while she works in the garden, and this through sun and rain. Baby-sitting is unknown. Baby eats and sleeps strapped to mother's back. When baby gets hungry, mother pops the little one's head under her arm and nurses him right there, never once breaking her stride.

Hundreds of volunteers worked for weeks, but when the time came for the assembly everything was in order. Over 6,000 witnesses arrived and more than 2,000 of the public attended. The assembly operated a cafeteria that fed favorite African dishes. Author Niven in his book *Nigeria: Outline of a Colony,* describing the rivalry, misunderstanding and distrust among different Nigerian tribes, said: "It is impossible to obtain any concerted action when several tribes are involved." But when Europeans and Africans alike saw the mixed tribes of Jehovah's witnesses working together in friendly harmony, they were amazed. A schoolmaster, who allowed Jehovah's witnesses to use his grounds for the assembly, remarked: "I have never seen the like of this before! It's miraculous!"

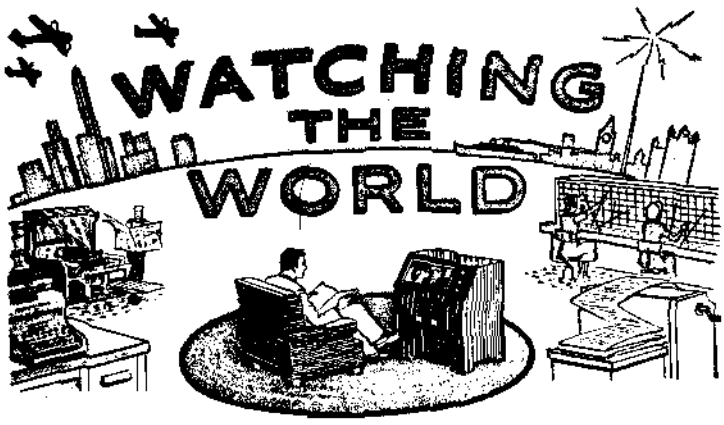
To the average Nigerian the United Nations, the Communist menace, atomic or hydrogen bombs mean little or nothing. He does not know what you are talking about. Therefore, the minister of Jehovah must preach in simple and direct terms. He must talk of one God, about obedience to God's law. He must use his Bible and read from it. Most Nigerians believe the Bible outright without question, even though they may be pagan. The thought of living forever appeals to them. Like Jehovah's witnesses around the world Nigerians are discarding superstitions to follow in the footsteps of Jesus. They make fine witnesses.

Pride Leads to Capture

At Palo Alto, California, police nabbed a suspect. They found him standing in a post office admiring his own "wanted" poster.

DO YOU KNOW?

- Why the mind is like a vessel? P. 3, ¶3.
- How to obtain a new outlook on life? P. 4, ¶2.
- What Caesar's things include? P. 5, ¶4.
- What a government may not ask of its citizens? P. 6, ¶4.
- How the efforts of a premier to destroy freedom were defeated for the fifth consecutive time? P. 8, ¶2.
- What people suddenly changed friendly smiles to curses for Americans? P. 10, ¶11.
- How the protest of a widow helped kindle a riot? P. 11, ¶1.
- Why some children do not care for realistic toys? P. 14, ¶6.
- What should be kept before a child to prevent him from going bad? P. 16, ¶2.
- Where the birthplace of the bicycle is? P. 17, ¶2.
- Where stones mysteriously drop out of a clear sky? P. 20, ¶1.
- What fats are dangerous to the heart? P. 22, ¶5.
- Whether the apostle Paul prayed to saints? P. 26, ¶1.
- Where the Yorubas live? P. 27, ¶3.



Britain Trades with Red China

◈ In 1951, when U.N. forces were battling the Communists in Korea, the U.N. adopted a U.S.-sponsored resolution that appealed to the West to restrict trade with the Chinese Communists. Later a strict embargo was fixed upon Red China, which went far beyond the ban on strategic items to Russia. After the Korean war ended the U.S. persuaded its allies to continue the ban. The British maintained that the economic impact of the ban harmed the maritime powers more than it did Red China, that the embargo forced China closer into the arms of the Soviet Union. On May 30 British Foreign Secretary Selwyn Lloyd told the House of Commons that in the future Britain would adopt the same trade list for China and the Soviet. The British, however, would continue their tight embargo on war material for both China and Russia. The U.S. expressed disappointment in the British action. A U.S. senator called the British move regrettable but not surprising. The U.S. State Department issued a statement that said: "The United States contemplates no change in its policy of total embargo on trade with Communist China." However, at his news conference (6/5) President Eisenhower opened the door wide to the possibility of a resumption of trade with Red China. In the long run, the president said, trade cannot be stopped. "You are going to have either just authorized trade or you are going to have clandestine trade."

Controversy over Fallout

◈ The controversy over the danger of fallout from the atomic tests persists. A group of scientists proposed (5/29) that an international limit be placed on nuclear test explosions. Scientist D. Wright Langham said that an international agreement must be reached on nuclear tests. He suggested that nations should not be allowed to explode any more than ten megatons of fission energy in any year. Japanese U.N. representative Koto Matsudaira also advocated (5/30) the establishment of an international body to regulate or restrict nuclear tests. President Eisenhower declared (6/5) that the U.S. could not accept a ban on nuclear weapons testing until there was total and safeguarded nuclear disarmament. The Soviet delegate to the U.N. disarmament subcommittee, Valerian Zorin, stated that the Soviet Union is willing to take a pledge not to use atomic weapons, "The Soviet Union therefore proposes in the first stage a solemn pledge not to use atomic weapons. No control is required for this," he said. Zorin was of the opinion that the pledge would change the entire world situation and lay the foundation for a further advance toward a solution of all disarmament problems.

Ailing Algeria

◈ The French must soon decide what to do about Algeria, is the opinion of the newspaper *Le Monde*. The urgency was emphasized by one of the bloodiest massacres in the 32-month struggle for independence. According to the French army and inhabitants around the village of Meshta Kasba, a band of uniformed guerrilla fighters of the rebel National Liberation Front closed in on the town (5/28) and took all, some 303, of the males from 15 and over and slaughtered them. The French say the massacre was staged to show that the French cannot protect the Algerians and that no village is safe unless it supports the rebel cause. On June 9, in a crowded casino with 200 dancers, a terrorist's time bomb exploded, wounding and killing many. The bombing was the second such act of terrorism in this community within a week. *Le Monde* contended editorially that the situation in Algeria calls for a French decision between an all-out war or a negotiated peace.

Too Big to Test

◈ Communist party chief Nikita S. Khrushchev reportedly told Polish journalists that the Soviet Union has a super-super hydrogen bomb so powerful that the Russians dare not test it even inside the vast area of the Soviet Union. "We couldn't even test it in the Arctic. If we set it off at the North Pole it would melt the icecap and send the oceans spilling over the world," Khrushchev was supposed to have said. The informants quoted Khrushchev as having said that one bomb of its size

"would be enough for Britain or France," and to explode the bomb in faraway northern Russia "would have disastrous results for the whole of Scandinavia." Western officials had no immediate comment on the reported Khrushchev boast.

Aid for Poland

◈ Last May Khrushchev warned the Poles that toying with the idea of accepting economic aid from the U.S. "is like the fly around a dish of honey. First one wing gets caught, then another, until the fly finds itself drowning in honey." On June 7, however, Poland was ready to taste the honey. At Washington Poland signed a $48,900,000 U.S. aid agreement with the U.S. In addition the U.S. promised $46,100,000 more as soon as Congress authorizes more help. Poland, in turn, promised to do its best to prevent the resale or transshipment of U.S. goods to other countries.

West Germans Reassured

◈ West Germans feared the U.S. might make a disarmament agreement with Russia without insisting on German reunification as a part of the deal. Those fears were quieted considerably after Chancellor Konrad Adenauer's conference with President Eisenhower (5/29) in Washington. Washington officials assured West Germany's chancellor that there would be no comprehensive disarmament agreement without a prior solution of the reunification problem. If an initial disarmament agreement is reached, the next step would be a four-power conference with Russia aimed at German reunification. Britain welcomed the idea.

The Girard Case

◈ Under the status-of-forces agreement, Japan as a host government to U.S. troops stationed there can claim jurisdiction over offenses that are not committed in performance of a soldier's duty. While on guard duty (1/30) Specialist 3/c William S. Girard had fired an empty cartridge case from a rifle grenade launcher at a group of Japanese who were picking up cartridge cases to sell for junk. Girard maintained he meant only to scare the Japanese away. However, Mme. Naka Sakai, 46, was hit in the back by the shell case and killed. Japanese authorities said that Girard was off duty at the time of the incident, therefore he should be turned over to them for trial. U.S. authorities maintained Girard was on duty, but since his action was not authorized it was not done in the performance of duty. They therefore acceded to the Japanese claim of primary jurisdiction. Both American and Japanese officials assured Girard that he would get a fair trial. Meanwhile, legal action was under way (6/7) in the U.S. to prevent his trial by a Japanese court.

Tunisia Chants Evacuation

◈ A 350-man French army unit found itself surrounded by Tunisian soldiers. There was a scuffle in which seven men were killed. In a speech to his people Tunisia's pro-Western Premier Habib Bourguiba declared: "There must be no more French troop movements. We are not at war with France, but we are at war with the remnants of colonialism in Tunisia. We start the battle of evacuation today." The listening crowd took up the chant "Evacuation! Evacuation!" In anger Bourguiba fired 2,500 French police and customs officials and several thousand minor French bureaucrats, replacing them with Tunisians. As a result, 50,000 Frenchmen have left Tunisia for France. Now Bourguiba is faced with a shortage of skilled technicians and officials, and expressed willingness to grant 3,500 of them pay and privileges far above that of their Tunisian counterparts if they would stay. Only about one third accepted the offer. With the cry of evacuation in the air, few Frenchmen can see any hope of their staying on.

Khrushchev on U.S. TV

◈ An estimated 10 million Americans, for the first time, heard on television and radio Moscow's Number 1 TV personality, Nikita S. Khrushchev. The hour-long television interview was filmed and tape-recorded in Khrushchev's Kremlin office and shown on the Columbia Broadcasting System's program "Face the Nation." Interviewers said Khrushchev answered all the unrehearsed questions with vigor, even vehemently, but directly and clearly. His performance was viewed in the U.S. as a powerful and effective piece of Soviet propaganda. He prophesied that American grandchildren will live under socialism.

Man 18 Miles Up

◈ A step closer to outer space, is the way Capt. J. W. Kittinger, Jr., 28 years old, summed up his record-breaking climb during a television interview. On June 2 Capt. Kittinger was locked in a dry-ice-cooled capsule, which was only 3 feet in diameter and 7 feet high. A huge helium-filled plastic balloon carried the capsule upward over southern Minnesota. In 80 minutes Kittinger reached the 18-mile peak (96,000 ft.), and there he hung for two hours. His voice radio transmitter failed and his safety-conscious superiors ordered him down. The flight was designed to test man's ability to endure at high altitudes. The captain said he felt fine.

World Family Grows

◈ Five thousand babies are born into the world every hour

of the day, or about 43,000,000 a year, according to U.N. statisticians. This represents an increase of 1.6 percent yearly. The growth is mainly due to the percentages of births to the percentages of deaths. There are approximately 34 babies born per 1,000 persons yearly and a death rate of 18 per 1,000 yearly. The world's population in mid-1955 was estimated at 2,691,000,000. By mid-1957, the 1.6-percent increase would up this figure to about 2,778,000,000. Communist China is rated as the most populous country in the world, with 582,603,000 (1953 census); India is next, with 381,690,000 (1955 estimate); and the Soviet Union ranks third, with 200,200,000 (an estimate published by the U.S.S.R. April 1, 1956). Figures for 1956 show the estimated U.S. population at 167,191,000. The most densely populated political division in the world is Monaco, with 22,000 people on its one square mile, to compare with 21 per square mile in the U.S.

Poor Boy Gives Away Million

◈ When Gregory Banos was a boy in Greece he had to quit school to find work so that he could support his widowed mother. When sixteen he arrived in Syracuse, New York. He worked in hotels and restaurants. Then Banos established himself in the restaurant and motel business near Syracuse University, where he became acquainted with the economic problems of college students. William P. Tolley, chancellor of Syracuse University, revealed that Banos signed an agreement pledging payment of a $1,000,000 scholarship fund for needy students of the university.

Bible Hits New Peak

◈ The Bible has reached a new distribution record. In its annual report the American Bible Society stated that in 1956 there were 15,024,189 copies of the Bible distributed, to compare with 14,918,353 for 1955. In whole or in part the Bible has been translated into more than a thousand languages. Seventeen languages have been added during the last year. To the illiterate and semiliterate peoples of the world the Bible is being introduced experimentally in the form of records and an inexpensive phonograph that operates by hand turning. By this means the people can hear the Scriptures spoken to them in their own language. Distribution of the Bible to the sightless reached an all-time high, more than 67,000 Braille volumes. Three complete Bibles were published for the first time in Bemba (spoken in Northern Rhodesia); in Nimbi Ijo (Nigeria); and in Marovo, which is spoken in the Solomon Islands.

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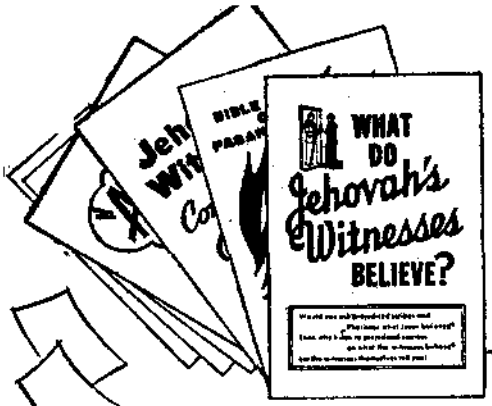

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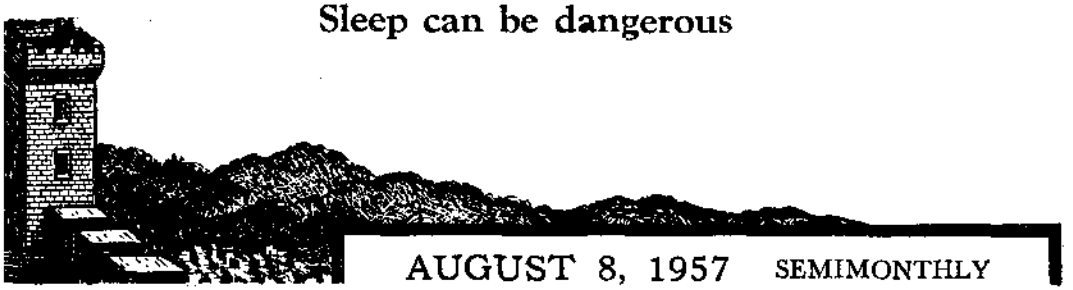
The Return of the Woodshed

Discipline re-enters the family circle

Bedtime for Animals

Sleep can be dangerous



AUGUST 8, 1957 SEMIMONTHLY

THE MISSION OF THIS JOURNAL

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ambitions or obligations; it is unhampered by advertisers whose toes must not be trodden on; it is unprejudiced by traditional creeds. This journal keeps itself free that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

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Get acquainted with "Awake!" Keep awake by reading "Awake!"

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Awake!
"Now it is high time to awake."
—Romans 13:11

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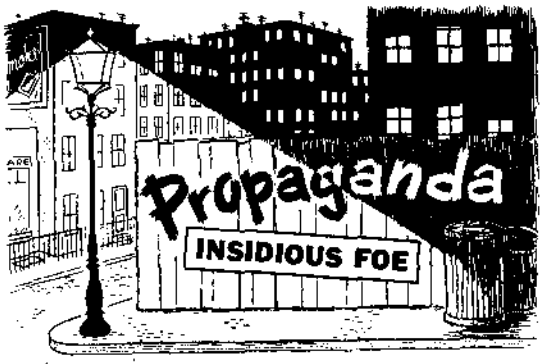


NOT all propaganda comes from politicians. Actually, we are almost daily victims of some sort of propaganda. "Propaganda" is any concerted, systematic effort to convert your mind and to hold it to a particular way of thinking. Often it is a sly type of publicity used to win over the gullible and unwary. How could you be its victim?

Political propaganda, favoring a particular country, is relatively easy to recognize. But it is not so easy to recognize other kinds of propaganda, because we have not usually been so well trained to be on our guard against them.

Propaganda may be for either a good or a bad cause, but to protect yourself from the wrong kind of propaganda you must recognize almost any kind when you see it. Only by being alert can you accept only what logic and reason tell you, rather than what the propagandists want you to believe.

Stories, dramas, television plays and advertisements all help to propagandize, swaying your thinking, persuading and convincing people that a certain idea is right. Sometimes they sway thinking for good, sometimes for ill; but they sway it, just the same.

The novelist, the story writer and the playwright all have "something to say." Their characters must not only progress through the story but also must make some point, or illustrate some fact of life. Perhaps the moral is that virtue pays (a good moral), or that fighting for a particular nation is noble (at least the enemy would consider this a bad moral), or it might even imply that fornication and immorality are rampant and that there is no real hope, thus that you too might as well join the debauchery. Certainly this would be one of the worst types of morals.

False propaganda has been especially evident in crime comic books, which have implied that it is fun to be bad. A U.S. Senate subcommittee said that overly brutal, violent or sadistic motion pictures were potential "trigger mechanisms" for juvenile delinquency.

The fact that propaganda can be and is contained in plays and stories is shown by the way racial groups often protest being portrayed in a bad light, and by the manner in which pro- and anti-racial integrationists often react to moving pictures that deal with either a racial issue or

co-operation between the races. An outstanding example of this was the nineteenth-century novel *Uncle Tom's Cabin*, by Harriet Beecher Stowe. Called "one of the greatest pieces of propaganda in the history of mankind," it became an incredible best seller and a powerful weapon in the fight against slavery.

Sometimes even religious ideas are presented in this way, when motion pictures paint a particular religion, or its doctrines, in an exceptionally favorable or highly emotional light. In wartime the political use of such propaganda is especially evident. On both sides the enemy is characterized as being made up of horrible, sadistic villains, and the nation's own side as being the heroes.

In all such propaganda the author's view may be either right or wrong. It may agree with your view or disagree. But unless you are alert you may readily accept a view that, under normal circumstances, you would have rejected with but a moment's thought.

Then too the power of commercial advertising, while obvious, serves as another means of propaganda. Consider merely the transcribed ecstasy of the pro-tobacco propaganda broadcast over commercial radio and television. Incessantly you are barraged with: Have fun. Smoke modern. Smoke real. Be a man. Join the crowd. Why be an outsider? Smoke, smoke, smoke, smoke. Propaganda? Of course!

Logic, reason and medical science show smoking is bad for the health, shortens life and is a major source of lung cancer. The American cigarette advertiser's slogan that his product tastes good, "like a cigarette should," would be more appropriate if it said that the product tastes good, "like a coffin nail should." But logic, reason and science say one thing about tobacco, while some of the world's highest-paid propagandists say the other. Are you in their grasp?

Even the comic strips in the daily newspapers often propagandize, preaching the authors' ideas. Look at some of them and see if they could have influenced your thinking.

Consider the popular "Orphan Annie." Is this story of a little orphan girl innocent? Not quite. A running commentary on the meaning of life pours forth from the child's mouth. Perhaps you agree with this commentary. But would you agree if you had to take the ideas straight, instead of in a sugar-coated story form?

In the background is "Daddy Warbucks," the strip's hero. Is he your type of hero? Is your type of hero the man who made his "bucks" in the war, who is a mighty financial genius, fabulously wealthy, with many enemies, who takes the law into his own hands, and who, through his "friends," can always make a comeback from abject poverty brought upon by his enemies and regain tremendous riches from unexplained sources? The strip's message is strictly materialistic. The rich man is the "good guy," and the "good guys" become roaring materialistic successes. Materialistic propaganda? What else is it?

"Steve Canyon" plugs the glamour and adventure of an air force career; "Doctor Morgan" presents the medical viewpoint, often exposing quackery and superstition; "Pogo," the story of a friendly opossum, often contains sly, gentle and sometimes excellent political satire.

There is nothing wrong with people expressing their ideas in stories, plays or the comics. People express ideas in almost everything they do. But the important thing is to recognize that ideas, and perhaps false ones, can be presented in this way. Otherwise such ideas presented through an entertainment medium can often catch us with our judgment asleep.

FINDING Happiness IN A TROUBLED WORLD

Some hold that happiness is merely a matter of being easy-going. Others say it depends upon material things. How can it be found?

In the latter part of 1956 a Buddhist professor of a Bangkok university visited the United States. Proud of his philosophy, he invited Americans to come to Thailand to learn the secret of happiness. And what is that supposed secret? "Leave well enough alone." *"Mai pen arai."* That is, "It hardly matters." "Next time you will meet with better luck. Never do today what you can *put off until tomorrow*!" —New York *Times* magazine, December 2, 1956.

Western, worldly-wise agnostic British philospher Bertrand Russell begs the question. He says happiness depends primarily on physical health and exercise. And "if a man delights in his wife and children, has success in work, and finds pleasure in the alternation of day and night, spring and autumn, he will be happy whatever his philosophy may be." But what about finding happiness when one does not have even one of these, let alone all of them?

The ancient Greeks had a proverb, "Let *no one be called* happy till his death." Even less optimistic was Edison. To a reporter's request, "Please give briefly your formula for a happy life," he replied: "I am not acquainted with anyone who is happy."

Happiness is a highly desirable state. The Bible speaks of the Creator, Jehovah, as "the happy God," and of his Son, Jesus, as "the happy and only Potentate." Since Jehovah God did "create the man in his image," God created man to be happy also.—1 Timothy 1:11; 6:15; Genesis 1:27, *New World Trans.*

Without happiness there is no pleasure in living. It is happiness that brings real satisfaction and makes living worth while. Unhappiness began in Eden. Ambition made a certain angelic creature unhappy, who thereby came to be Satan the Devil. He took advantage of Eve's lack of appreciation of what God had done for her. For selfish reasons he tempted Eve to partake, likewise for selfish reasons, of that which had been forbidden her. Lack of appreciation caused Adam also to trespass.

Among the fruits of that original sin is *mankind's ignorance* of God, which accounts for much of this world's unhappiness. Many are unhappy because of being confused, vainly groping and seeking to find God. They are unhappy because they see so much suffering and injustice, and they wonder why God permits it and if it will ever end. No Oriental, happy-go-lucky *philosophy can satisfy such sincere inquir*ers for truth, much less bring them happiness.—Acts 17:27.

False religious teachings must also shoulder a large share of the blame for the lack of happiness. False religious teachings have confused men by the Babel of creeds, have put men in fear of men and, by their false teachings about torment after death and the fiery end of this earth, have, says Jehovah, "grieved the heart of the righteous, whom I have not made sad." —Ezekiel 13:22, *Am. Stan. Ver.*

Selfishness, in the form of materialism, accounts for very much of the unhappiness of man. This materialism manifests itself in pride and ambition, which keep persons going at a mad and envious pace, robbing them of happiness. Anxiety, greed and stinginess are other forms of materialism that prevent persons from finding happiness. No matter how much the materialistic person acquires, he is not happy. He craves still more. No wonder Solomon said that the accumulating of material riches is vanity. In passing, however, let it be noted that going to the other extreme, that of selfish indolence or laziness, is not the way to find happiness either.

The destructive emotions of fear, distrust, jealousy, hate, anger, rebellion and frustration also cause much unhappiness. So also do nursing a grudge or cherishing resentment. Strongly desiring something beyond one's reach, because of its being too costly or unlawful, is another widespread cause of unhappiness.

Many persons are unhappy because of boredom. Fearing it, they pursue pleasure, which, however, does not bring happiness. We cannot find happiness by pursuing it. To do so is merely a vain attempt to escape realities and cover over the cause of unhappiness. Yes, being "lovers of pleasures rather than lovers of God," far from bringing happiness, accounts for much unhappiness.—2 Timothy 3:4, *New World Trans.*

Finding True and Lasting Happiness

There are many good things that bring a measure of happiness. Among these are a loving family, true friends, interesting and rewarding work, doing good to others, contemplating the wonders of nature and listening to good music. However, all such things at best can bring only a limited and fleeting happiness.

Many persons think that material riches, or youth, or health, or popularity, or acquiring artistic skills, or fame, spell out happiness. But not so. Not one of these is a common ground for happiness. Why not? Because there are persons who are very unhappy and who possess one or more, or even all of these things. On the other hand, there are persons who are very happy and yet do not have one of them.

Then what is the common ground for happiness? Worshiping God with spirit and truth. And that means, first of all, taking in knowledge of him and of his Son, Jesus Christ. We must not only believe God exists but believe that he is a God perfect in wisdom, justice, love and power. In his Word, the Bible, he both reveals himself and acquaints us with his purposes. It shows why God has permitted so much evil, because of the issue of sovereignty raised by the Devil, and it gives us assurance that evil will soon end.—John 4:24; 17:3.

Such knowledge brings happiness—provided one acts in harmony with it. Yes, finding happiness requires of us consistent action; it is something we must work at; it must be earned. That is why the Scriptures stress not only the need of our taking in knowledge but also of following the course of wisdom to find happiness: "How happy is everyone who reveres the LORD, who walks in his ways!" "Happy are those who keep my ways." "Happy is the man who lives always in awe" of Jehovah. "Those who obey the law—happy are they!"—Psalm 128:1; Proverbs 8:32; 28:14; 29:18, *An Amer. Trans.*

To find happiness we must have a good conscience. We must not only love what is right but hate and put away from us what is wrong. We must put forth consistent and diligent efforts to lead clean, upright lives. And when we transgress? We must plead for forgiveness on the basis of our faith in Christ's sacrifice and our own ex-

tending of mercy to others.—1 John 2:1; Matthew 6:12.

We must learn to be content if we would find happiness. Generosity in line with God's purposes is a sure way to find happiness: "Happy is he who is kind to the poor." (Proverbs 14:21, *Rev. Stan. Ver.*) But, above all, love is indispensable to our finding happiness. God is love and God is happy. Being created in his image and likeness, we must likewise express love to be happy. It is therefore for our own good that God commanded: "You must love Jehovah your God with your whole heart and with your whole soul and with your whole mind and with your whole strength." And "you must love your neighbor as yourself."—Mark 12:30, 31, *New World Trans.*

Love seeks to make others happy and thereby makes itself happy. It does not draw within a shell but delights to share its blessings with others, be they of a spiritual or a material kind. Love experiences the truth of Jesus' words that "there is more happiness in giving than there is in receiving."—Acts 20:35, *New World Trans.*

Happiness Can Be Found

Edison may not have known a happy person, but there are happy persons. A German refugee, now in the United States, told of his experience in a Russian labor camp and how he and his companions marveled at the happiness of the witnesses of Jehovah who had been held there for some ten years and who, most likely, will be there for many more years.

The happiness of those who engage in Jehovah's pure worship, the Christian witnesses of Jehovah who form the New World society, is frequently commented upon by the public press; it being noticeable especially when they are holding their assemblies. Thus the press, both in Europe and in the United States, commented on three striking aspects of these assemblies: the number of young persons present, the orderliness of the crowds, and their happiness, how obviously they were enjoying their religion. And that is exactly as it should be.

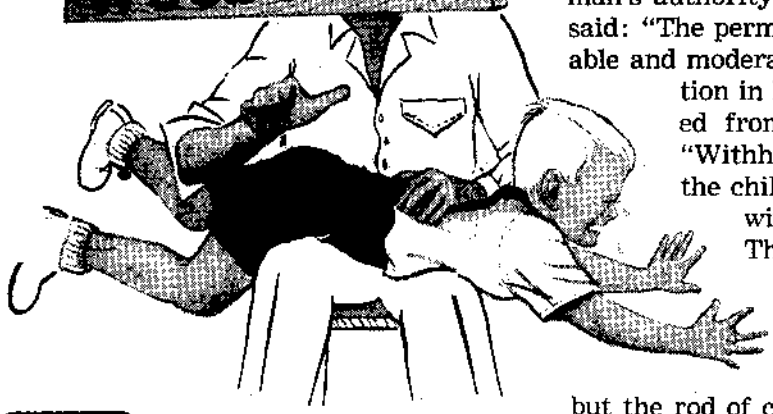
Happiness does not result from adopting an Oriental philosophy of selfish indifference to this world's woes; neither does it depend upon the possession of material things. We find happiness by getting in tune with our Creator, by loving him with all our heart, mind, soul and strength and loving our neighbor as ourselves. This being so, we can appreciate more than ever what Jesus said about happiness in his sermon on the mount:

"Happy are those who are conscious of their spiritual need, since the kingdom of the heavens belongs to them. Happy are those who mourn, since they will be comforted. Happy are the mild-tempered ones, since they will inherit the earth. Happy are those hungering and thirsting for righteousness, since they will be filled. Happy are the merciful, since they will be shown mercy. Happy are the pure in heart, since they will see God. Happy are the peaceable, since they will be called 'sons of God'. Happy are those who have been persecuted for righteousness' sake, since the kingdom of the heavens belongs to them."—Matthew 5:3-10, *New World Trans.*

Fish Catches Fisherman

Here is a new twist on a fish story. Lynn Hoover was ice fishing in Centreville, Michigan. A fish gave a sudden jerk at the bait. The jerk cracked the ice under Hoover's feet. Instead of Hoover landing the fish onto the ice, the fish landed Hoover into the lake.

The return of the WOODSHED



Have you ever been put in this undignified position, over the knee, face down, and bawled to the accompaniment of the heavy beat of parental hands? If you have you might be considered living evidence of a nearly outmoded age.

We were reminded of this when we read a heading in the New York *Times*, January 24, 1957, "Teacher Upheld in Hitting Pupil." Complaint was lodged against a teacher by his twelve-year-old pupil who was punished for unruliness in class. The issue revolved upon the question of whether the punishment was "reasonable in manner and moderate in degree."

It seems from the report that the evidence presented in the case disproved the claim of mistreatment or illegality of the treatment administered, so the teacher was acquitted of the charge of cruelty. Judge John P. Griffith, who heard this case, said in his opinion: "It is the thought of the Court that the teacher must be supreme in his classroom; like any other person placed in authority, he must use the authority vested in him wisely, and never excessively."

Obviously the wise judge recognized this controversy to be a touchy subject, and supported his legal arguments by several apt quotations from a source higher than man's authority, the Bible. Judge Griffith said: "The permission to mete out reasonable and moderate punishment finds sanction in Holy Writ." He then quoted from the book of Proverbs: "Withhold not correction from the child: for if thou beatest him with the rod, he shall not die. Thou shalt beat him with the rod, and shalt deliver his soul from hell." "Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him." And: "The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame."—Prov. 23: 13, 14; 22:15; 29:15.

This is not the first case (and most likely not the last) to be brought into court by irate parents complaining against force used by a teacher to correct or restrain an unruly offspring. All the same, it makes us wonder what attitudes on discipline have given birth to the modern parents' liberal views on this subject of discipline.

Two or three decades and longer ago saw a stern parent who looked upon spanking as a necessary disciplinary measure; in fact, it was thought to "build character" in a child. Typical Victorian-type practical psychology was, to bed without supper and a spanking to boot. Probably such old-fashioned faith in spanking as a cure-all was the chief reason for the adoption of such opposite views in more recent years.

Then in came the age of freedom—for children, that is. Psychologists mushroomed, dissecting humanity of every age group. From beneath their hocus-pocus somehow it was the kids that came out winners. Advisers on parent-child relations

then said spanking as a disciplinary measure was out of date, and so the "permissive" school of child psychology took the field.

Permissiveness on the Wane

Used in a psychological sense, permissiveness means allowing the child to be himself, however unpleasant this self may be at the moment, all in the hope that if he feels he is accepted he will be able to change for the better. Marching into a new and unproved field with all the assurance of a fanatical rookie soldier, the experts sent forth a flood of advice. In no indefinite terms they encouraged young parents to 'understand' their child, assume the child's point of view. Years were spent inspiring teachers and parents alike to develop the needed patience (and nerves) to endure the rigors of permissiveness.

The results, however, of treating children as miniature adults, as equals, has not brought its anticipated rewards. And so, after having many young parents spend baffling years, mentally down on hands and knees, trying to understand tantrums and disobedience from the child's point of view, trying to get into the child's world, what happened? You guessed it! The authorities did an about-face. They now say children need spanking.

If you have ever visited a home with the hope of conversing with the adults living there and been unable to hear or be heard because the child—yes, sometimes just one —causes so much hysterical racket that you can neither talk nor think, then you might suddenly become an advocate of corporal punishment. Parents who allow bedlam to exist in the home, who allow themselves and their friends, should they have any left, to be made the victims of infantile tempers or nagging histrionics, and who condone it all with enraptured glances deserve their punishment. On the other hand, if the child is ever to learn that its good behavior contributes to its own welfare and acceptance, then give the child the punishment it deserves.

We have seen the change from administering harsh and frequent punishment to excessive permissiveness, from too much concern with exacting authority to trying too hard to get into the child's world. Now in this new middle-of-the-road policy parents are no longer urged to be completely child-centered. There are those who still feel permissiveness is a useful but much misunderstood tool of constructive discipline. There is, however, a heartier crop of advisers taking up the cry for a stronger measure of discipline.

Possibly this (welcome) throwback has come about in the last several years after some of the experts in this field have taken a look around them at the generation of geniuses; or perhaps their nerves too gave out with the number of complaints registered by parents who were not mentally capable of understanding their little darlings. In any case, the dim view shared by many who looked upon this so-called progressive method of child-rearing with paralyzing dread of the future can now take heart in the hopeful march back to the woodshed.

One of many such authorities stumping for this platform is Mrs. Esther Schour, administrative director of the child care division of Chicago's Institute for Psychoanalysis. She tells us: "Discipline is as necessary to a child's upbringing as food and shelter. His parents represent law and order. Without restraints, a child may become a victim of his own lack of self-control. . . . If he is permitted to behave as he pleases, if he is given whatever he wants without effort on his part, he will be shocked to learn that things don't come as easily on the outside. Demanding children will have trouble adjusting to society."

For the Child's Good

The basic fallacy of treating a child as an equal, when it is not mentally or emotionally capable of such treatment, is not teaching it responsibility. A child given a choice between two or three things will no doubt make a decision, but this does not prove it is the right decision for the child. And to be allowed to decide its own behavior has not made heroes out of "hellions." One idea went so far as to suggest to a young mother that she allow a young child to decide what food to eat. This kind of conditioning might lead to malnutrition, if the taste of most children were t en as a guide. At most it merely apprises the child of the idea that the parent has no control of the situation and that he—the child—is the head of the house.

Let a parent be subservient to the child! He then loses completely his own world, and his own interests must give way to the demands of the child. And it does not take a young child long to learn how it can demand all of a parent's time when given liberally. Allow the child to rule the home and it will. Such a practice is certain eventually to irritate and frustrate parents, leaving them helpless. With all time and attention taken by the child, one has no time to live as a person in his own right, no time for adult pursuits. No control over your children means no control over your own life. Family life may have a modifying effect upon parents' individual interests, but it certainly should not be allowed to eliminate them.

Children who are almost always given their own whims and ways are bound to be frustrated. They never learn from this procedure the difference between right and wrong. Often a parent following this erratic path lets his temper loose at some point along the way and spews all his pent-up anger at the child, sometimes when triggered by an insignificant incident that may have gone unnoticed times before. A youngster's reaction could hardly be less than confused by such uncontrolled discipline.

When a child is assured of his parents love, a spanking will not hurt too much. Keeping a child under reasonable control at all times and being extra firm when things threaten to go wrong has proved to keep many a home happy and content. Naturally, the parent should not express deep anger and distrust by severe punishment. But justified discipline, administered for the child's welfare, has at least one imperative reason for being restored to every home. Spankings now can avert beatings later. They will not be so harsh as the punishment the world will surely inflict upon a child allowed to rule himself.

One question upon which there seems to be no consistent opinion is that of how early a parent should begin to discipline his offspring. Many hesitate to start a rule of action too young. Yet the longer a child, a very young child, is allowed to rule itself the more difficult will be its reception to discipline when it is at last administered. Just think! Once a baby starts to notice things around it, from that time on it experiences new things, almost daily. It is living in a world in which everything is new and is being educated constantly to its surroundings. A baby of a few weeks soon learns to scream for attention, and quiets down when that attention is given.

Once a tot starts reaching for things, which it does in a matter of months, it is possible to teach it which things it can be allowed to touch or hold and which things it cannot. A little slap on a tiny hand is a hard thing for most mothers to give, but it could teach a baby not to reach for such things as safety pins, hot electric light bulbs, or anything else that is not good for the child to have. The child can learn at this age that some things are permitted

him and some things are not. This, by the way, is the only time to start teaching a child that house furnishings are not toys.

Some may wonder how a mother can raise several happy, contented children in a home with lovely, valuable knickknacks and fixtures, all intact, when her neighbor complains that the whole house must go to ruin while the youngsters are growing up. Start discipline too late and tantrums will meet your punishments. Allow a child to become fixed in his own ways and your job as a parent will assume gigantic proportions.

Discipline to Fit the Child

As a child grows and his own personality becomes more clearly described, it must be remembered that discipline should be varied to fit the particular nature of a child and should change with the child's development. Dr. Fritz Redl, who has lived and worked with difficult children in camp situations and study-treatment homes, has this to say: "Children are at least as complicated as a piece of wood. So you had better find out about their individual textures, elasticity and grain fiber before you apply your various tools and machinery."

Sometimes a mother can simply remain silent, refuse to communicate with a child who has been disobedient. This may have sufficient disciplinary effect upon a sensitive child, provided it is not used to excess so that the child resorts to more disturbance in an effort to attract the attention of the parent. On the other hand, spanking is not always the answer when an unruly child has adopted a callousness for this kind of correction. The denial of a favorite pastime, or the usual privileges, may have a stronger appeal to such a youngster. And then, if the child is of an understandable age, it would be well to try to find out what really bothers him, what the conflict is, by questioning him in a kind and understanding way.

If there is some basic conflict, the time to get rid of it is in childhood. In order for this to be done some understanding and trust must exist between parent and child. Trust is built upon the proved and dependable word of a person. Deciding upon a good course of action and pursuing it with an even disposition will make much more sense to the child and everyone else within earshot—especially the rest of the children in the family.

Example, Guidance, Responsibility

Keep in mind that a small child begins to learn by imitation and repetition. Know that your example of truthfulness will always leave its mark upon him. If you promise to spank if Junior misbehaves in a certain prohibited way, then keep your word. If you say you will spank when he disobeys and then do not do so, do not wonder why he continues unruly in the future. A child must have a dependable pattern to follow. Your word has as much meaning to a child as your regularity in enforcing it. Otherwise a child is confused as to when to associate your word with truth. His own truth-telling depends on your example as a parent. In short, children need leadership on how they must learn to act.

When a child fully relies upon his parents because he has found their advice to be always the best, he will seek that advice in difficult times and readily confide his troubles, having been assured they will be heard with an impartial, loving ear. When parents are not eagerly sought by their children for their counsel it may be time to examine the attitude of the adult rather than the child.

Love is a most necessary thing for the child to have and to be assured of having. A young child will sometimes look upon a spanking as evidence of a lack of love. So, parents, be certain you exercise your au-

thority and power in an even disposition of justice. A child's young mind understands very well impartial justice, so hew to that standard. If there is any doubt, take the child aside and tell him the reason for discipline. This should serve also as a check upon parents who have an inclination toward expressing temper with a cudgel. After all, do we not insist on a fair hearing in the administration of justice? Your child's love and respect will reward this kind of patience.

Too many children are not given responsibilities in the home, or made to feel that they are to contribute to the well-being of home life. By little things, regular chores at home, a child can be taught responsibility at a young age. These home duties can be enlarged as the child grows and will fill him with a sense of achievement for having done his job well. As stated by a director of boys' work for a community center, "Work teaches much that play does not. It provides a feeling of recognition, belonging, acceptance and responsibility."

Parents certainly should show appreciative response for his consideration but not adopt the popular idea of paying money for their child's services. Raising privileged characters to do things only for a reward in money never educates a child to the proper understanding of family life, a working organization founded on mutual love and respect.

Remember, too, fathers and mothers rub off. Whatever the child experiences in his tender years will probably be repeated in his own household when he grows up. A sense of responsibility should be stirred in his heart early in life. For how is he suddenly going to learn that something like being able to accept responsibility is a part of life?

There is really no short cut to maturity in the life of a child. The road to it is long, narrow, winding and time-consuming. The goal can be achieved by all who persevere. And we have this on the highest authority: "Train up a child in the way he should go, and even when he is old he will not depart from it."—Proverbs 22:6, *Am. Stan. Ver.*

MICE DO SING

Occasionally an astonished housewife hears what she thinks could be the song of a mouse. She may not want to express her wild thought to anyone, thinking it too ridiculous to be true. Yet it is true. Mice do have singing ability. Whether or not the songs come from a romantic-minded mouse, mice make a high, wiry, warbling little trill, almost canarylike. But the songs of mice, like bat cries, are not often heard by us because the sounds are mostly beyond our range of hearing. Few housewives lament this fact, though, feeling that they can well do without mouse music.

Built-in Trawler's Net

Have you ever wondered how air-breathing whales can swim under water with their mouths open and not drown? It is quite simple for the whale, since his nostrils are located near the top of the head. The Creator saw that it would be wise to have the whale's windpipe and lungs cut off from his mouth. Thus the whale has a built-in trawler's net, for he can swim under water with his huge mouth open and feed without fear of drowning.

Bedtime for Animals

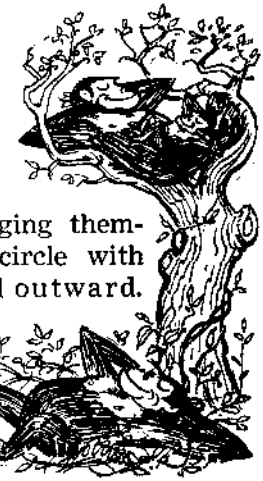
THE pussycat, curled up in a ball fast asleep, is a common sight. But not so the animals of the field and forest; for the wild creatures, even at bedtime, are not in the habit of being catght napping. They, in a sense, keep one eye open; their lives depend on it. They must always be ready to escape for their life. Bigger animals, of course, have fewer worries, but they too have problems. How nature's creatures solve their bedtime problems is often strange and surprising.

From the human standpoint snakes and fish really have a problem. They have to sleep with their eyes open. They have nothing to close them with. That is why it is difficult, when looking at a resting snake, to tell whether it is asleep or awake. But the eyelid problem is really no problem at all, for these creatures get all the rest they need. In fact, not having anything to close their eyes with may be an advantage in snakedom and fishdom: for safety it pays to sleep with one eye open, but they can sleep with both eyes open!

Now what does a fish do when it wants to snooze? The recent unraveling of a fish mystery at the University of Wisconsin provides the answer. Four men had followed a school of perch with an echo sounder, a device used by commercial fishermen to find a catch. Then the mystery developed: at dusk the echo sounder could not pick them up. What had happened? A diver was sent down at night with an undersea flashlight. He found the entire school, thousands of fish, dozing on the bottom. When disturbed by the diver they swam off a little way and found a new place to snooze.

Some fish want more privacy than merely dropping to the bottom. So the razor fish burrows into the sandy bottom; only his head sticks out. After a while it buries itself completely with sand! Other sea creatures catch a nap by hunting out a crevice in a rock ledge where they can sleep safely.

One might think that the wild folk of the woods would have less of a bedtime problem than the fish. But wild animals, finding it vital to be perpetually alert, seldom take long snoozes. A few minutes for a nap, then they must wake up, reassure themselves of safety and nod again. The rabbit is an outstanding napper; his whole life is a round of naps. During a twenty-four-hour period Mr. Rabbit takes about sixteen or more naps.



Creatures of the wild, understandably, have a method in their bedtime habits. A covey of quail have a curious way of snoozing. The birds go to bed by arranging themselves in a closed circle with their heads turned outward. They do this for two reasons. It provides warmth and protec-

tion. If snow falls the birds do not need to stir; their sleeping strategy provides them with a protective warm blanket. And if a fox wants quail on the menu he will really have to be foxy, for at the fox's approach the alarm is sounded and all the birds take off simultaneously in the direction they are headed. How confusing this must be to the marauding fox!

Burrowing animals are among the soundest sleepers in animaldom. Perhaps this is because they feel so safe in their underground chambers. The ringed snake, however, gives the burrowers some competition for sound snoozing. About 2 p.m. the ringed snake takes his siesta. But what a siesta! For this snake sleeps till midday; then it gets up and makes its living. After two hours of activity this snake goes off to sleep again, sleeping round the clock till noon of the next day!

In contrast with nature's sleepyheads there are what might be called nature's insomniacs. Of course, this is looking at it from the human standpoint; but certain animals do appear to have trouble sleeping. Some humans with insomnia count sheep; such persons probably do not realize that sheep themselves do little sleeping. Cud chewing seems to make sound slumber difficult.

According to British dairy expert C. C. Balch of the National Institute for Research in Dairying, not only sheep but cows, giraffes and camels sleep "little if at all." He says that cattle keep their eyes open almost all the time. He has often questioned zoo keepers about the nondomesticated cud chewers and found out that these animals seem never to be caught napping. When these animals do lie down at night they cannot toss and turn as human sufferers from insomnia do. They lie down in a certain position with their heads up. Apparently the digestive habits of some cud chewers require that their organs do not tilt the wrong way. But these creatures seem to get the rest they need. Even when away from their sleeping quarters cud chewers do a little dozing; their food digestion often takes place with the eyes half closed, automatically, as it were.

Sleeping Standing Up

The animal that is really expert at standing-up sleep is the elephant. Some elephants never seem to lie down. Louis XIV had an elephant, history tells us, that never lay down for five years. When it napped it supported its head by thrusting the tips of its tusks into two holes it had worn into the stonework of its enclosure.

Elephants, however, also lie down. It has been found that circus elephants, as a rule, do not go to sleep before midnight. Then the healthy animals lie down at full length with their trunks coiled up like a ship's rope. They sleep only for about three hours. If an elephant is not feeling well it prefers to sleep standing up. Standing-up sleep lasts for about fifteen minutes. When an elephant goes to sleep standing up it becomes quiet, stops its ear-flapping, hangs its trunk limply and closes its eyes.

The gorilla has no envy of the elephant's standing-up sleep, for here is an animal that likes solid comfort. Prying into the domestic life of these powerful creatures, we find that papa gorilla is the undisputed ruler of his household. He rules with an iron paw, sending the members of his family to bed every evening up a tree of his own selection. There the females and youngsters at least make a good pretense of sleeping, for the ruler of the household will not put up with any nonsense. With the family tucked away in bed upstairs, papa gorilla then establishes himself for the night.

Though the ruling male gorilla may himself sleep aloft, especially in the lowland forests, he usually remains on the ground, sleeping at the foot of a tree. Several nat-

uralists have reported that they tried the experiment of lying where a male gorilla had lain. In every case they were able to see from his couch the treetop beds of the females and the youngsters. Papa gorilla really keeps an eye on his family!

Believing in comfort, papa gorilla makes himself a spring mattress or the closest thing to it. The bed, about nine feet by six, is made of young saplings covered with stout branches. Then this is covered by a very thick layer of leaves. A male gorilla's bed is so comfortable that one woman traveler said she would not mind sleeping overnight in a gorilla-type bed. With a bed like this papa gorilla really enjoys his sleep; in fact, he spends a large part of the day in sleep, being a very late riser. He feels secure in his sleep, for what animal would have the temerity to disturb a snoozing gorilla? Really a picture of contentment, papa gorilla sleeps on his back with his arms crossed behind his head.

Beds Are Where They Find Them

Some creatures find strange beds for themselves. The ruffed grouse plunges into a snowdrift from the wing and spends the night snoozing in a ready-made igloo. Bats have a variety of beds and bedrooms. They especially like belfries, abandoned quarries and caves. When bats go to sleep they usually hang head downward by the claws of their hind limbs, one of the most unusual sleeping postures in animaldom. Sea gulls nap floating on waves. The duck too dozes on water. When doing so it has to be on guard against shipwreck, so it paddles with one leg. One zoologist reports: "It keeps on describing circles like a boat being rowed by one oar, and thus escapes the constant threat of shipwreck on the shore from winds or currents."

Also enjoying some slumber on the water is the sea otter. Before turning in for the night, Mr. Sea Otter makes himself a bed of algae or seaweed. To prevent drifting while asleep these sea slumberers often cling to the seaweed or roll themselves up in the plants. A sea otter, floating on his back, chin on his chest and moored to his bed, is a comical sight indeed!

Napping on water is also a favorite pastime of the hippopotamus. This huge animal basks in the sun on the surface of the river with his huge head pillowed on his neighbors' backs. When the hippopotamus naps on the river bank it has the odd habit of using the youngsters as pillows!

Though the sea gull may be satisfied with its naps on water, most birds prefer to make their beds in trees. When a bird dozes off, how is it that he never falls from his perch? Birds have a long tendon attached to the cords that operate the birds' toes. When a bird sits down its knees and ankles bend and automatically tighten this tendon. The taut tendon contracts the bird's toes, which then grip tightly—and the bird is locked to his perch. Monkeys too have no worry about falling out of their treetop beds. When a monkey goes off to sleep his fingers automatically lock on nearby branches. Let the wind blow; let the cradle rock. It is of no alarm to the slumbering simian.

So nature's creatures of the wild, despite perils from wind, water, snow and enemies, solve their bedtime problems and get the rest they need. And who can say that they do not enjoy it just as much as the pet pussycat curled up in a ball, dozing without a care in the world?

The Pachinko Craze

by "Awake!" correspondent in Japan

JUST as jazz swept the United States following World War I, so too a new kind of music is now sweeping Japan. It is a music far different from the folk music that many Japanese love so well. The new rhythmic drone heard in almost every street in the country is the strident music of the pachinko parlor.

Old and young, male and female, grandfather and schoolboy—all come to play on the pachinko board. Idle hands that would rather do nothing than something are busily pushing the pachinko button. The pachinko parlor is filled with smoke and noise. The monotone din of pachinko balls drowns all speech, but the pachinko addict probably does not have anything to say anyway. His eyes are fixed on tiny circling balls in the upright pinball machine.

Here is a pastime designed just to waste time. Countless precious hours are wasted, life and money are gambled away to the monotonous song of the pachinko ball. If you play a hundred yen (360 yens to a dollar) there is a chance of your winning a package of cigarettes. There are occasional winners. But the only real winner is the pachinko parlor owner.

Pachinko eats at the vitals of a nation. It fosters the gambling instinct. It incites the idea of trying to get something for nothing. It encourages laziness. When one of Jehovah's witnesses calls at the home of a pachinko addict, his pet reply is, *"Hima ga nai!"* ("I have no time!") yet he spends most of his time at the pachinko parlor. The only message he reacts to is the dull za-za-za-za-za of pachinko music.

What effect will the pachinko craze have on the fine and beautiful culture of this country? Signs show that it is leaving its mark. The high proportion of pachinko addicts does indicate a lowering of moral values. Pachinko parlors continue to occupy the choice places in city business districts. In one year Japanese spent 100,000,000,000 yen, or 11.7 percent of the entire national budget, on pachinko! The pachinko machine robs workers of their hard-earned wages, impoverishes homes, has led to divorce and even suicide and murder.

Two teen-age boys sold their personal belongings to play pachinko, then sold their blood, and when taken into custody were too weak to talk. Housewives neglect their babies, students neglect their studies. Some become raving pachinko maniacs, and there has even appeared a new malady, the sprained thumb known as pachinko-itis. The dinning music of pachinko and the thriving prosperity of this gambling craze make Monte Carlo, Macao and Las Vegas seem small-time operators in comparison.

Pachinko is a colossal craze with sinister effects. It has all the sinister characteristics of big-time gambling. For though the pachinko fan gambles for cigarettes or canned goods instead of money, it is still gambling. Hence Durant Drake's remarks appearing in his book *Problems of Conduct* well apply to pachinko: "Insidiously this getting of unearned money promotes laziness, and the desire to acquire more money without work. It makes against loving relations with others, since one always gains at another's expense. It quickly becomes a morbid passion, an unhealthy excitement, which absorbs too much energy and kills more natural enjoyments."

What are the fruits of pachinko? Discontentment, squandering of the family wages, weakening of morality, time wasted, time that could have been spent in healthful recreation, happy companionship with family or friends. So judge for yourself, for every tree is known by its fruits, whether it is good or bad.

Just Count Those Headaches!

Americans consume 12,000,000,000 aspirin tablets—6,000 tons of them—a year. One manufacturer alone, the Monsanto Chemical Company, has produced more than 100,000,000 pounds of the drug since 1917, and another manufacturer, the Dow Chemical Company, runs it a close second. The use of aspirin continues to increase. The 1955 increase over 1954's use of the drug was around 20 percent. Is this a sign of the times?

WHAT FATE for the HUMAN RACE?

A FEW years ago the noted Japanese physicist Hideki Yukawa said sadly: "Atomic power has grown up like a ferocious animal its master cannot completely control. The issue appears to transcend differences of social systems and to concern the very fate of the human race itself."

Since then there has been a rising chorus of famous voices agreeing that the issue does indeed go beyond political differences to affect the fate of the human race. Among the most recent of these voices is that of famed humanitarian Dr. Albert Schweitzer. In challenging the so-called official view of the danger from atomic fallout, he speaks words of immense import and interest. "I raise my voice," said Dr. Schweitzer in a message read over the Oslo radio, "together with those of others who have lately felt it their duty to act, in speaking and writing, as warners of the danger."

Getting to the crux of his message, Dr. Schweitzer said: "From official and unofficial sources we have been assured, time and time again, that the increase in radioactivity of the air does not exceed the amount which the human body can tolerate without any harmful effects. This is just evading the problem. Even if not directly affected by the radioactive material in the air, we are indirectly affected through that which has fallen down, is falling down, and will fall down. . . . Unfortunately for us, nature hoards what is falling down from the air. Some of the radioactivity of the air, brought into existence by the exploding of atom bombs, is so unimportant that it may not, in the long run, become a danger to us through increasing the amount of radioactivity stored in our bodies."

Expressing the enormous import of his message, Dr. Schweitzer declared: "We are forced to regard every increase in the existing danger through further creation of radioactive elements by atom bomb explosions as a catastrophe for the human race. . . . That radioactive elements created by us are found in nature is an astounding event in the history of the earth. And of the human race. To fail to consider its importance and its consequences would be a folly for which humanity would have to pay a terrible price."—New York *Times*, April 24, 1957.

Libby Disputes Schweitzer

In times past spokesmen for the official policy on the peril from atomic fallout have usually turned a deaf ear to challenging opinions. This time, however, scientist Willard F. Libby of the United States Atomic Energy Commission wrote a letter to Dr. Schweitzer. Dr. Libby said he did not agree with Dr. Schweitzer's statement. "The risk from nuclear (bomb) testing at the present rate is small," said Dr. Libby. "I do not mean to say that there is no

risk at all. What I should like to demonstrate to you is that the risk is extremely small compared with other risks which persons everywhere take as a normal part of their lives." The heart of Dr. Libby's letter was that radiation produced by fallout from nuclear tests is far less than the natural radiation to which everyone is exposed.

A big question looms up, one affecting the whole human race: Who is right—Dr. Libby or Dr. Schweitzer?

Dr. Libby echoes the comfortable theory of the Atomic Energy Commission. This is that there is more danger from medical X rays, shoe-testing devices, etc., than there is from present or future nuclear bomb tests. This may sound comforting, but is it correct? Dr. Schweitzer, of course, could be mistaken, but so could Dr. Libby. The question is admittedly complex, involving expert knowledge of many sciences, including genetics and medicine as well as physics. A beginning is just being made to answer the question.

If there is any great significance in the two recent pronouncements, it is this: Day by day the number of experts who challenge the official view increases, and now it has the impressive voice of noted physicist and Nobel Prize winner Dr. Schweitzer; and now the Atomic Energy Commission no longer turns a deaf ear. There is also this: many of the experts who challenge the official view are just as expert as the experts who set the official view. In fact, in some instances the challengers seem even better qualified to express an opinion.

Even the layman, when reflecting on Dr. Schweitzer's full statement, sees two important points in favor of the challengers. One is concerning the so-called "average" levels for the amount of contamination thus far. These averages have been challenged. Not only that but on their own terms they do not allow for wide variations. Some parts of the earth get very heavy radioactive rain; in other places it may be light. "Following the explosions of Bikini and Siberia," said Dr. Schweitzer, "rain falling over Japan has, from time to time, been so radioactive that the water from it cannot be drunk. And not only there: reports of radioactive rainfall are coming from all parts of the world where analyses have recently been made. In several places, the water has proved to be so radioactive that it was unfit for drinking. Wherever radioactive rain water is found the soil is also radioactive—and in a higher degree."

The second point is this: It is not the amount of radiation in the air that counts but the fact that plant and animal life has already stored up and is continuing to accumulate more radioactive strontium-90. It would be a different thing entirely if strontium-90 spent itself in plant life and in animal and human bodies. But it does not. It accumulates. At one time there was no strontium-90 in the world. Now there is. And as Dr. Schweitzer points out: "The danger which has to be stressed above all others is the one which arises from our drinking radioactive water and our eating radioactive food as a consequence of the increased radioactivity in the air."

Dr. Libby, on the other hand, says there is little danger. In his letter to Dr. Schweitzer, Dr. Libby said that he doubted whether Dr. Schweitzer "had access to the most recent information." Oddly enough, it seemed, at least to the average observer, that Dr. Schweitzer was more in harmony with recent information than was Dr. Libby. Just a few days before Dr. Schweitzer's message was read over the radio, British scientists in London published a report by the Atomic Scientists Association. Their "concern at the present time about the effect of radioactive strontium

produced in H-bomb tests" was the reason for the report.

British Scientists Question H-Bomb Tests

They pointed out that strontium-90 may give rise to bone cancer and other damage and that "the irradiation of bone marrow may result in leukemia, a type of cancer of the blood." Then the report took up its major theme: whether or not a very small dose of strontium-90 is dangerous. "There is here a fundamental difficulty," the report explained, "in that the relationship between the damage produced and the amount of radiation is not known. If this relationship is such that there exists a threshold dose below which cancer cannot be induced, then it can reasonably be inferred that the small amount of strontium-90 which will accumulate in bone from the current H-bomb tests would not result in harm.

"If, however, the number of additional bone tumors resulting from radiation is directly proportional to the dose, then even a very small dose will give rise to a small but definite probability of bone cancer. This means that in a very large population a certain number of people would contract this disease as the result of their having a small amount of strontium-90 in their bones.

"The evidence is as yet inconclusive. Some animal experiments have been interpreted as indicating the existence of a threshold dose. On the other hand, in man, the occurrence of leukemia caused by radiation suggests a simple proportional relationship. If the proportional relationship is accepted, it is then possible to make a rough estimate of the number of bone cancers which may result from a given H-bomb test."—New York *Times*, April 17, 1957.

The scientists calculated that an H-bomb of the type tested at Bikini in 1954 if exploded nigh in the air "may eventually produce bone cancers in 1,000 people for every million tons of TNT. . . . These thousand casualties would be spread all over the world." After reading such a statement one cannot help but recall what Civil Defense Administrator Val Peterson said in 1955: "In the not too distant future we will be building a bomb equal in force to 60,000,000 tons of TNT."

Of course, this British statement on the danger of very small doses is a theory. It is unproved. But how much is certain in this whole approach to the danger from atomic fallout? What if the British estimates are correct or nearly correct? Their report concluded: "If this hypothesis is correct, then the figures may be an underestimate of the damage, since they do not allow for the radiation dose in children before or after birth. Children are known to take up much larger quantities of strontium than adults."

So we find, then, a group of Britain's atomic scientists putting forth the theory that even very small doses of strontium-90 can produce cancer. Their report suggests that Dr. Schweitzer's warning is hardly exaggerated. In fact, if the British scientists are right, then the peril is far greater than even Dr. Schweitzer imagines!

What of the Future?

Who is right? It will take more time to tell. Is the official view the result of the blindfold of political expediency? That, too, time will tell. But meanwhile, the contamination continues. Strontium continues to be released, and once released it cannot be withdrawn. If, as many experts believe, the fate of the human race is in doubt by just weapons tests, then what would be the danger in event of war? And yet both Britain and America and, without doubt, the Soviet Union, are planning on fighting any future war with nuclear weapons!

The issue does indeed appear "to concern the very fate of the human race itself." It would be a bleak future for the human race were it not for the fact that the Creator of the earth, Jehovah God, has promised to step in and put an end to this foolishness of ruining the earth. He has promised "to bring to ruin those ruining the earth." That time is near. That is why true Christians today, though concerned over developments, are not frightened. They know that the outcome is certain. God's war of Armageddon, by destroying this evil system of things, will make way for a new world of righteousness. The future is bright for those who learn these things and live in harmony with God's purpose. "For thus saith Jehovah that created the heavens, the God that formed the earth and made it, that established it and created it not a waste, that formed it to be inhabited."—Revelation 11:18, *New World Trans.;* Isaiah 45:18, *Am. Stan. Ver.*

BRAINS ACCORDING TO RACE?

ACCORDING to a theory widely held by the white race, whites are supposed to be more richly endowed with brains than others. A group of eighteen prominent social scientists in the United States recently issued their findings on the subject. Their report, published in the *U.S. News & World Report* for October 26, 1956, was prompted by the school desegregation movement and what it revealed. It revealed that the intellectual achievement of colored children, especially those from segregated schools, was lower on the average than that of white children. Did the social scientists view this as evidence that brains are measured out according to race?

The social scientists did not deny that the achievement of colored children averaged lower than that for white children. But before giving their conclusion on the matter, they cited a number of leading scientific organizations. "A number of years ago," said the social scientists, "at a time when Nazi race theories were receiving much publicity, several scientific organizations placed themselves on record as opposed to the conclusion that race was a determiner of innate psychological characteristics; their position was that no such relationship had ever been scientifically demonstrated."

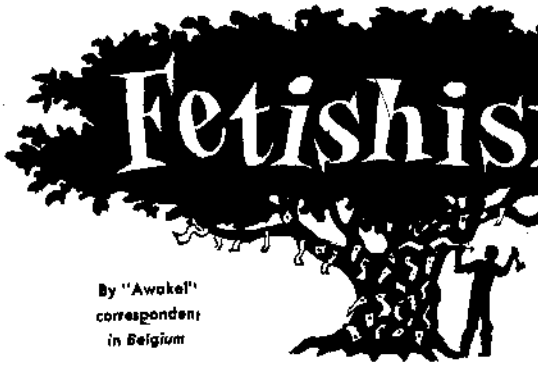
Then the social scientists pointed to a more recent statement on race made by a group of distinguished social scientists meeting in UNESCO House in Paris that said: "Given similar degrees of cultural opportunity to realize their potentialities, the average achievement of the members of each ethnic group is about the same."

They quoted also a statement made by an equally distinguished group of geneticists and physical anthropologists that met in Paris. The statement said that "inherited genetic differences" were not a "major factor" in causing differences between different groups. It added that "a major factor in explaining such differences is the cultural experience which each group has undergone."

Then they quoted still another statement, this one submitted to the United States Supreme Court by some thirty American social scientists. The statement said: "The available scientific evidence indicates that much, perhaps all, of the observable differences among various racial and national groups may be adequately explained in terms of environmental differences."

The conclusion of the eighteen social scientists, who are among America's recognized authorities in the field, was that brains are not measured out according to race. Differences, they said, are not due to any inborn intellectual difference but to poor education facilities of the past and lack of cultural opportunities. As to the many statements they quoted, the social scientists said: "These statements still stand, and in our judgment represent the consensus among experts who have studied this question as objectively and as scientifically as is at present possible. We know of no new research which would reverse these conclusions."

Fetishism in WESTERN EUROPE



By "Awake!" correspondent in Belgium

IN THE backward or uncivilized tribes of the world where people practice pagan worship, fetishism is a common practice. People carve out of wood, stone and other materials images to which they ascribe special magical powers, such as saving them from harm or curing them from various diseases. Hardly would one associate fetishism with Western civilization or with Christian worship. Yet, strange as it may seem, in Europe's back yard fetishes are to be found, and people who make a strong profession of Christianity are the worshipers.

Take, for an example, the densely populated Catholic country of Belgium. Here vestiges of paganism and superstition still exist and can be found in the four corners of one of its provinces called Hainaut. These objects may take the form of huge upright stones or may be real living trees. Be they stone or wood, they are still highly esteemed by the common people. Strangely enough, these fetishes are often in direct competition with chapels.

On the outskirts of a village called Herchies, near the city of Mons, is an oak tree that bears the title "The Oak of St. Anthony." The people commonly call it "the oak full of nails," or, in French, *"le chêne à clous."* This tree is about twenty feet high, not especially beautiful as trees go. Its trunk is twisted and its limbs knotted. The lower parts of this tree are literally covered with an infinite variety of cloth bandages. These are nailed on. Someone once remarked that the tree resembled "an old beggar dressed in rags." But how did it get this way?

The claim is made that the oak is more than 5,000 years old, but more conservative estimates say that the tree was probably planted in the first half of the seventeenth century. About this time the country was covered with chapels, and everywhere there could be seen small statues of saints, which were called upon to protect the home from calamities.

The oak that bears the name of the "saint" called Anthony is, since the Middle Ages, supposed to have done a fine job of healing all sorts of skin diseases, boils, etc. To this very day Catholic people believe in the healing power of this tree. Pilgrimages are made to it. For that reason the tree's trunk is covered with thousands of nails of all sizes. The afflicted drove nails into the oak in keeping with the size of their boil or painful pimples in hope of relief.

In order to express their gratefulness for being healed the sick would nail the bandages that covered their boils to the trunk of the tree. The strips of cloth constituted their ex-voto. Today the oak is decorated with rosaries, nails of all varieties and sizes, crutches, hairpins, stockings, undershirts, ties, handkerchiefs, buttons, coins, combs and four hammers, two of which are chained to the tree.

On the tree there was formerly a niche that contained a wooden statue of St. An-

thony. In 1873 Ursmar and Charles Fontaine de Ghélin built a monument and mounted it with a cross in honor of St. Anthony. The chapel was then dedicated, but to the wrong Anthony. The inscription on the monument reads "St. Anthony of Padoue," who is called upon to help find lost objects and not to heal boils! This chapel was placed in front of the tree, but it failed to stop Catholic worshipers from going to the oak for help.

Valère Bernard in his book *History of Herchies* says: "At times acts of devotion are no longer directed to the chapel but to the old oak and one can hear some of the pilgrims content to say to the tree, 'I've got some nails and tacks,' and (after having hammered them into the oak) they leave without further ceremony. Each day, however, other persons come and as they pray they walk around the tree three times and then drop their offering (money) into the box attached to the chapel." So the fetish tree and the Catholic chapel stand side by side, competing for the favor of St. Anthony!

The old oak tree has survived the ax, many wars and even fire. In 1922 a pilgrim set fire to its bandages, but the tree was saved by its devotees. But should the tree be threatened again, the pilgrims will not be nearly as concerned as they were before, because a new oak is growing beside the old one. It is already covered with ex-votos of thankfulness to its healing powers!

Desire a Baby?

There are many married couples who have lost all hope of ever having a baby. Some of these are told not to despair but to pay a quick visit to the mother bear of St. Ghislain, located not far from the fetish oak.

In the first half of the seventeenth century people feared to travel where the city of St. Ghislain now stands. One section was infested with wild animals. Legend has it that St. Ghislain, who is supposed to have been a bishop in Athens, along with two companions, Lantbert and Bellère, came to establish himself at Castrilocus, Castle-site, now known as Mons.

One day when Dagobert I, king of the Franks (628-639), and his men were out big-game hunting his hounds started chasing a mother bear. In spite of their hot pursuit the bear managed to reach the spot where St. Ghislain and his two companions were working. The bear had taken refuge near a basket containing the priestly garments of St. Ghislain. The hounds were stopped cold, unable to attack the bear who seemed to be protected by the saint. The king was so moved that he and his men left.

The mother bear then was said to have fled, taking with her the priestly garments of St. Ghislain. He and his companions gave chase. As they lost sight of the bear an eagle overhead guided them until they came to the spot where the mother bear was hid. There she was with two cubs. St. Ghislain saw the finger of the Lord in all this. After having retrieved his clothes and after moving the bears to another location, he and his companions erected on the spot a humble monastery dedicated to the apostles Peter and Paul. This spot later became the site of the monastery of St. Ghislain. Today the coat of arms of the city of St. Ghislain is a bear and an eagle.

The news about the exploits of St. Ghislain spread rapidly. In a chapel located in the village of Roisin, St. Ghislain found the wife of the village lord in great pain and about to give birth to a child. He touched her with his belt and the woman was relieved. That was his first miracle. People flocked to him, even setting up their homes around the monastery. Soon the village of St. Ghislain was formed.

In 670 Ghislain died. But through the centuries people attributed miraculous healing powers to images of him. Finally they turned to the roughly sculptured Gothic stone monument of the mother bear feeding her two baby cubs and began to pay homage to it. For years this stone fetish has been looked upon as a means of preventing sterility. It is believed that women who have lost hope of ever having a child need only to rub up against the bear image of St. Ghislain and they are sure to conceive within a year. The hinder parts of the stone animal image are worn smooth from this idolatrous practice. Although today special pilgrimages are no longer being made to the mother bear, still some of the older women advise married ones without children to "spend a little time at St. Ghislain."

Fetishism is one of the lowest forms of idolatry that dishonors the God of truth. Paul emphatically commands Christians to flee from idolatry. And Jehovah himself says that they that make images or idols and bow down and worship them will be made just like the dumb idol. It is time men "turn from these vain things to the living God."—Acts 14:15, *New World Trans.;* 1 Corinthians 10:14; Psalm 115:4-8.

The Indian Knew His Forests

¶ In his book *Song of the Sky* Guy Murchie writes of the American Indian and how well he knew and used his forests. "Judging latitude by the stars does not appear to have been a widespread accomplishment of the American Indian," he writes. "Rather did the Indian navigate the wilderness by little clues of direction found in trees and plants, by deer or buffalo trails, by observing waterways and mountains, sometimes by a signal thread of distant smoke. He was taught in childhood to notice that the tips of evergreen trees inclined slightly to eastward, bowed by the prevailing west wind; that moss and bark are slightly thicker on the moist north and northeast side of trees, and tree-rings consequently wider there; that the gum oozing from the spruce is clear amber on the south side but dull gray on the north, that compass goldenrod tips bend gently northward, and the leaves of prickly lettuce, rosin weed, and prairie dock all lean more north or south than east or west.

¶ "Stalking proved to him that the north side of a hill is the quiet side—because the ground stays damper there and thereby deadens sounds, while the dry south slope is often treacherous with rustling leaves and hidden crackly sticks. . . .

¶ "Though probably the world's best tracker, the Indian nevertheless often blazed his trail as a navigation aid, bending saplings, stripping bark, planting forked sticks in streams, or piling cairns of rock on cliff paths above the timber. On the prairie he used simple grass signs to indicate direction, such as knotting the grass into bunches and pointing the top right or left to show the way. For long-range broadcasting when smoke signals were too temporary, he used the famous 'lop stick' sign, many examples of which are preserved to this day in ancient virgin trees of former Indian country. This signal was made by precise lopping off of these prominent trees on ridges where their coded pattern messages could be read for many miles."

A LAKE'S DISAPPEARING ACT

Near the German-Swiss-French border in the town of Loerrach, Germany, is an actual lake that does a "now you see it, now you don't" act. Since World War II Lake Eichener has been seen in 1947, 1950 and 1952. Between times it completely disappears from sight. The lake is back again this year. Apparently the lake is triggered by the underground water level.

The Lord Bishop No Bible Scholar

WATCH Tower missionaries in Newfoundland found that many life-long members of the Church of England were without Bibles. So in the course of their ministry the missionaries placed many King James Version Bibles with these humble folk. When the clergymen got to hear about it they became disturbed over the activity of the missionaries among their flocks. So they distributed booklets among their parishioners entitled "Wolves in Sheep's Clothing!" and "The Errors and Delusions of Jehovah's Witnesses."

To climax their evil scheme they told their parishioners that the regular Watch Tower edition of the King James Version Bible was not the Bible. Churchgoers were advised to send the Bible they had purchased back to the Watch Tower Society at St. John's and demand their money back. Many of these trusting people did just that. A lifetime of clergy domination is hard to overcome.

In due course Bibles began to arrive at St. John's. Some had a note attached to them that showed how completely the clergymen have dominated parishioners' lives. Not wanting to deprive these good people of their Bibles, it was reasoned that if some high official in the Church of England endorsed the Bibles as authentic (as Roman Catholic clergymen have often done with the Douay Bibles placed with Catholic people) they could be returned and the receivers would have the assurance that the book really was the King James Version Bible.

So arrangements were made to call on the Lord Bishop with the Watch Tower edition of the King James Version Bible to have him examine and approve them as genuine. The Lord Bishop received the Watch Tower representatives kindly, apologized for the upset condition of his house, because painters were in, and then set out to discuss the purpose of the call.

"Recognizing your official position in the Church of England," said a missionary to the bishop, "we have come to have you examine these books and to certify them as the regular King James Version of the Bible." The bishop asked: "Who are the publishers?" The missionaries replied: "The Watch Tower Bible and Tract Society." "How do you expect me to know whether that is the Bible? I'm not a Bible scholar!" exclaimed the bishop. Then he asserted that the Watch Tower Society was likely to offer anything and claim it was the Bible. "They don't preach the Bible," he said.

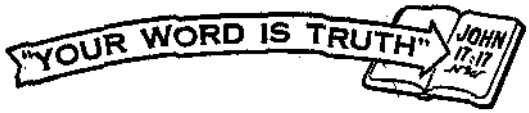
Whereupon the missionaries invited the bishop to examine the Bibles and prove his point. But he would have none of that! He could not believe that Jehovah's witnesses would go to all the trouble the missionaries did just to get one of his parishioners a Bible. The missionary remarked: "I could not but think of Bishop Burnet's words concerning the ignorance of the clergy in the Church of England. And what else could one expect when the Lord Bishop himself declares that he is not a Bible scholar!" This religious leader admits he is ignorant of religion's main textbook, the Bible.

Subsequently a kindly letter was dispatched to the people whom the clergy would deprive of the Bible, explaining that their clergyman had either made an egregious error or was deliberately deceiving them. The letter stated that a minister of Jehovah's witnesses would be glad to confer with them and their clergyman as to the authenticity of the Bibles they had received. Then, if they were found not to be the King James Version Bible, their money would gladly be refunded.

The people of Newfoundland are learning that their clergymen have much to learn about Bibles, especially about the Bible they loudly extol and claim to use, the *King James Version*, since they do not seem to be able to recognize a genuine copy when they see one.

Supersonic Passenger Travel?

Britain's airplane builders have their eyes on the future. The Ministry of Supply, in company with seven leading airplane makers, has now embarked on a co-operative venture to develop a supersonic transatlantic airliner. Its London to New York flying time? Three hours.



What Does It Take to Become a Minister?

A SUBWAY motorman, old enough to be drawing old-age pension, asked if it would be possible for him to become a minister. He said that from youth this had been his desire but he always felt himself too unpolished for such dignified work. Now that he is old, he wonders if it is too late to fulfill his life-long ambition. How would you answer his question?

One day one of Jehovah's witnesses called at his door. The motorman asked the witness, What does it take to become a minister? Could he be one? The witness assured him that it is never too late to be a minister of God, even though the Bible does admonish us to remember our Creator in the days of our youth before old age draws near.—Ecclesiastes 12:1.

The requirements for becoming a minister of God are such that all men who love truth and righteousness can meet them, regardless of age, nationality, education or color. Along with a love for truth and righteousness, one must have a knowledge of God's purposes as set forth in the Bible. Then he must be willing to tell others these truths. Note how Paul expresses this point:

"For with the heart one exercises faith for righteousness, but with the mouth one makes public declaration for salvation. For 'anyone that calls upon the name of Jehovah will be saved'. However, how will they call upon him in whom they have not put faith? How, in turn, will they put faith in him of whom they have not heard? How, in turn, will they hear without someone to preach? How, in turn, will they preach unless they have been sent forth? Just as it is written: 'How beautiful are the feet of those who declare good news of good things!' " The apostle is here showing the need of every Christian's becoming a minister and every minister a preacher of the good news about the Christ.—Romans 10:10, 13-15, *New World Trans.*

Literally, a minister is a servant. A public servant of Almighty God and ordained by God is a minister of God. The word "ordination" simply means the individual's appointment to service. No man or group of men can ordain men to God's service. This God does himself by pouring out his spirit on those he appoints as his ministers. That was true in Jesus' case and it is also true today.

Jesus never attended a rabbinical school, but he stood up in the synagogue and announced: "Jehovah's spirit is upon me, because he anointed me to declare good news to the poor, he sent me forth to preach a release to the captives and a recovery of sight to the blind, to send the crushed ones away with a release, to preach Jehovah's acceptable year."—Luke 4:18, 19, *New World Trans.*

Were the early Christians ordained by men? Was Paul ordained by a man or by a seminary? No. "God has set the members in the body, each one of them, just as he pleased." Jesus said to his disciples: "You did not choose me, but I chose you, and I appointed you to go on and keep bearing fruit." Of himself Paul writes: "Paul, an apostle, neither from men nor through a man, but through Jesus Christ and God the Father, . . . for neither did I accept it from man, nor was I taught it, except through revelation by Jesus Christ." These texts leave no doubt that men cannot ordain other men to be ministers of God. This must

be and is done by God.—1 Corinthians 12. 18; John 15:16; Galatians 1:1, 12, *New World Trans.*

Proof of Ordination

Handwritten letters to prove one is a minister are not necessary. Paul said: "Do we, perhaps, like some men, need letters of recommendation to you or from you? You yourselves are our letter, inscribed on our hearts and known and being read by all mankind. For you are shown to be a letter of Christ written by us as ministers, inscribed not with ink but with spirit of the living God, not on stone tablets, but on fleshly tablets, on hearts."—2 Corinthians 3:1-3, *New World Trans.*

The true minister of God is known by the fruits of his preaching. The people he has helped to an understanding of God's purpose to the point where they have dedicated their lives and have become ministers themselves—these are his letter of recommendation. These living ministers, the fruits of his labors, are proof of his ordination and ministry.

Every Christian must be a minister of God to be a true disciple of Jesus. Before God will ordain or appoint him to the ministry he must dedicate his life to do God's will. Jesus said: "If anyone wants to come after me, let him disown himself and pick up his torture stake and follow me continually." Dedication is followed by baptism. Then God backs up this dedicated minister with his active force or spirit. —Matthew 16:24, *New World Trans.*

Neither age nor sex, then, restricts one from becoming a minister of God. Paul mentioned the aged men, and then said: "Let the aged women be . . . teachers of what is good." Neither is youth a barrier. For Paul told Timothy: "Let no man ever look down on your youth."—Titus 2:2, 3; 1 Timothy 4:12, *New World Trans.*

Actually, Christians must become ministers. It is a necessity laid upon them. Paul said: "If, now, I am declaring the good news, it is no reason for me to boast, for necessity is laid upon me. Really, woe is me if I did not declare the good news!" Yes, woe to the Christian who refuses to take up the ministry!—1 Corinthians 9:16, *New World Trans.*

But if all who learn of God take up the ministry to whom, then, will they preach, and where? They will preach to their fellow man as Jesus did, from house to house. Of his disciples it is said: "Every day in the temple and from house to house they continued without letup teaching and declaring the good news about the Christ, Jesus." Paul declared: "I did not hold back from telling you any of the things that were profitable nor from teaching you publicly and from house to house."—Acts 5:42; 20: 20, *New World Trans.*

The true ministers of God today go from house to house everywhere in the world. They preach the good news of God's kingdom just as Jesus and his disciples did. Their commission is to "make disciples of people of all the nations." This they are doing. If you want to become a minister of God, have one of Jehovah's witnesses study the Bible with you. Thus you will equip yourself with knowledge needful for the ministry. Then follow their example as they follow Christ: "And the spirit and the bride keep on saying, 'Come!' And let anyone hearing say, 'Come!' and let anyone thirsting come; let anyone that wishes take life's water free."—Matthew 28:19; Revelation 22:17, *New World Trans.*

Through him let us always offer to God a sacrifice of praise, that is, the fruit of lips which make public declaration to his name.—Hebrews 13:15, New World Trans.

Finland

FINLAND is situated in the shadow of the great Russian bear but has not, by any means, been devoured by it. The Finns are a rugged and determined people, set in their ways, and no outside nation is likely to change that very soon. This small nation of only four million people keeps its own language and customs despite the fact that it is bordered by Sweden and Russia and has been ruled by both at different times.

Next to sports, the Finns love reading. Seldom can a person be found who cannot read. This makes the work of Jehovah's witnesses a pleasant one here, because almost everyone reads the Bible or has read it to some extent. And the majority profess to believe it.

The Watch Tower Bible and Tract Society has its own branch office and printing plant in Helsinki for producing literature that Jehovah's witnesses use in Finland. The beautiful three-story Watch Tower office and printery is located near the heart of the city, across the street from a city park and within a few blocks of the sea. Here twenty-six Christian ministers devote their time and energy to translating, printing and mailing Bible literature, and supervising the preaching activity of 378 congregations of Jehovah's witnesses in Finland.

The state church in Finland is Lutheran, but only a few people have made a thorough study of its doctrines. The vast majority of the populace feel that if they pay their taxes to the church, attend occasionally, say at Christmas and Easter, and live a decent life, this is all that is required. If anyone will get to heaven, they feel sure they will.

Lately some have expressed their lack of faith in the state church and have grown disgruntled because of the high church taxes. Even so they refrain from removing their names from the church rolls, because they want a priest to preside at their funeral. So they pay their taxes grudgingly, have their babies baptized and their marriages solemnized by the priest. For their tax money they get cradle-to-the-grave service, but that is just the way many of the Finns look at it. They are beginning to realize that they are not getting any knowledge that leads to everlasting life.

There are now close to 7,000 ministers of Jehovah's witnesses in Finland, which means there is one minister for every 600 persons. In the northland these ministers comb the country very thoroughly, because the region is only sparsely settled. There is one family of ministers living north of the Arctic Circle whose nearest neighbor lives ten miles away. So this family of six has to spread out far and wide to find people to preach to. By careful planning they are able to express the conviction that is in them. The husband preaches to those at his place of work. The wife preaches when she goes to the town for supplies. When hunters and fishermen happen to stop in they too are told the good news. Every month this family travels twenty miles to the post office to mail in their service report to the branch office.

In many other places the witness of Jehovah must walk long distances, ride his

bicycle or ski his way from place to place. A special effort is made to reach these people living in isolated sections, especially during the summer, when the country is more accessible.

In the midst of Finland's 60,000 inland lakes there are many islands. A motorboat was built and the preaching of Jehovah's kingdom was carried to people who heretofore had never heard of the good news.

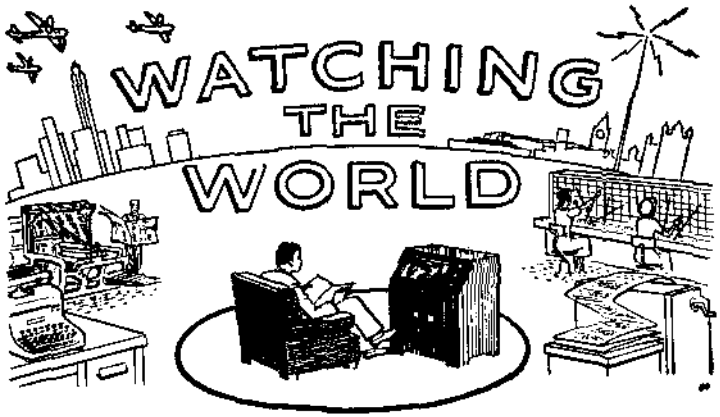
Another congregation, in order to reach outlying districts, rented a truck and driver. The truck driver would deliver the ministers to the territory and then wait in the truck until it was time to return home. One day he decided to go inside where the public lecture was being delivered. After that he attended regularly. It was not long after that that he requested to take part in the preaching work. Now he is a full-fledged publisher.

Communism in Finland is very strong (about 21 percent). They have several of their own newspapers. These have lashed out repeatedly against Jehovah's witnesses. Communists here accuse Jehovah's witnesses of being American spies, American imperialists, say their tracts are Voice of America propaganda and all sorts of such things. These lies have boomeranged time and time again. It has resulted in keeping the organization of Jehovah's witnesses in Finland free from all procommunists or Communist sympathizers. It has proved to the people that Jehovah's witnesses are not political and have nothing to do with the politics of this world, regardless of the nation that they are in. Jehovah's witnesses are understood to stand for God's kingdom and that kingdom alone. They proclaim that kingdom as the hope of all mankind to the ends of the earth.

You are the light of the world.—Matthew 5:14, New World Trans.

? DO YOU KNOW? ?

- Why the novel "Uncle Tom's Cabin" can be called one of the greatest pieces of propaganda? P. 3, ¶7.
- What accounts for much of man's unhappiness? P. 6, ¶1.
- How a person may find happiness? P. 7, ¶5.
- What can be done when spanking has no effect on a child? P. 11, ¶3.
- What animals seem never to sleep? P. 14, ¶3.
- Why birds do not fall from their perch while sleeping? P. 15, ¶5.
- What the ill effects of pachinko are? P. 16, ¶7.
- What vital problem was pointed out by Dr. Schweitzer about radioactive fallout? P. 17, ¶3.
- Who argues that small amounts of strontium-90 can produce bone cancer? P. 19, ¶6.
- Whether brain power differs according to race? P. 20, ¶7.
- Where a people professing Christianity have made fetishes of trees and stones? P. 21, ¶2.
- How the American Indian kept his sense of direction while traveling in the woods? P. 23, ¶3.
- That a bishop in the Church of England said that he could not identify a genuine copy of the Bible because he is not a Bible scholar? P. 24, ¶5.
- What persons may become ministers of God? P. 25, ¶3.
- How a family of ministers living north of the Arctic Circle, with their nearest neighbor ten miles away, carry on their ministry? P. 27, ¶6.



Cautious Optimism

◈ Signs of genuine Soviet interest in some kind of disarmament agreement have increased the caution with which the West approaches the subject. The cause of the free world is at stake. Now even the slightest maneuvers have become important. Communist party chief Nikita S. Khrushchev proposed (6/13) the establishment of inspection posts within its borders, in the U.S., Britain and elsewhere to speed an international ban on tests of nuclear weapons. He called "quite comical" a U.S. proposal that Eisenhower's open skies arms control plan begin with aerial photography of Arctic areas. The next day Valerian Zorin, Soviet delegate to the five-power U.N. disarmament meeting, proposed a two- or three-year suspension of nuclear tests to begin at once. This would include appropriate control posts under international supervision. This proposal was regarded in Washington as the most definitive and immediately applicable disarmament proposal yet to come from Moscow. Then on June 20 Harold E. Stassen, U.S. spokesman at the U.N. disarmament talks, proposed a reduction in the armed forces of the Soviet Union and the U.S. below the level of 2,500,000, and (6/25) firmly tied this proposal to a reunification of Germany that would satisfy West Germany. Diplomats fear that a deadlock over political issues may impede disarmament. U.S. delegates said they saw a first-step disarmament agreement in sight, but they were not overly optimistic.

Forecast "Clean H-Bombs"

◈ President Eisenhower at his news conference (6/26) stated that scientists informed him that it is entirely possible to produce a wholly radiation-free nuclear bomb within four or five years, that already atomic bombs can be made that are "95 to 96 percent clean." The president said that he hoped the Soviets will learn how to make the no-fallout bomb. He hinted that it might be wiser to tell them how to make it than for them to go on making "dirty" bombs. The clean nuclear bomb would mean that there would be no radioactive aftereffects to harm civilians. The scientists also believed that it might be possible to reduce the hydrogen bomb to the size of a nominal atomic bomb. They stressed, however, that to get the full value out of atomic science in military or peaceful development the tests must go on.

Mao Admits Liquidations

◈ Red China's chief of state, Mao Tse-tung, disclosed in a speech (2/27) that the Chinese Communist security forces killed 800,000 persons between October, 1949, and the beginning of 1954. "In dealing with enemies it is necessary to use force," Mao said. "We in China also have used force to deal with enemies of the people. The total number of those who were liquidated by our security forces numbers 800,000. This is the figure up to 1954. Since then we are no longer using methods of terror. Instead we have substituted persuasion and education." Nationalist Chinese officials challenged Mao's admission. They presented evidence of the systematic execution of more than 15,000,000 since 1951. An official national document made available to International News Service prefaced its evidence with this declaration: "Since their seizure of the mainland the Chinese Communists have been striving to consolidate the puppet regime by recourse to indiscriminate killing of the people unwilling to toe the line. In February, 1951, during the Korean war, they further began a campaign to suppress the so-called 'counter-revolutionaries' and promulgated a set of regulations for the punishment of the people so unjustly called. According to investigations, more than 15,168,800 people have been wiped out since the campaign began."

U.N. Indicts Soviet Union

◈ A special U.N. committee, made up of statesmen and diplomats from Denmark, Austria, Ceylon, Uruguay and Tunisia, spent five months amassing data and taking the testimony of some 111 witnesses in New York, London, Geneva, Vienna and Rome to learn objectively what caused the revolt in Hungary last fall. On June 20 this committee made a sweeping indictment of the Soviet Union for crushing the Hungarian uprising and for destroying the legal revolutionary government of Premier

Imre Nagy. The investigators agreed that the uprising was spontaneous, born of deep resentments against Soviet pressures, the terrorist methods wielded by the Hungarian political police and the systematic stifling of personal liberties of the people. Moscow's newspaper *Pravda* declared the U.N. report illegal and said that it contained nothing new besides slanderous propaganda.

Macmillan Answers Bulganin

◈ Answering Marshal Bulganin's 8,000-word letter (4/20), Britain's Prime Minister Harold Macmillan placed the blame squarely on Moscow for world tensions, and held that political accord is the key to disarming. Macmillan said there were three major causes for world tensions: (1) The political division of Europe and, in particular, Germany. (2) The Soviet Union's hostile policy in the Middle East. (3) Soviet repression in Hungary. The British prime minister began by referring to Bulganin's letter, saying: "While I welcome its conciliatory tone, I would not be frank if I did not express a certain disappointment at the lack of any new and constructive proposals." Macmillan went on to tell the Soviet leader that arms reductions and paper agreements were not enough, that international agreements on both conventional and nuclear disarmament accompanied by effective controls were also necessary. Then Macmillan put four pointed questions to Bulganin to test Russian sincerity on the reunification of Germany. The mistrust and suspicion in the earth, said Macmillan, originated from acts of force in Soviet-controlled Eastern Europe; Soviet actions in Hungary as well as in the Middle East have hurt British-Soviet relations.

Absolute Destruction

◈ Gen. Lauris Norstad, Supreme Allied Commander in Europe, testified before the U.S. Senate (6/12) that NATO now is in position to wage absolute destruction on the Soviet Union's military power from the air from any of four sides. In event of Soviet attack Russian power faces absolute destruction. Norstad said the West could with relative impunity open atomic air attacks on the Soviet Union from a 360-degree perimeter, dotted by more than 250 allied bases in the NATO community; that the Russians could not possibly knock out all these bases at once from a Russian attack; that because of this, war from Russia is most unlikely to start for years to come if the West remains strong.

"Warm Up War Hysteria"

◈ At a news conference in Moscow (6/25) Andrei A. Gromyko, Soviet foreign minister, accused the U.S. of bad faith at the London disarmament negotiations, of aggression in Europe and the Far East, of a premeditated campaign to warm up war hysteria, of rudely trampling on the Korean armistice agreement and of imposing militarism on Japan and West Germany in the name of the mythical Communist danger. Gromyko declared that the Soviet Union would have to conclude that NATO and the U.S. were using the disarmament talks as a smoke screen to continue and intensify the arms race, unless they put Norstad in his place for his incendiary assessment of the West's military capabilities to wage absolute destruction. There was no immediate statement from Washington or Norstad.

New Weapons for South Korea

◈ The Korean truce that was signed almost four years ago restricted troop reinforcements and airfield construction. It also placed a ban on the introduction of new weapons into Korea by either side except to replace worn-out equipment part for part. The U.N. command charged the North Korean Communists with flagrant violation of the armistice agreement. While the U.S. scrupulously abided by the truce, North Koreans modernized their war machine and built new airfields. On June 21 the U.N. command notified the Communists that it was going to correct the imbalance by replacing obsolescent equipment with modern weapons. North Korea's Maj. Gen. Jung Kuk Rok denied the U.N. charges and warned that if the U.N. carried out its plan to rearm South Korea with modern weapons it would have to suffer the consequences. He called for a new international conference on the Korean problem, which was promptly rejected.

Little Man from Japan

◈ Slight (5 ft. 4 in., 130 lbs.) Premier Nobusuke Kishi, 60, of Japan smiled and bowed his way into Washington, where he held a three-day rendezvous with President Eisenhower, John Foster Dulles and other U.S. top officials. Kishi expressed deep satisfaction after forthright discussions. The U.S. agreed to withdraw its ground combat troops from Japan promptly. About 100,000 U.S. troops are now in Japan, but a goodly number of them belong to the air force. Kishi also sought economic aid to support Japan's shaky international trading position. Perhaps what he desired most of all was an increased scope for Japanese trade with Red China and a restoration of at least some Japanese civil administration on U.S.-controlled Okinawa and the Bonins. But Kishi did not get all he wanted. He told reporters (6/21) at the conclusion of his Washington talks that there were agreements as well as disagreements. The premier felt sure, however, that his visit to Washington would enhance his political prestige in Japan.

Individual Rights Upheld

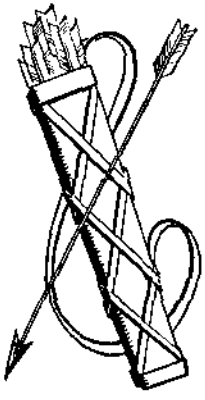
◈ Recently the U.S. supreme court showed itself more strongly than ever on the side of liberty and individual freedom. It condemned (6/17) "the tendency to punish men for beliefs and associations, warned the federal executive to guard the constitutional freedoms of its employees, and sharply criticized the Congress for giving undefined and unlimited powers of investigation to Congressional committees." On June 17 the high court reversed the conviction of John T. Watkins for contempt of Congress. It freed five California Communist leaders who had been convicted under the Smith Act and ordered a new trial for nine others. It also ruled by a vote of 8 to 0 that Dean Acheson, former secretary of state, wrongfully had discharged John Stewart Service, a foreign service officer, as a security risk in 1951. The controversial and far-reaching decisions stimulated sharp criticism of the supreme court. On the other hand, the decisions were enthusiastically hailed as timely victories in behalf of individual freedom and civil rights.

Election Rocks Canada

◈ After more than twenty years of Liberal rule the Canadian people voted (6/10) for a change. The man that emerged with power and importance was John Diefenbaker, leader of the Conservative party. After 16 years in opposition and only six months of party leadership he won, almost single-handed, the largest group of seats, 111, to the Liberal party's 104, in a House of Commons consisting of 265 members. He is now not far from the prime minister's office. The upset shattered the Liberal party of Louis St. Laurent. The government's loss was attributed to a long series of relatively minor grievances and a look of old age. Diefenbaker promised higher pensions, lower taxes, more help to the farmers, closer ties with Great Britain, less dependence on the U.S., to protect Canadians from cheap American food imports and to reduce interest rates. Just how he expects to do all this is not yet known.

Dies Lonely with $480,000

◈ In New York Mrs. Emma Buhl De Hart, a 90-year-old Staten Island widow, died (5/28) of a kidney ailment and a heart condition, complicated by malnutrition. Her apartment was searched for a will. The searchers found two bank books, one showing deposits of $197,000 and the other disclosing a balance of $8,000. They also found some $275,000 in cash. Mrs. De Hart's life consisted of rising about noon, eating a hamburger or a hot dog at a nearby store and retiring about 7:30 p.m. A lonely end for a rich widow who left no will.



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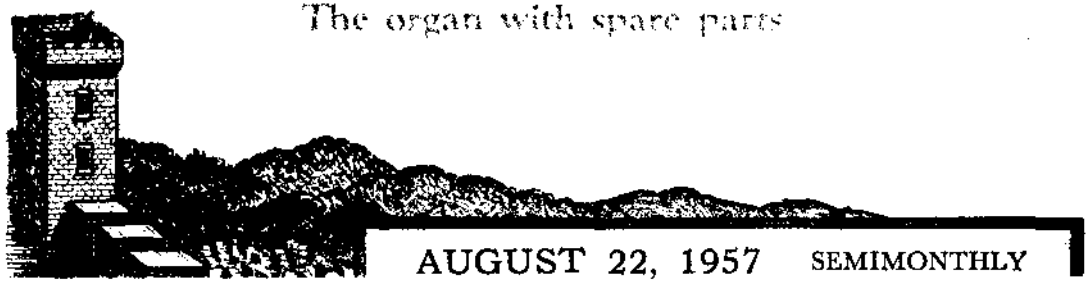
Does a pay check compensate for what the family loses?

Your Brain Is a Set of Twins

The organ with spare parts



AUGUST 22, 1957 SEMIMONTHLY

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Awake!
"Now it is high time to awake."
—Romans 13:11
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HARMFUL *and* HELPFUL FEARS

WHAT does it take to throw a peaceful crowd into wild-eyed hysteria? Just one thing—fear. A frightened shout of "Fire!" will stampede it like a herd of terrified cattle.

Because of its infectious nature some authorities consider fear to be mankind's most contagious disease. Along this line of thought *Science Digest* of July, 1951, said that science "has discovered by laboratory studies that fear is even more contagious than the most communicable disease. Tests show that just being near a fear-ridden person will cause you to be vaguely fearful without knowing why. And recent studies at the University of California show that you can be instantly affected merely by listening to the voice recordings of anxiety-ridden persons."

When this disease sweeps through a nation as it does a crowd reason is pushed aside, logic is forgotten and moral principles are ignored. The end results can be a frightful war. Knowledge of this is a constant worry to men in authority. Yet fears in the East and the West continue to mount dangerously. If they reach the point of unreasoning hysteria, this world will become an atomic nightmare. Hence, the chief thing men have to fear is fear itself.

It is not difficult to see how fear can drive a crowd into hysterical acts of violence when its effects on an individual are considered. It has been found that even mild fear will interfere with a person's mental processes. He will not be able to think properly. That is the reason a fear-striken crowd can destroy and kill without an instant's hesitation. Their thinking is wrong.

Under extreme fear a person can even forget his name or lose consciousness. There was a case in Britain where a particularly frightening scene in a movie had to be cut out because it had caused a number of spectators to collapse in an unconscious state.

But fear can do yet more. It can cause complete paralysis and instant death. Examples of this would be persons who have died after being bitten by a nonpoisonous snake. It was nothing more than fear that killed them.

Since fear can do these things to an individual, think what it can do to many people, to even a nation. Little wonder is it that fear is classed as a deadly disease. Note the observation *Science Digest* made on its ill effects: "Indeed, fear and anx-

iety can produce plenty of physical havoc even in comparatively mild forms. And as they increase in intensity, they develop a wallop that can be as deadly as the most lethal poison. First, there is a terrific spasm that contracts the blood vessels; then violent contraction of the heart; after this, complete paralysis and death."

It must not be assumed, however, that fear always has ill effects, for that is not so. If a person drives a car it is for his own good to cultivate the fear of passing on a curve. There is also fear of the law, and that is good for the community as a whole. Another fear, a very important one, that should be cultivated is the fear of God. When a person cultivates this fear he will not turn away to other gods. He will not forsake his Creator for dumb idols. That is why the Bible says: "The fear of Jehovah is the beginning of wisdom."—Psalm 111:10, *Am. Stan. Ver.*

Those who love Jehovah God are those who fear him rather than men. Even though worldly governments want them to give to Caesar what belongs to God they refuse to compromise. God comes first. No matter how much a government may persecute them to force a compromise they will not break integrity to God.

Jesus foretold that the world would have no love for such ones. He said: "If you were part of the world, the world would be fond of what is its own. Now because you are no part of the world, but I have chosen you out of the world, on this account the world hates you."—John 15:19, *New World Trans.*

This hatred could strike fear in the Christian if it were not for his love of God. By means of it he is able to overcome the fear of worldly persecution. It is written: "There is no fear in love, but perfect love throws fear outside."—1 John 4:18, *New World Trans.*

A person can develop this attitude by exercising love for God above everything else. Then he will not experience the damaging fears that plague mankind in general. He will not cower in fear of despotic rulers and compromise Christian principles. Because his fear will be for God and his trust will be in that Supreme One, he will enjoy peace of mind in a fear-ridden world. He will have freedom from the damaging type of fear that is an enemy of mankind. The fear of God therefore can be considered as a friend. Its possession is indeed "the beginning of wisdom."

SPACE DOGS

If you are inclined to think that a dog's life in the United States is rough, you should see what dogs are going through in Russia. According to the Mother Goose stories, it is the cow that jumps over the moon. If Russian scientists have any say-so in the matter, it will be the dog and not the cow that will be the first to scale the moon. The trade union paper *Trud* announced that the Russians had taken two dogs and sent them in separate rockets to a height of 68.31 miles. The dogs were sealed in glass cases containing oxygen. At differing heights the cases were ejected automatically from the rockets and the animals parachuted safely back to earth. The dog will go farther into space than man will ever go. That is the opinion of Dr. Lee de Forest, the man who invented the radio tube. He predicts that man will never reach the moon. Says Dr. De Forest, Man is inherently an earthly creature and only his scientific imagination will ever make him a planetary emigrant. He suggests that man concentrate his greatest efforts to improving existing conditions on earth, and, a science writer adds, "leave all this space travel to the dog."

Papal Infallibility Raised a Catholic Storm

THE dogma of the pope's infallibility did indeed raise a storm among Catholic theologians and prelates. It did to such an extent that some broke away to form the sect of "Old Catholics."

As for the dogma of infallibility, its closing paragraph states: "Faithfully adhering to the tradition handed down . . . we teach and define it to be a doctrine divinely revealed, that, when the Roman pontiff speaks *ex cathedra,* that is, when in the exercise of his office of pastor and teacher of all Christians, and in virtue of his supreme apostolic authority, he defines that a doctrine of faith or morals is to be held by the universal Church, he possesses, through the divine assistance promised to him in the blessed Peter, that infallibility with which the divine Redeemer willed his Church to be endowed, in defining a doctrine of faith and morals; and therefore that such definitions of the Roman pontiff are irreformable of themselves, and not by force of the consent of the Church thereto."—Rome, July 18, 1870.[1]

During the course of the proceedings some 775 different prelates and theologians were at one time or another present at the council. Among these were forty-seven cardinals and 117 archbishops.[2] When the real purpose of the council was revealed to them a storm of protest arose, and that even though they had been placed under a vow of secrecy.[3] Every land had its noted theologians and prelates who were strongly opposed to defining this dogma.[2]

Why did cardinals, archbishops and other Catholic prelates protest the infallibility doctrine?

Who Opposed?

If the defining of the dogma of infallibility had depended upon the merits of the scholarship of those in favor of it, the dogma would have died at birth. How so? Because, as expressed in one of the series of letters on the inside workings of the council, which were published at the time in Germany under the pseudonym "Quirinus": "The predilection for the Infallibility theory is in precise proportion to the ignorance of its advocates."[4]

Thus we note first of all the opinion England's foremost Catholic scholar, Lord Acton, had of Pope Pius IX: intellectually inferior to his predecessor and with no knowledge whatever of theological matters. "Nobody feels that the pope will think less of him because he knows nothing at all."[5]

On the one hand, the pope's most ardent supporters were the Italian prelates with the least learning. On the other hand, among those opposed was the archbishop of Paris, Darboy, "a learned, conscientious and respected

prelate."[6] Also opposed were Bishop Dupanloup of Orleans, who had refused higher offices in the church and who "was without question one of the ablest French bishops of his day,"[7] and the cardinal archbishop of Prague, Schwarzenberg, for more than forty years "the leading churchman in Austria," even though no friend of church politics.[8]

Also opposed was Prince-archbishop Rauscher of Vienna, who did so much for the Catholic Church in Austria that he is described as a "providential personality." Further, there was Bishop Strossmayer, doctor of theology at the leading Croatian university, of whom we are told: "At the Vatican Council he was one of the most notable opponents of papal infallibility, and distinguished himself as a speaker."[9]

Another learned opponent to infallibility was Bishop Hefele of Germany. "He was one of the most prominent bishops of the opposition minority. He even published the reason for the stand he had taken" in Naples, 1870, as did others also, since such could not be published in Rome itself.[10]

Archbishop Kenrick of St. Louis, Missouri, who had made "a profound impression" at the First Baltimore Plenary Council "by his logical keenness and great erudition," was dogmatically opposed to the dogma.[11] Newman, later made cardinal, also opposed it. He finally submitted even though he was 'unable to reconcile it with well-ascertained historical facts.'[12] In the end most of the opponents took this course in preference to being excommunicated.

The most outspoken theologian opposed to infallibility was Johann Döllinger, professor of religion at Munich University and leading German Catholic scholar of his generation. Under the pen name of Janus he wrote the book *The Pope and the Council,* in which he showed how untenable this dogma was in the light of church history and the Bible.

Opposition to Defining the Dogma

Why did so many oppose the infallibility dogma? There was objection because the council was not truly ecumenical. Those favoring infallibility were preferred. As a result Italian Catholics had four times the representation that the Germans and the French had.[13] The very fact that a bare majority was to be sufficient to define the dogma further made the proceedings not truly ecumenical. Nor was the council free in action. The various committees and commissions were packed with Italian prelates in favor of infallibility.[3]

Coercive measures were also used. The prelates were continually reminded that their expenses were paid by the pope. One Chaldean patriarch had to resign because he had made a speech against the dogma. Others were penalized in other ways. To the wavering ones various inducements were held out: papal dispensations and fifteen cardinal's hats were waiting to be bestowed.[3]

The debates were hamstrung by arbitrary rules of procedure. All discussion was in Latin, and not all had kept up with their Latin. Besides, Latin spoken by a German was quite different from Latin spoken by an Italian. Opponents were accused of heresy as though infallibility had already been made a dogma.[3]

Then there were those who opposed the infallibility dogma on what might be termed practical grounds. Some opposed it because it would widen the breach between Catholics and Protestants. Others opposed because of the fear that it would make rulers suspect the loyalty of their Catholic subjects. Subsequent facts show that these considerations were sound.[3]

Historical and Scriptural Grounds

The opposing prelates raised especially strong objections on the basis of the facts of religious history. Thus Döllinger stated that "for thirteen centuries an incomprehensible silence on this fundamental article reigned through the whole Church history." Bishop Hefele said that for thirty years he had sought proof of papal infallibility and had been unable to find it.[13]

Archbishop Kenrick showed that Boniface VIII had claimed that all mankind was subject to him because of sin. But in 1788 five leading Roman Catholic universities denied that this was a teaching of the Catholic Church. Pope Honorius I had "taught things that cannot be reconciled with sound doctrine." Not only had infallibility not been taught before in any catechism or document for public worship, Kenrick further pointed out, but for centuries the church had allowed it to be condemned. Proof of this was to be found in Bousset's *Exposition of the Faith,* which expressly denies papal infallibility, and which had the approbation of Pope Innocent XI. Kenrick concluded: "It is no matter of faith to believe that the pope is in himself infallible."[14]

How much of a reversal this dogma represented is to be seen by what appeared in Keenan's *Controversial Catechism* for many, many years: "Q. Must not Catholics believe the pope himself to be infallible? A. This is a Protestant invention, it is no article of the Catholic faith; no decision of his can bind on pain of heresy, unless it be received and enforced by the teaching body, that is, by the bishops of the Church."[15] What had been a 'Protestant invention' before 1870 suddenly became a "doctrine divinely revealed," so that all who opposed it were cursed!

Döllinger, in his book *The Pope and the Council,* gives many examples of contradictions of "infallible" popes, noting those also mentioned by Archbishop Kenrick. Among the others he mentions are the following: "Both Innocent I and Gelasius I . . . declared it to be so indispensable for infants to receive communion, that those who die without it go straight to hell. A thousand years later the Council of Trent anathematized this doctrine." "In contrast to Pope Pelagius who had declared . . . the indispensable necessity of the invocation of the Trinity in baptism, Nicholas I assured the Bulgarians that baptism in the name of Christ alone was sufficient."

"Celestine III tried to loosen the marriage tie by declaring it dissolved if either party became heretical. Innocent II annulled this decision, and Hadrian VI called Celestine a heretic for giving it."

Pope Sixtus V, in his bull, declared that the edition of the Bible that had been corrected by his own hand "must be received as the only true and genuine one, under pain of excommunication, every change, even of a single word, being under anathema. But it soon appeared that it was full of blunders, some two thousand of them introduced by the pope himself." So "copies were called in, manuscripts corrected and the printer was blamed," at the instance of Cardinal Bellarmine.

And finally, there were the arguments that Kenrick and others based on the Scriptures. They insisted that Christ had not given Peter anything that he had not also given the other apostles, that while Peter had been preferred he had not been given supremacy over the other apostles. They also showed that the great majority of the "church fathers" did not apply Matthew 16:18 to Peter. Of eighty-five leading ones only seventeen held that Peter was the rock on which Christ built his church, whereas forty-four held that it was the

truth that Jesus spoke, while sixteen believed the rock to be Jesus himself. Kenrick also argued that there is no Scriptural basis for holding that any human could be infallible. The apostles were promised that they would not err, but "God only is infallible."[14]

Surely these facts regarding a single incident in the history of the Catholic Church, and that in modern times, are sufficient to disprove her claim to be the one true church Christ established.

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[4] *Letters from Rome on the Council*, by Quirinus, p. 143.
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[6] *The Catholic Encyclopedia*, Vol. 4, p. 634.
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[8] *Ibid.*, Vol. 13, p. 596.
[9] *Ibid.*, Vol. 14, p. 316.
[10] *Ibid.*, Vol. 7, pp. 191, 192.
[11] *Ibid.*, Vol. 8, p. 619.
[12] *Lord Acton*, p. 156.
[13] *Dictionary of Religious Knowledge*, by Abbott, p. 292.
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Kawerau, the Paper Town

By "Awake!" correspondent in New Zealand

THOUGH a small country, New Zealand boasts the world's largest man-made forest and the fourth-largest newsprint mill. This all came about through foresight and recommendations dating back to 1925, when an English visitor suggested that the 350,000-acre pumice plateau on the Kaingaroa plains be planted with pine trees.

This huge area of land had previously been covered with a sparse growth of tussock and had been of little value to the country's dairy industry, as the pumice soil drained too easily to allow grass to grow as profusely as it does in other parts of New Zealand.

Government enterprise soon had the tree-planting project under way, using the exotic pine, Radiata, which since has proved to be a great asset to the country. Research as to the adaptability of this pine proved that from it could be made pulp and newsprint equal to the best in the world. The pumice soil on the Kaingaroa plains produced a dense and quick-growing forest, and with proper reforestation a continual yearly output of 23,000,000 cubic feet of timber is assured.

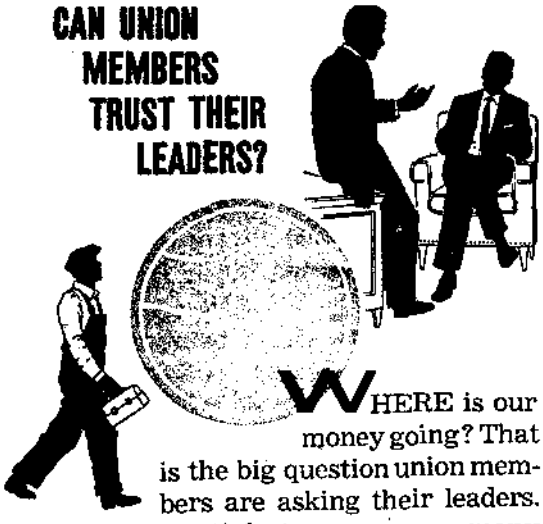
Problems of milling were overcome by granting the timber rights to a private company. This company was heavily subsidized by the government to make possible the erection of a newsprint mill. At first the company had difficulty in deciding where to locate it. This, however, was decided for them several months after their incorporation in 1952, when geothermal steam was located along the Tarawera River on the east coast of New Zealand's North Island. The river site is an ideal location for a mill, and by using underground steam it is expected to save 50,000 tons of coal each year.

The location is known as Kawerau. A town of "mushroom" growth, which is of international interest to the newsprint world, bears the same name. Here a $35,000,000 newsprint mill has now been constructed, together with groundwood pulp and chemical pulp mills. The paper machine, which is reputed to be the fastest in the world, will turn out 2,000 feet of newsprint a minute, or 75,000 tons of newsprint a year in its round-the-clock operations. Additionally, the plant will produce 72,000,000 board feet of sawn timber and upward of 50,000 tons of chemical pulp each year. Sawdust and bark, together with other mill wastes, are being used for fuel.

Little did the native Maori of centuries past dream that the plains on which they fought their tribal wars and the small warm pools in which they bathed would someday grow such a magnificent forest and produce the steam power for New Zealand's greatest industrial enterprise. Nor did the men that labored for $1.25 a day in planting the forest foresee the vast fruits of their labor.

A visitor's suggestion gave birth to this huge enterprise that has blossomed to the enrichment of a nation. This well-planned exotic forest, with its evenly spaced trees that have grown to maturity in twenty-five years, is a joy to behold. How quickly the earth can be put to constructive use! What a joy when under the righteous rule of God's kingdom the whole earth will thus be restored to its full productiveness under direction of the greatest of all gardeners, Jehovah the almighty God!

CAN UNION MEMBERS TRUST THEIR LEADERS?



WHERE is our money going? That is the big question union members are asking their leaders. Some receive satisfactory answers; many others do not.

They have good reason to be concerned. Recent Senate investigations have uncovered fraud, extortion, thievery and gangster rule among a disturbing number of union leaders.

The present investigations are being conducted by the Senate Select Committee on Improper Activities in the labor or management field. It is under the chairmanship of Senator John L. McClellan of Arkansas. What his committee is uncovering is similar to what was turned up by other Senate committees.

When the special subcommittee on Education and Labor, for example, held hearings in Detroit, Los Angeles and Washington, D.C., it found loose administration of many union welfare funds, as well as dictation by union leaders. It also found evidence that union members, in some cases, were receiving 50 percent less in benefits than were being paid for by employers.

Then there was the committee under Senator Douglas that concentrated on the welfare funds. What it found was very disquieting to union members. It turned up a case in the Laundry Workers Union, where an insurance broker helped himself to $900,000 in premiums from union members and then split this sum with the secretary-treasurer of the union. In another case they found the head of several locals in Chicago was squandering union money on travel, entertainment, gifts and so forth. He was living high on money entrusted to him by union members.

The New York investigations ordered by former Governor Dewey were prompted by what was found in Local 32-E of the Building Service Employees International Union. It seems that the president, Thomas E. Lewis, had been freely spending money from the union's welfare fund, not only on himself, but on his friends as well. This revelation came after Lewis was found murdered by a hired gunman.

As the New York investigations progressed many other instances of embezzlement by union officials turned up. A sample of one is the case of a local president in the Retail, Wholesale and Department Store Union, who admitted that during a period of almost three years he and his assistant had taken from the welfare fund almost as much as the entire membership received in benefits.

New York investigators also found racketeering in the Distillery Workers Union. Reporting on this the New York *Times* of April 11, 1955, said: "A new scandal came to light yesterday in the racket-tainted Distillery Workers Union, A.F.L. . . . The union's former secretary-treasurer, Sol Cilento, already is under indictment for welfare fund racketeering. He is awaiting trial with two notorious gangsters . . . on charges of having received $299,000 in welfare kickbacks in two years." This close association of union leaders with gangsters is not uncommon, and may explain the murder of Thomas E. Lewis.

Corruption in the Teamsters Union

During the current investigations by the Senate committee under McClellan it has

been found that money from Teamsters Union funds have been going not only into the pockets of some Teamsters' officials but also into the pockets of underworld characters. Here is what *Time* magazine of March 11, 1957, said on this point: "The Teamsters' Western Boss Frank Brewster, who came to power as Dave Beck's first lieutenant (and followed Beck as Chairman of the union's Western Conference), was described as having ordered a $3,900 Teamster loan to a Seattle racketeer for opening a tavern and gambling joint in Spokane. Brewster was also identified as having okayed a $17,000 union loan to help get another Seattle gambler out from under a federal tax lien."

Brewster's personal interests were also financed with union money. They provided him with box seats at West Coast horse-racing tracks. They helped him satisfy his desire for race horses, fine clothes and beautiful homes. They paid for the travel and hotel expenses of a horse trainer who was handling his horses. They also paid a jockey who rode for him. Money entrusted to his care by hard-working teamsters permitted him to live extravagantly.

Should this misuse of union money upset union members, then what was done by the Teamsters' president, Dave Beck, ought to make them sick. Here is what Robert F. Kennedy, chief counsel of the Senate Select Committee, said: "We have information . . . that Mr. Dave Beck took large sums of money from the Teamsters Union in Seattle, Washington, and used them for his own personal benefit."

Beck has been accused of taking at least $300,000 of union money for personal use. He also has been charged with buying property next to a Teamster building in Seattle for $39,000 and then selling it to the union for $135,000.

There is also the incident of the memorial fund that was established for the widow of an honored union official. It was formed by contributions from Teamsters locals. Beck was accused of having personally profited from this fund by selling some mortgages to it at full-face value, which mortages he bought at a discount. He neglected to inform the widow of the full details in this sale. The transaction brought him and one of his business partners a neat profit of over $11,000.

Another transaction mentioned in the hearings was the selling of Beck's $163,000 mansion to the Teamsters Union. Some of the construction costs, by the way, had been paid for by the union. Beck sold the house with an agreement that permits him to live in it free, with taxes and expenses paid by the Teamsters. The furnishings, which he continues to use, were also sold to the union.

These are only a few of the many serious charges made against the president of the Teamsters Union. Instead of denying them and presenting proof to support his denial, Beck has refused to answer the charges. Because of his obstinate refusal to co-operate with the investigating committee Senator McClellan was moved to say: "This witness, in my opinion, has shown utter contempt for this Committee, for the Congress of the United States and for his Government." "Mr. Beck has shown flagrant disregard and disrespect for honest and reputable unionism and for the best interests and welfare of the laboring people of his country. Above all, he has shown arrogant contempt for the million and a half members, the honest laboring people in the Teamsters Union."

Members Are Angered

Many of these laboring people are not very happy over the way their funds have been mishandled. This was shown in New York city at a meeting of Local 804. Reporting on the meeting the New York

Times of April 1, 1957, said: "Angry members of Local 804 of the International Brotherhood of Teamsters overwhelmingly vetoed yesterday a request by their officers for a $1-a-month dues increase. . . . Uncomplimentary references to Dave Beck, the union's international president now under investigation by a United States Senate labor-management committee, were shouted from the floor. The local's officers were accused of 'outlandish living.' . . . At the meeting here, rank-and-file teamsters made it clear they were taking some new looks at the union leadership."

Other locals are expressing similar indignation and lack of trust in their leaders. One hanged a crude image of Beck. Another instructed its delegate to vote against Beck in the Teamsters' September convention, and another won a court order forcing its officials to turn their records over to a bank for temporary custodianship. On May 14 the Teamsters' largest district council, representing more than 125,000 members, heard a resolution demanding Beck's resignation.

Complaints against union leaders are pouring into McClellan's committee by the thousands. They come not only from teamsters but from members in many other unions. Of the thirty thousand letters received in the first month of hearings, about seventy-five percent were sent by average union members.

These letters accuse union leaders not only of helping themselves to union funds but of electing themselves to office; of not holding elections in many years; of threatening and beating members who protest their unlawful actions, and of receiving payoffs from employers under threats of crippling strikes.

Reports that appeared in the New York *Times* well illustrate this last charge. One was regarding two officials of the Teamsters Union who sought to extort $64,000 from members of a dairymen's organization under threat of labor trouble in transporting milk. The other concerned an official of the Ornamental Iron Workers Union and a leader in the Heavy and General Construction Laborers Union. These men were indicted for attempting to extort $15,000 from a construction contractor on the threat of work stoppage and labor trouble.

It should not be concluded, however, that labor racketeering exists in all unions. Senator McClellan expressed belief that the management of most unions is above reproach. Nevertheless, the corruption found thus far is bound to disturb union members. It is bound to cast suspicion upon their leaders as a whole.

Efforts to Clean Out Corruption

Definite effort is being made by the A.F.L.–C.I.O. to clean up its ranks. It has formed an Ethical Practices Committee to investigate and take action against corrupt union leaders. This committee has already accused three unions of being controlled or influenced by racketeers, and gave them 90 days to clean up or be expelled from the A.F.L.–C.I.O. federation. It also drew up an indictment against Beck that resulted in his being ousted as vice-president of the A.F.L.–C.I.O. Shortly thereafter he announced his intentions not to run for re-election as president of the Teamsters Union.

The responsibility to clean up labor rests upon labor itself rather than the government. George Meany, president of the A.F.L.–C.I.O., pointed out this fact when he said: "We have no intention of waiting for the public authorities to act in order that we may act on our own law of trade union ethics. That is our job and we are going to do it." If they fail to do it they will undoubtedly be in for trouble with the government. In fact, special legislation

is already being discussed to give the government tighter control over labor unions.

It is the determination of responsible union leaders as well as the government to eliminate labor racketeering. President Eisenhower expressed this determination when he said:

"Labor racketeering, like corruption anywhere, is an abomination which must be eliminated if and whenever it occurs . . . The American working man and woman deserve from labor leadership high standards of trust and fidelity. . . . In the area of union welfare and pension plans, the Administration has, since 1954, repeatedly made specific legislative recommendations for the registration, reporting and disclosure of these plans. This legislation, I earnestly believe, should be enacted as speedily as possible."

An effort in that regard was made last year by Senator Douglas, who introduced a bill that would require all union welfare and pension funds with more than a hundred persons to send a report to a regulating agency. The report would have to give detailed operations of the fund, the receipts, the reserves and the expenditures. The bill would also require union officials to supply each union member with a condensed version of this report.

Without doubt union leaders should be required to give periodic financial reports to the membership. As it is now, many leaders do not do this. There have been cases where union officials did not even bother to keep books, but mixed union money right in with their own.

It is generally conceded that definite safeguards of union funds must be established in all labor unions. There must also be safeguards against union dictatorship and the denial of honest elections, as well as safeguards for employer protection against union extortion and strong-arm methods.

How extensive the labor-union cleanup must be will become clearer as the Senate Select Committee under McClellan continues its investigation. It appears at present that the committee has just scratched the surface. Much is yet to be uncovered. In any event, labor management has a big job ahead of it. It must restore the confidence of rank-and-file members in their leaders.

UNNEEDED TRANSFUSIONS

Under the above heading *Today's Health*, January, 1957, a magazine published by the American Medical Association, had the following to say: "Many blood transfusions during surgery may not be needed at all, a pathologist says. He used injections of radioactive iodine to learn quickly the amount of circulating blood. Sixty-one percent of 300 seriously ill or post-surgery patients tested this way were found to have normal whole blood volumes. They were people who might ordinarily have been given a transfusion, Dr. William Freeman told the American Society of Clinical Pathologists. Still other people actually had excessive amounts of whole blood or essential components. He concludes that blood transfusions would have been wasted in 75 percent of the 300 patients." Another doctor, writing in the public press on these same findings, stressed also the harm that such unneeded transfusions might cause: "In cases of arteriosclerosis or impaired heart, addition of superfluous amounts of blood can even at times cause death by exerting excessive pressure on the artery walls. This might overstrain the heart."

Can HOUSEWIVES afford to work?

ONE out of every three persons being employed today in the United States is a woman. Almost three fourths of the woman's working force (about 16,000,000) are or have been married. Over 2,500,000 of them have preschool-aged children and another 6,500,000 have children going to school. Nearly four out of five of the women with families contribute to their support. One out of five carries the total family load.

The demand for women workers has been growing rapidly. The United States Bureau of the Census predicts that the number of women employed will reach 29,395,000 by 1975. Other authorities say that soon women will be asked to fill new jobs—jobs they have little opportunity of obtaining today. Right now, according to the Women's Bureau of the United States Department of Labor, there are at least 600,000 clerical workers needed in business. A recent issue of *Woman's Home Companion* stated that Manpower Incorporated, a service bureau, "is so hungry for woman-power that it gives its present workers dishes and other premiums for sending in their neighbors and friends."

Requests for housekeepers run into the thousands, but there is seldom an applicant. Women no longer want to do housework. These jobs simply go begging. In bygone years a married woma had no alternative. It was housework or else.

Studies show that even though women generally enjoy better health and longer life, the absentee rate for women in employment is approximately twice that of men. Reasons for the high rate of absenteeism are many, but most of them have to do with pressures and frustration caused from leading a dual or split life. Many women at work remain divided between their responsibility to their husbands, children and home and their obligations to their secular employers. Older women especially find it difficult to be flexible and adaptable to two lives.

It is a strain for them to switch from mamma to Mrs. Cartwright, secretary, and back again to mamma in the evening. Also, women who have been married for many years tend to be set in their ways, and taking orders and criticism from younger supervisors, who can at times be overbearing, is not easy. Trying to do two jobs in one day can become wearisome, especially so if you try to keep up former standards of housekeeping. You might find yourself worn to a frazzle, more irritable and unpleasant as a companion than before. And if you let things slide, a disordered house might irritate or frustrate you and give you a guilt complex.

You may have good health, but is it good enough to hold down two jobs for any length of time? Remember, the greater amount of housework will be waiting for you when you return home. True, your husband might help with the dishes, cooking, etc.; but you might find out that he does not exactly relish doing dishes after a hard day's work, that he married you for the nourishing soups and stews you once cooked and for the cakes and pies you once baked, that warmed-over, canned and slapped-together meals are not his idea of living a married life. Play it safe. Consult your husband before and after getting a job. It may be that he does not like the idea. Anyway, wives cannot be too careful. A wrong move might spoil a happy marriage.

Cost of Working Out

Another thing to consider is the cost of working. In face of rising prices and the dwindling dollar it may cost you, especially if you have small children, more to work out than for you to stay at home. There are some women who are financially fixed but who work after marriage and children to prevent themselves from becoming bored with life. But most of these mothers can afford professional tutors for their children and maids to care for the house. There are others who pursue a course of self-development and training. As a rule, though, expenses for these workers are higher than their take-home pay. Most women, however, cannot afford to work just for the sake of working. They must at least break even.

How much must a woman earn to meet expenses? The answer, of course, depends on many things. In her brilliant article "The Married Woman Goes Back to Work" Mary Scott Welch says: "Your additional personal expenses will probably include a more extensive (or more expensive) wardrobe than you need at home, the cost of maintaining that wardrobe (dry cleaning, shoe repair, nylon replacement), beauty care (no time to do it yourself), transportation costs, contributions to office collections, club or union dues, telephone calls and lunch hours (both what you eat and what you buy when you're window-shopping from twelve to one). Additional household expenses can be substantial."

She points out that if you have a sitter or a maid you are committed to earning about half again as much as you pay her, simply to break even. In most cases you cannot deduct from your income tax any part of what you pay out to sitters or housekeepers. Whatever you earn will be taxed on top of your husband's income. "To be absolutely realistic," she says, "you should add up all the hidden costs that may be entailed in your working, then figure out how much you will have to earn in order to pay these costs plus your income tax. If your expenses will be $50 a week, and your husband's income will put your whole pay check into the 30 percent bracket, you'll need a salary of $71.50 to break even."—*Woman's Home Companion*, October, 1956.

One husband writes: "Mamma took a job, but it didn't pay at all. We all learned a costly lesson. Eight months after she began working, we had saved only $275—less than a fourth of our goal. More than mamma's basic expenses, such as withholding tax, monthly commutation, and lunch money, the little items nibbled away at her purse." Further, he says that the food cost more and that they did not eat so well, that neither suppers nor tempers were the same, that even the children became quarrelsome and showed a trend toward selfishness. So mamma and papa began to count the cost of mamma's job and its blessings. They decided that there were more rewards in life than in riches or in keeping

up appearances or in matching homes and appliances with the Joneses.

Consider the Children

Homemaking includes child training. This can be not only exhausting, time-consuming and demanding of physical and mental prowess, but costly. While you work will you be satisfied to leave your child with just anyone? Not if you love your child. The complication may be lessened if there is a competent grandmother handy to take over the job. But rarely do parents make enough to hire professional help. There are exceptions, of course.

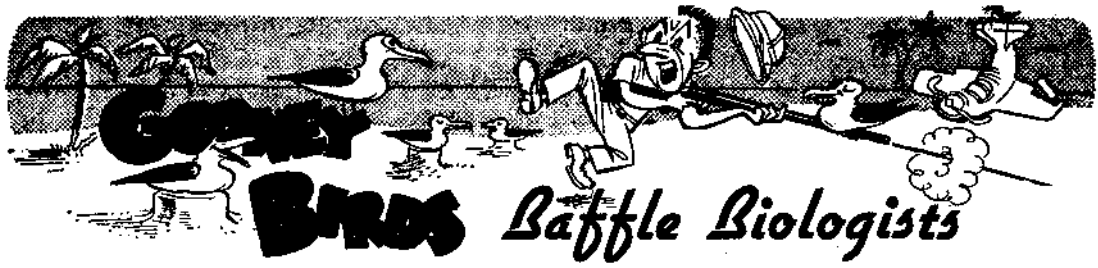
Most minimum-time mothers agree that child care suffers when mothers work out. Despite "scientific" advances, the only way to bring up children is the old-fashioned "do-it-yourself" system. The modern theory that a wife can work and care for a home and rear a family simultaneously looks fine on paper, but seldom does it work in practice. The losses are in human values, therefore not easily read in statistics, unless parents wish to associate juvenile delinquency with working mothers. Molding a child is a slow, delicate, continuous process. It cannot wait for 8:30 p.m., when mother is through with her work. At that late hour the little "twig" is too tired to be bent and nighttime is no time for mother to be gardening.

Being a home executive may not be highly valued by society, including the wife, but it is the greatest role women can possibly fill if it is done right. When you consider the many roles at which every housewife must be proficient, you will find that it calls for more diversified talents than most executives need to run a business. A wife is not just keeping house, she is making a home; and every home needs a mother. The wife is not just minding children, she is rearing the next generation. As important as mothering is, it should come first. Proper child training by the parents is also a divine command.

Some wives have managed to work and at the same time prove themselves excellent mothers. Their job, they say, revitalizes them, gives them added energy. It has made them happier, leaving with them a satisfaction of being needed and appreciated. Yet not all wives have found it so. Many would prefer to be at home if their dollar was not absolutely needed. Therefore, it is left up to each woman to decide whether she can afford to work. But in making your decision, remember there is much more to consider than what to do with the extra pay check.

How Fast Does the Deer Fly Fly?

¶ Some time ago a scientist wrote in the *Journal of the New York Entomological Society* that the fastest living thing known to man is the deer bot fly. He said that the deer bot fly has flown as fast as 818 miles an hour! The supersonic flight of an insect amazed no small number of people. Apparently it provoked only intense skepticism on the part of a professor at the University of Alberta. He made some studies of insects himself; and *Popular Science* of May, 1957, reported on his findings: "The story about the deer fly that streaks 820 mph belongs in the book of scientific tall tales, along with the one about the bumblebee not being able to fly at all. Top speed for insects is 35 mph in a short sprint, 27 mph in steady flight. That's what Dr. Brian Hocking, professor of entomology at the University of Alberta, found after measuring the power output, efficiency, and fuel (nectar, that is) capacity of a number of insects. Common insects don't even come close to the theoretical top."



Gooney Birds Baffle Biologists

SAILORS call it the gooney bird because of its clownlike appearance on the ground. The name seems to have stuck. Really a type of albatross, the gooney bird is no clown in the air! Small wonder, it has a seven-foot wingspread and is the picture of grace, reminding one of the utmost in aircraft design. Like an airplane, the gooney bird runs to get up flying speed, takes off into the wind, retracts its landing gear when air-borne, lands into the wind and needs a long run to reduce speed.

Favorite airports of the gooney birds are two small islands in the Pacific Ocean known as the Midway Islands. But one of them is also a military airport of the United States government. Gooney birds sailing leisurely across aircraft runways can make it quite harrowing for a pilot about to land. In fact, collisions with gooney birds have cost the government thousands of dollars in plane damage, especially to propellers and wing flaps. So the government decided to induce the gooney birds to change airports, to move from Sand Island to uninhabited Eastern Island. Two biologists arrived to do the work of changing the birds' minds about airports.

When the biologists arrived the birds were sitting on their nests. The female lays one egg and both male and female take turns sitting on it. The first scheme of the biologists was to smoke the birds off the island. They lit several daylight flares. Orange smoke wafted its sulphurous way over a group of goonies. The goonies were profoundly unimpressed. "No birds moved," was the entry in the biologists' official report.

Next they set a truck tire on fire. Foul-smelling smoke enveloped a group of nesting birds, some of which were within six feet of the flaming tire. The birds were undisturbed. None left.

The biologists now turned to making noise. They had riflemen fire over a concentration of nesting birds. After a few rounds it was quite clear the riflemen were wasting time and bullets. One black gooney sat on an egg three feet from a rifle muzzle and was perfectly content to stay put. The baffled biologists next ordered a marine detachment to open fire with mortars. Earth-shaking explosions followed. "Birds no more distant than 200 feet continued to sleep," was the official report, "and none of those nearer were seen to move away."

Perhaps the bazookas could at least wake up the birds. Fifty rounds of bazooka fire should have impressed any bird, but not the goonies! Even the birds sitting on eggs within range of the backlash, though they had their feathers ruffled, did not budge.

Still baffled, the biologists decided to use their secret weapon—ultra-high frequency noise. They would drive the goonies to madness or to less sonic surroundings. A signal generator, amplifier and speaker were set up. Frightful sounds from 20 to 20,000 cycles poured forth. Still "no birds left the area," was the biologists' report.

Really in desperation, the biologists decided to hatch a diabolical plot. Kill the birds? No, "the American people would not stand for it," they said. So they would just snatch eggs. This operation was carried out and some hundred goonies lost their eggs. But the birds kept right on sitting—for one day, for two days, for three days, for four days. Finally after an average of four days the goonies left their nests. The result of Operation Egg Snatch was inconclusive, and the biologists' report said concerning the eggless goonies: "We could not be certain any of these birds left the island."

The birds seemed to have won the day. Egg snatching has been limited to birds nesting on and alongside runways. Pilots have been instructed to obviate collisions by using a "short field takeoff"—a short run and a quick climb to take the plane safely above the 200-foot zone in which the birds prefer to fly. The birds baffled the biologists; and now peaceful coexistence, at least temporarily, has been worked out.

Your Brain Is a Set of Twins

STRANGE as the expression "Your brain is a set of twins" may seem, its implications are sound. We do have a duplicate set in our brain, especially as concerns the forebrain or cerebrum, or the "new brain," as some like to call it.

That the brain is divided into two hemispheres and separated by a distinctive tissue man has known ever since he peered into a broken skull. Some twenty-three hundred years ago Hippocrates, the "father of medicine," observed that the brain is the center of emotions, of sense perception and of knowledge and wisdom. But it has been only in modern times that man has learned to associate certain parts of the brain with certain faculties, assigning a definite place, for example, to speech.

A Duplicate Set

Likewise it has been only a little more than a century ago that knowledge of the brain increased to the extent of our learning that in many respects the two hemispheres of the brain duplicate each other. Man discovered that there are two centers for comprehending things seen, two centers for understanding the spoken word, two centers for forming speech sounds, two different centers for the actual utterance of speech by tongue and lips, etc.

It was also discovered that the right side of the brain controls the left side of the body and the left side the right. Thus in most right-handed persons the speech is controlled by an area in the left part of the brain. And now it is known that the one side of the brain is used from the time of birth on, while the other side lies more or less dormant. How was this fact discovered?

For years it had been noted that a stroke of apoplexy or a brain injury often resulted in some form of "aphasia," defined as "loss of function of communication because of brain injury." Others suffered from a peculiar form of paralysis, while still others were afflicted by both aphasia and paralysis. As regards communicating one's thoughts, some would be able to utter only a few stereotyped expressions; others had difficulty forming simple sentences; others again had difficulty in pronouncing the words aright, and then again some at the least inducement would let out a jargon of incoherent sounds or of words that did not make sense.

And not only would speech be affected but musical skills, ability to write, etc. Especially would one or more of the three senses, hearing, seeing and feeling, be involved. In such cases spoken words would be meaningless, or colors did not exist for them, or they would be unable to use their fingers. In one modern work on the subject fifty pages are devoted to the various kinds of symptoms.

As varied as were the symptoms, just that erratic were the cures. A few fully recovered, others recovered in one respect or another, and still others failed to show any improvement. And all these varied outcomes developed regardless of what doctors did or did not do. Why should some recover from a brain injury when there is

no such thing as healing or replacing of nerve cells? It was this fact that caused certain doctors, especially Dr. Henschen of Sweden, some forty years ago, and Dr. Nielsen of the United States, within the past decade, to conclude that the brain hemispheres duplicated each other, that only one part was used and that the remedy lay in re-education by making use of the uninjured half or twin of the brain.

Concerning this re-education process Dr. Nielsen stated: "You follow the same principles that you would use in teaching a Chinaman to speak English when you don't know how to speak Chinese. You use a combination of pantomime, demonstration and clear, distinct pronunciation, plus cheerfulness and infinite patience. You don't yell at the patient. He can hear you but he can't understand you." And again: "You don't waste time trying to re-educate the impaired side. That area isn't there any more and you can't bring it back."—*Saturday Evening Post,* December 11, 1948.

A number of textbooks have been published by Nielsen and others for those who would like to undertake this re-educational therapy that restores speech, sense perception and use of the limbs and especially the hands and fingers. The patients had invariably lost some of their ability to make practical judgment, to remember, to concentrate and to take the initiative. That is why we are told that "much of the effort of the staff was devoted to rehabilitate the confidence of their silent patients."

Striking Examples

A fifty-seven-year-old tire dealer had been hit on the head with a blackjack by a burglar. As a result all he could say was "No," and that for eight months. After that he improved so that in the end he had a vocabulary of at least a thousand words.

Among other cases reported are the following: A very bright young man, injured during the war by bullets entering his brain, had part of his body paralyzed, while mentally he seemed to be an idiot. By patient, cheerful therapy, in which he was shown how to move his lips, tongue and jaw, at the end of six months he was able to pronounce the vowels. From then on he progressed so fast that at the end of another six months he was able to tackle college textbooks.

One war-injured man was so depressed by reason of his handicaps that he repeatedly tried to commit suicide. It took many weeks of fifteen-minutes-a-day coaching before he could utter a single vowel, but at the end of thirteen months he was pronounced fully cured.

An executive of a large business corporation was so disabled mentally as a result of a mishap that when a therapist tried to help him all he could do was to shake his head and weep. It took a long time before he was able voluntarily to move a little finger, but once able to do that he manifested "a terrific burst of co-operation" and was cured after ten months.

One patient tried so hard at first that sweat literally poured down his face and he had to be told to take it less seriously. But one aphasia victim, upon learning what was required of him, was not interested. Pills, yes; but long hard work, no.

In addition to helping victims of aphasia, those unable to communicate their thoughts, victims of agnosia, those unable to make sense out of what they see or hear, have been cured. Thus an artist who had lost his ability to recognize various colors was so cured that he could resume his art work. Similarly a pianist who had lost his skill to play the piano had it restored to him so that he could continue as a musician. A seamstress, no longer able to sew because of a brain injury, which lack of co-ordination of movements is termed apraxia, was likewise helped by reason of such therapy.

Cutting Out Half of the Brain

Because of the foregoing facts it has been said that half of our brain is a spare, although it would be perhaps more accurate to liken our brain to our two kidneys than to a spare tire on an auto. Just how true this is can be seen from a case reported in *Science Digest*, April, 1954. Two boys had been suffering from very severe epileptic fits, or seizures, as they are called. It was known that these seizures were due to accidents that had injured the brain. As a case of last resort, all other remedies failing, the injured half of the brain was removed in each instance. The result? Not only did the boys fully recover from their epilepsy, but their dispositions changed from being problem children to models of behavior. Even the intelligence quotient of one rose considerably. In their case it appears that the injured side prevented the other half from functioning properly.

Hundreds of sufferers have been helped, and there are many needing help; the government estimated there are 400,000 in the United States. It appears that 25 percent can be fully cured and at least 50 percent cured to the extent that they could again lead useful lives. At present there is a crying need for more therapists to undertake this kind of work.

However, regardless of what men may or may not be able to do, Christians know that in God's due time he will, by means of his kingdom, cure not only all cases of aphasia but also all cases of other ailments, for his promise is that he will make an end to all tears, pain and death.—Revelation 21:4.

Politicians on Record!

¶ The "dickybird" was a mechanical marvel of the last U.S. election campaign. It is simply a pocket-sized, battery-run wire recorder, about the size of a folding camera. But this small German-made gadget may revolutionize the journalistic and political professions. This small recorder, nicknamed "dickybird" from the twittering sounds it makes as the wire runs backward, can take a speech of up to two hours and play it back immediately. It was used by a New York *Times* reporter throughout Mr. Nixon's thirty-two-state political tour. The idea is to make it easy for newsmen to tell the public what happened, but it will also end all charges that the politician was "misquoted." For example, it would have settled the issue over what former president Truman said in Italy last year, or what Vice-President Nixon actually said in the 1952 and 1954 campaigns. As a result, some politicians take a dim view of this electronic marvel. One said: "It's going to put a lot of us out of business."

The Universe Abounds with Miracles

¶ Donald H. Menzel, director of Harvard Observatory, writing in *The Atlantic Monthly*, November, 1955, said: "If we admit miracles into the world of science, then our universe is full of them. Every step in the development of the cosmos from star to man borders on the miraculous. For the world must have had built into it, from the very start, the potentiality not only for the building of planets but also for the building of men." But is it not as difficult to believe that the universe had that potentiality built into it from the start as it is to recognize the existence of the Creator who built this marvelous universe and made man, not through a developing evolution, but through his own power?

ABOUT BOOKS

RECOMMENDATION FOR BOOKS

¶ Richard de Bury, who lived during the fourteenth century, was a scholar and collector of books. His recommendation of books as teachers is still noteworthy: "Books are masters who instruct us without words or anger, without bread or money. If you approach them, they are not asleep. If you seek them, they do not hide, if you blunder, they do not scold, if you are ignorant, they do not laugh at you."

TV versus BOOKS

¶ *U. S. News & World Report,* reporting on the battle between TV and books, said: "Americans spent $13 million less for books in 1954 than in 1953, though the population increased by about 2.8 million in the same period. To put it another way: Americans spent about $500 million for books. They spend $600 million just to keep their radio and TV sets repaired. . . . What all available facts seem to add up to is this: there are more people in the U.S., particularly children, than there were ten years ago. They have more money to spend. Yet they are spending less for books. . . . In some cases, TV may stimulate certain types of reading. But in the mass, the TV set keeps people away from the written word."

FOCUS ON LITERARY CULTURE

¶ The Institute of Public Opinion, not long ago, reported concerning book reading in America: "Fewer people buy and read books in this nation than in any other modern democracy." The report showed that the average Briton reads three times as many books as the average American. Some other interesting facts brought out: Denmark, with some four million people, has more than half as many bookstores as the United States; Sweden has almost as many libraries as America.

THE WORLD'S BEST SELLERS

¶ A recent book, *Sixty Years of Best Sellers,* gives a list of the 360 books published since 1895 that have sold more than a million copies. The first five titles from the all-time best-seller list are: *In His Steps* (1897), 8,000,000 copies; *The Common Sense Book of Baby and Child Care* (1946), 7,850,000; *God's Little Acre* (1933), 6,582,553; *Better Homes and Gardens Cook Book* (1930), 5,806,585; and *Gone with the Wind* (1937), 5,000,000. *Sixty Years of Best Sellers* does not include Bibles, dictionaries or textbooks. Still it mentions the fact that about 7,000,000 copies of the Bible are distributed annually in the United States alone—not to mention portions of the Bible bound separately, Bible dictionaries and atlases and Bible-study aids. If the new volume had included Bible-study aids, the book *"Let God Be True"* (1946) would undoubtedly have been at the top of the list. Its first edition was 10,003,000 copies, and the second edition is already 4,000,000.

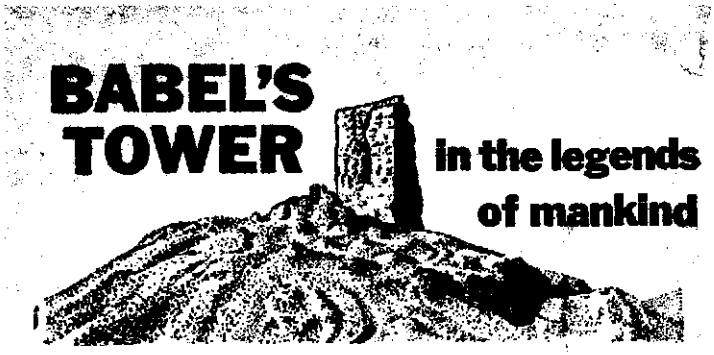
TODAY'S "SEA OF VAPIDITY"

¶ Today people are swamped with a flood of books, most of which are not worth reading. One must be extremely selective. In this regard we are reminded of a passage from Theodore Roosevelt's volume *A Book-Lover's Holiday in the Open:* "Another matter which within certain wide limits each reader must settle for himself is the dividing line between (1) not knowing anything about current books, and (2) swamping one's soul in the sea of vapidity which overwhelms him who reads only 'The last new books.' To me the heading employed by some reviewers when they speak of 'books of the week' comprehensively damns both the books themselves and the reviewer who is willing to notice them. I would much rather see the heading 'books of the year before last.' A book of the year before last which is still worth noticing would probably be worth reading; but one only entitled to be called a book of the week had better be tossed into the waste-basket at once."

A Man Fifteen Miles High

¶ This is to give you some idea of the power of an electron microscope. If the average man could be placed under an electron microscope having a magnification of 12,000 times, he would appear fifteen miles high!

BABEL'S TOWER in the legends of mankind



RUINS OF TRADITIONAL TOWER OF BABEL

WHEN a tower is built, how many people know about it? Usually not more than those in the immediate neighborhood. Even if the news reaches people in a distant land it is not likely that they will talk about it year after year. Future generations will not repeat it. Yet this has been done with a tower built over 4,000 years ago.

The building of the Tower of Babel has not been forgotten.

An ancient Babylonian clay tablet found near its site tells about the unusual happenings that made the tower famous. This is what it says: "The building of this illustrious tower offended the gods. In a night they threw down what they had built. They scattered them abroad, and made strange their speech. Their progress they impeded. They wept hot tears for Babylon." This tablet confirms the record found in the Bible.

In the distant parts of the earth where the scattered people of Babel finally settled, the story about Babel's tower was kept alive. It was related over and over again. It was passed down from generation to generation. But in the course of time the story became corrupted. Man's fertile imagination dressed it up and altered it until the story became almost unrecognizable. It became part of mankind's mythology.

We should, then, find traces of this tower-building story in the legends of mankind. Basic similarities should be there that would indicate a common origin. This is precisely what we do find.

Take, for example, a legend that existed among the early Mexicans of the American continent. It told how the survivors of the Deluge began building a tower that would reach into the skies. It was intended to be a place of refuge for them in case another flood came, as well as being a means by which they could investigate heaven. A giant by the name of Xelhua supervised the work. As the top of the tower came near the clouds the gods grew angry and hurled fire down from heaven, destroying many workmen and stopping the work. Each family then received a different language, a language of its own.

This story was associated with the great Mexican pyramid of Cholula. Nevertheless, it has features in it that clearly point back to the temple tower of Babel and to the unusual events that took place there.

Another legend that contains traces of the Tower of Babel account is that told by the Chins in the mountains separating northern Burma from Assam, India. It tells that at one time all the people lived in one large village and spoke one tongue. The people decided to capture the moon and make it shine continually upon them. To carry out this plan they began building a great stone tower. After they worked a long time the tower became so tall that days were required for the workers on top to come down for supplies. This problem was overcome by stationing persons at various intervals on the tower. They then passed supplies up from one to the other. This solved the supply problem.

Because the people were kept separated from one another for such a long time while performing this task, they developed different manners, customs and ways of speech. When the tower was nearly completed the spirit in the moon became angry at what the people were attempting to do. So it raised a great storm that wrecked the tower. When the tower fell the people at the different levels were scattered over the land from north to south. Where they fell they built villages for themselves, and thus the people became scattered and different languages came to be.

The story, of course, is very fanciful, as legends usually are, but traces of the Babylonian event can be noted in it. First of all, there is the building of a great tower to reach into the heavens. Then there is the creating of different languages. Since this is associated with tower building it clearly points to the Babylonian tower and the confusing of man's language there. Finally, there is the scattering of the people. The fact that this too is associated with tower building is indicative of the legend's origin. Thus we find three points that this legend has in common with what took place on the plains of Shinar over 2,000 years before Christ.

We also find a tower story in Greek mythology. The points of similarity here are the building of a tower to reach the heavens and the expressing of divine displeasure at the action.

The Greek legend tells of two brothers, Otos and Ephialtes, who decided to climb up to the heavens and plunder the dwellings of the gods. Instead of using stones, as in the Chin legend, they used mountains. They put Mt. Ossa on Mt. Olympus and Mt. Pelion on Mt. Ossa. It was a tower of mountains. The god Zeus became gravely concerned about this threatened invasion of the heavens, so he struck the brothers down with a lightning bolt. That ended their ambitious plan, just as divine intervention ended the ambitious plans of the builders of Babel's tower.

Even legends among the primitive African tribes have traces of the story about the Babylonian tower. In their legends we have the same attempt by men to build a tower into heaven, and the failure of the project.

Among the A-Louyi tribe of the Upper Zambesi River legend tells that the sun god, Nyambe, used to live on earth but later ascended to heaven, where he ordered mankind to worship him. But some men decided to go after him. They began building a tower of poles, fastening the end of one pole to the end of the other. When the men had climbed far up the poles their tower collapsed, killing them all.

The Ashantis have a somewhat similar legend. Their god also dwelt among them at one time, but then he left to dwell in the sky. They decided to climb up there and find him. But how were they to do it? A tall tower was the answer. Instead of using poles, however, they used porridge pestles, piling them on top of one another. When the tower had nearly reached the sky the supply of pestles ran out. How could they finish the tower? Take the pestles on the bottom, someone suggested, and one by one transfer them to the top. That sounded like a good idea, but when the suggestion was tried the whole tower collapsed, and that ended their desire to climb into heaven. Now these are only two of several African legends that faintly reveal the story that began with Babel's tower.

The Armenian tower legend tells of men of huge size who resolved to build a great tower. While the construction work was in progress a fierce, divinely-sent wind tore at the tower and overthrew it. Unknown words were then blown about among men, resulting in strife and confusion.

The first-century historian Josephus tells about a tower legend that was related by one of the pagan prophetesses. This is what he says: "The Sybil also makes mention of this tower, and of the confusion of the language, when she says thus: 'When all men were of one language, some of them built an high tower, as if they would thereby ascend up to heaven, but the gods sent storms of wind and overthrew the tower, and gave everyone his peculiar language; and for this reason it was that the city was called Babylon.' "

Variations of the tower-building story can also be found among the folk tales of the Plateau and North Pacific Coast Indian tribes of America, the Tupi and Guarayu Indians of Brazil, the Jivaro of Ecuador, the Koryak of Siberia, and among many tribes in the South Pacific.

Among some of these people the tower legend takes another peculiar twist. Instead of being made of stones, poles or porridge pestles, the tower is made of arrows. A large number of arrows are shot into the sky, one into the butt of the other, forming a tower of arrows that reaches into the heavens. It is up this tower the legendary hero climbs.

No matter how fanciful these many legends are there is a basic similarity among them, even when they come from widely separated parts of the earth. This indicates a common origin for the basic story. That origin was the actual event that took place on the valley plain of Shinar some 4,000 years ago.

What does all this prove? It is a confirmation of the Bible's account regarding Babel's tower and the confusing of man's language. What is found in the legends of mankind and what has been found by archaeologists verify what we read in the Bible about that event. The Bible gives us a plain, undoctored account of what actually happened in that distant age. It is free from the flights of fancy and exaggerations that are conspicuous in these legends. We can therefore look to the Bible as a dependable written history of man's past.

Flighty Wisdom

In this age of supersonic jet aircraft it is interesting to read something about flight that was written in 1613. In *A Discourse on the Impossibility of Mechanical Flight* Tito Ticinelli wrote, as translated from the original Latin: "My recently published discourse, in which I disproved to the satisfaction of all thinking men the fable of the rotundity of the earth, was received with so much popular acclaim that I have decided to proceed to the disproving of another widespread fallacy —to wit, the notion that in future centuries it will be possible for men to fly by mechanical means. . . .

"Consider now. If a man step off a bench, he descends to the ground. If a man step off a bench, carrying a large bundle of wires, iron, fabric, wheels, and other gear, he will likewise descend to the ground, even quicker than without them. Leonardo [da Vinci] would have us believe that, if this bundle of materials were assembled into a sort of aerial carriage, the man holding them (or, it may be, sheathing himself within them) will not descend to the ground, but will soar aloft.

"I am not an opinionated man, but I give it now as my opinion that no reader in his senses will accept this reasoning of Leonardo. The weight of gear which, carried in the arms, would bear a man to the ground, will equally bear him to the ground, though he form it into an 'aerial' carriage and climb into it. This is but the first of the one thousand and one arguments, with which I intend to prove the impossibility of men ever flying in any mechanical contrivance."

People believed him too!

Security from Atomic Stockpiles?

Several years ago the Association of Oak Ridge Scientists at Clinton Laboratories, Oak Ridge, Tennessee, wrote a letter to the editor of *The Saturday Review*. In the published letter the scientists who contributed to the development of the atomic bomb said: "We submit that anything less than a single world policy with regard to atomic power and weapons can result only in catastrophe. The only way in which atomic bombs can bring security is by using them first. The tremendous industrial capacity of this nation, of such tremendous importance in winning the war, will not be a factor in any possible future conflict involving atomic weapons, for no nation will dare to initiate war until it feels sure that it can accomplish complete and immediate annihilation of its enemies. Thus, no nation can find security in the preparation of stocks of atomic bombs."

New Idols for Old

In *The Age of Conformity* educator and writer Alan Valentine observes: "When men feel confused or belittled they retreat into the primitive and create new idols to replace the ones that seem to have failed them. That is what modern man is doing without knowing that he is retreating or that his actions express the primitive. For the graven images of earlier times he is substituting test tubes, production lines, the majority and the state. Yet history shows that whatever men build without a spiritual end ultimately recoils upon them with annihilating force."

The Door to What?

Sir John Anderson, British Cabinet Minister and director of atomic research and development, declared of this atomic age: "We've opened a door—maybe a treasure-house, maybe only the realization of a maniac's dream of destruction."

Whence the Peril?

Civilization is in peril? Put it correctly. Civilization *is* peril! The higher it rises the more unstable its hold and the more disastrous its fall. Its safety consists in increasing the peril and going on up.—William L. Sullivan, *Epigrams and Criticisms in Miniature.*

From a Politician

A few years ago Adlai Stevenson tossed out a modern-day prophecy, saying: "We are never going to solve many of the hard problems of the world, but will simply have to learn to live with them for years and maybe for centuries."—*Time*, November 22, 1954.

A Terrifying Crisis

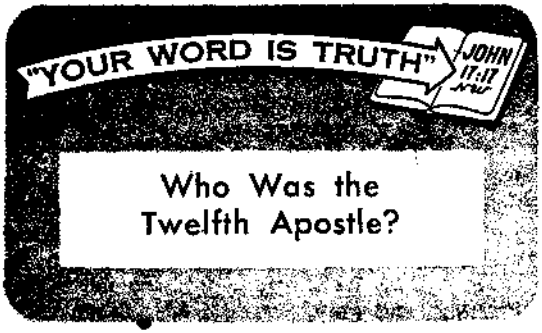
In a speech before the National Institute of Social Sciences, the president of the Ford Foundation, Henry T. Heald, said: "Only a delicate balance of political forces stands between us and disasters almost beyond our comprehension." The "affairs of men," he added, "are at a terrifying crisis."—New York *Times*, November 30, 1956.

Bible Prophecy

One of the many features of the sign of the last days given by the greatest Prophet that ever lived on earth, the Son of God, is: "On the earth anguish of nations, not knowing the way out because of the roaring of the sea and its agitation, while men become faint out of fear and expectation of the things coming upon the inhabited earth."—Luke 21:25, 26, *New World Trans.*

WHAT A DOLLAR IS WORTH

The continually decreasing value of the American dollar was recently shown in *U.S. News & World Report*, which pointed out that the dollar now buys just half what it did seventeen years ago. A bigger supply of money, shortages of labor and sometimes of goods, and successive rises in pay continue to push prices up. The 1939 food dollar, worth 60c after World War II, has now dropped to 42c. The 1939 clothing dollar has dropped to 49c, the rent dollar to 65c, the transportation dollar to 53c, and the health dollar, spent on medical care, has dropped to 54c. Wages and prices rise, and the value of the dollar continues to decrease.



SOME say Matthias was the twelfth apostle, because he was selected by the apostles to take the place of the unfaithful Judas; that after his appointment he is referred to in the Bible as being "reckoned along with the eleven apostles." They also claim that the converting of Saul of Tarsus increased the number of apostles from twelve to thirteen.—Acts 1:26, *New World Trans.*

Now was Paul or Matthias the twelfth apostle? And are there more than twelve apostles of the Lamb Christ Jesus?

The word "apostle" literally means "sent-forth one" or "envoy." Shortly before his betrayal and arrest Jesus said to the eleven faithful apostles: "You did not choose me, but I chose you, and I appointed you." "Most truly I say to you, A slave is not greater than his master, nor is one that is sent forth greater than the one that sent him." These texts show that Jesus was the Chooser and the Sender of his apostles. —John 15:16; 13:16, *New World Trans.*

In the original Bible text the one word translated "one that is sent forth" is *apóstolos,* meaning "apostle." The word occurs again at Philippians 2:25 (*New World Trans.*), which reads: "However, I consider it necessary to send to you Epaphroditus, my brother and fellow worker and fellow soldier, but your envoy [*margin,* apostle] and private servant for my need." Instead of "your envoy," the *Emphatic Diaglott* translation renders it "your apostle."

The title "apostle" is also applied to Paul's companion Barnabas. We read: "However, the multitude of the city was divided, and some were for the Jews but others for the apostles. However, when the apostles Barnabas and Paul heard of it, they ripped their outer garments and leaped out into the crowd, crying out." Barnabas and Paul were then apostles with relation to the congregation at Antioch in Syria, which congregation, under instructions of God's holy spirit, sent them forth on missionary work. They were the "sent-forth ones," or apostles, of that congregation and were responsible to report to that congregation.—Acts 14:4, 14, *New World Trans.*

The use of the term "apostle" with respect to Barnabas and Epaphroditus is not to be understood to mean they were members of the twelve apostles of Jesus Christ. Neither does it mean that there were more than twelve apostles specially chosen of him and having special relationship to him.

The expression "twelve apostles" occurs three times in the Bible, "twelve disciples" is found four times, and "eleven apostles" and "eleven disciples" are found once each; yet there is never a mention of the "thirteen apostles" or the "thirteenth apostle."

Furthermore, in the Revelation given John, which, remember, was written A.D. 96, or long after this incident of selecting Matthias, John saw a vision of the holy city and said: "The wall of the city also had twelve foundation stones, and on them the twelve names of the twelve apostles of the Lamb." That proves beyond all doubt that there were only twelve apostles, not thirteen, that Jesus himself appointed to be foundation stones.—Revelation 21:14, *New World Trans.*

So now the question is, Was the twelfth apostle Matthias or Paul? The original twelve apostles were selected by direct choice and appointment by Jesus, not by

the casting of lots, as we find in the case of Matthias. In seeking to fill the vacancy left by faithless Judas, Peter had in mind the fulfillment of Psalm 109:8, quoting: "Let a different man take his office of overseer." But by casting lots to find one to "take the place of this ministry and apostleship, from which Judas deviated," Peter and those with him were acting in advance of the Lord Jesus Christ and without any instruction from him. They did not wait to "become clothed with power from on high," to "be baptized in holy spirit not many days after this," and hence this pre-Pentecostal selection of Matthias was not done under the guidance of the holy spirit. —Acts 1:20, 25; Luke 24:49; Acts 1:5, *New World Trans.*

After the casting of lots no mention is made in the Scriptures of Matthias personally. True, the Bible does say that he was "reckoned along with the eleven apostles," but it does not say he was reckoned as an apostle of Jesus Christ. Acts 6:2 and 1 Corinthians 15:5 speak of "the twelve," referring to the eleven apostles and Matthias, because Matthias and the eleven apostles were associated together as a committee of special servants in the congregation at Jerusalem; but it is noteworthy that in these cases the terms "twelve" and "apostles" are not used together.

Paul the Apostle

What about Paul? Was he appointed by Jesus Christ just as the original twelve apostles were? Was he sent forth by Jesus as they were? Did Paul show signs of his apostleship? Concerning Paul Jesus said to Ananias: "This man is a chosen vessel to me to bear my name to the nations as well as to kings and the sons of Israel."—Acts 9:15, *New World Trans.*

Jesus personally sent Paul forth, and Paul was excelled by no other "sent-forth one" or apostle of Christ. Paul was not dragging out was writing under inspiration when he wrote concerning himself: "Paul, a slave of Jesus Christ and called to be an apostle." "Paul, called to be an apostle of Jesus Christ through God's will." "Paul, an apostle of Christ Jesus through God's will." "Paul, an apostle, neither from men nor through a man, but through Jesus Christ and God the Father." "Paul, an apostle of Christ Jesus through God's will." "Paul, an apostle of Christ Jesus under command of God our Savior and of Christ Jesus, our hope." "I was appointed a preacher and an apostle." "I was appointed a preacher and apostle and teacher."—Romans 1:1; 1 Corinthians 1:1; 2 Corinthians 1:1; Galatians 1:1; Ephesians 1:1; 1 Timothy 1:1; 2:7; 2 Timothy 1:11, *New World Trans.*

Nevertheless, Paul's apostleship was disputed by some in his day, making it necessary for him to declare frequently his appointment from the Lord. He challenged his disputants: "Am I not an apostle? Have I not seen Jesus our Lord? Are not you my work in the Lord? If I am not an apostle to others, I most certainly am to you, for you are the seal confirming my apostleship in relation to the Lord." As Paul's words here indicate, and as Peter's at Acts 1:22 suggest, it seems that one of the tests of being an apostle of the Lamb was to have seen Christ after his resurrection. Hence in this same epistle Paul repeats: "But last of all he appeared also to me as if to one born prematurely. For I am the least of the apostles, and I am not fit to be called an apostle, because I persecuted the congregation of God. But by God's undeserved kindness I am what I am."—1 Corinthians 9:1, 2; 15:8-10, *New World Trans.*

Paul produced "the signs of an apostle." He unquestionably became the twelfth apostle of the Lamb.—Romans 11:13; 2 Corinthians 12:12, *New World Trans.*

Jehovah's Witnesses Preach in All the Earth

Sweden

MATERIALISM is rampant in Sweden, as in many other countries of the world. The very high standard of living is a difficult load to keep up. It is impossible nowadays to get anything for nothing, not even a service that at one time was considered an honorable privilege.

Some time ago a veteran labor union man expressed himself to that effect when telling a reporter how, in his younger days, the men of the union would fight among themselves for the honor of carrying their banner in processions and at other festive occasions; but, he said, "now you might get someone to do it, if you pay him ten kronor!"

Rent is very high. In most families both husband and wife have to work to make ends meet. This state of things makes it difficult to get people to take time off in order to study the Bible. When they come home from work they have their hands full doing housework, and after that they feel too tired to read and think.

Sweden's religion has failed to meet the challenge of materialism and turn the people to God. Especially is this true of the State Church. One leading daily paper in Stockholm had this to say: "Those for whom Christianity is a profession—the priests and preachers—often try to keep their eyes shut to public opinion, but their own activities have in reality become a manifestation of the vagueness, the half-heartedness, of the faith that is still remaining. They are swaying between, on the one hand, a desire to make Christianity so watered down that it will offend nobody, and, on the other hand, to stand for a way of thinking which means something more decided, even though it would gather just a few. The dilemma is continually there. One priest is glad and grateful for a general belief in God, a belief so vague that it does not mean anything, whereas another is still thundering about baptism, heaven and hell-fire." It is common knowledge in Sweden that the vast masses of people have forsaken the church and are religiously not interested, being members in name only and supporting only because the government compels them to pay its expenses.

In contrast, Jehovah's witnesses in Sweden are meeting not only the challenge of materialism but all other obstacles in their way to preaching the good news of God's kingdom. A religious periodical commented, regarding the ability of Jehovah's witnesses to give Bible proof for what they believe and preach, in this way: "They know all the texts in proof. . . . Few who confess to be Christians are able to hammer in their beliefs with the aid of Bible quotations. But there will be no convincing power in our faith until we also are able to do that."

There are some, however, who resent this ability on the part of Jehovah's witnesses. Especially is this true of certain places along the west coast of Sweden. In those parts it is considered unbecoming for a woman to preach, even in private. So women witnesses of Jehovah have a difficult time to bear witness concerning their faith and hope. Also, people are inclined to believe that anyone assuming to preach

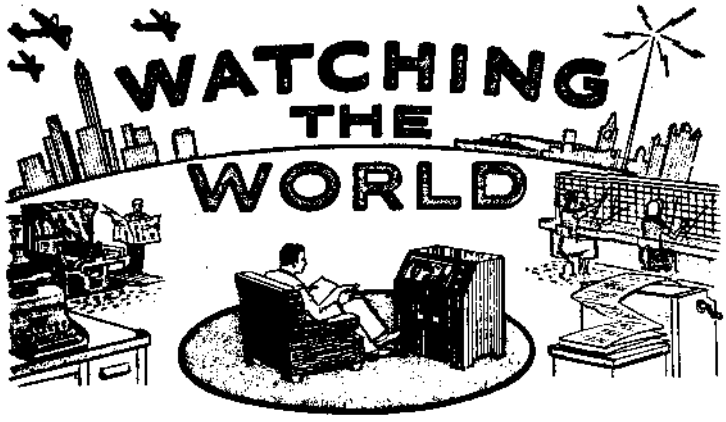
is intruding into the office of the State Church priest. When a witness explains that Jesus and his apostles went from house to house in their preaching work and commanded Christians to do likewise, the householder will often reply: "Do you reckon to be equal to Jesus? Get out of here!" But Jehovah's witnesses are not discouraged by such remarks. They continue with their preaching work in obedience to Jesus' command: "Go therefore and make disciples of people of all the nations, baptizing them in the name of the Father and of the Son and of the holy spirit, teaching them to observe all the things I have commanded you."—Matthew 28:19, 20, *New World Trans.*

The housing problem in Sweden is quite serious. Before accepting work at a nearby town that might pay more, a worker usually checks to see if he can find himself a place to live there, because places are scarce. Government officials are known to have turned down promotions simply because it meant moving to another city, where they could find no suitable dwelling. The housing problem makes it difficult for full-time ministers among Jehovah's witnesses to find accommodations when sent to isolated territories to preach. This problem of housing prevails in the rurals as well. Many industries have moved into the country and their workmen have taken up all the available sleeping quarters.

The government is now restricting building activities almost entirely to construction of dwelling houses; so this presents another problem for Jehovah's witnesses. In many places they would like to erect their own Kingdom Halls, because many congregations cannot get suitable halls in which to hold their religious meetings. But neither Jehovah's witnesses nor anyone else may now build for such purposes. Fortunately, the Watch Tower Society's new printing plant and Bethel home were completed before all such projects were stopped. These problems, however, are being met by Jehovah's witnesses and true worship continues in Sweden to Jehovah's praise.

? DO YOU KNOW ?

- Why fear is mankind's most contagious disease? P. 3, ¶2.
- That the Catholic Church did an about-face on its view of papal infallibility? P. 7, ¶3.
- Where natural underground steam runs a paper mill? P. 8, ¶5.
- How a union's money financed some racketeers? P. 9, ¶9.
- How some union leaders extorted money from businessmen? P. 11, ¶4.
- Why it is expensive for a housewife to work? P. 14, ¶2.
- What birds won a bout with two biologists? P. 16, ¶9.
- Why the brain can be called a set of twins? P. 17, ¶3.
- How a person with a damaged brain can be re-educated? P. 18, ¶1.
- What people have a legend about a tower that was built to capture the moon? P. 21, ¶8.
- What idols modern man has substituted for graven images? P. 24, ¶2.
- What the word "apostle" means? P. 25, ¶3.
- Who the twelfth apostle was? P. 26, ¶5.
- Where a people in general have forsaken their national church and are religiously not interested? P. 27, ¶4.



Khrushchev Duels and Wins

◈ According to available reports the duel for power in the Kremlin began when Bulganin and Khrushchev returned (6/14) from their visit to Finland. They were informed of a meeting of the Presidium in which some minor matters would be decided on. These minor matters turned out to be not so minor. No sooner had the meeting begun than an all-out attack was launched against Khrushchev and his domestic and foreign policies. At the climax of the seven-hour attack, spearheaded by Dmitry T. Shepilov, a motion was made to dismiss Khrushchev from his post. When the votes were counted Khrushchev found himself on the side of the minority. Even Messrs. Voroshilov and Bulganin voted against him. Khrushchev was down, but not out. Since it was not the Presidium but the Central Committee of the Communist party that appointed him as First Secretary, he would not quit his post except on orders of that committee. The head of the Russian army, Marshal Zhukov, and First Deputy Premier Mikoyan supported Khrushchev in his stand. The Central Committee met June 22. Khrushchev presented his case, accusing the opposing Molotov clique of plans to reinstate a Stalin-like system, complete with secret-police rule. After thirteen days of battle Khrushchev won. The Central Committee voted to demote the chief conspirators against the party, Messrs. Molotov, Malenkov, Kaganovich and Shepilov. Khrushchev later (7/9) summed up the purge of his opposition in a few short sentences. "We had some black sheep in a good flock," he said. "They thought they would seize power and you know how it ended. We took the black sheep by the tail and threw them out."

Algeria—War or Peace?

◈ A Paris newspaper reported that 300,000 Moslems had been forced to leave their homes. A French military spokesman (6/27), however, denied the 300,000 figure. He said that at least 10,000 had been uprooted from homes in rebel areas and forced to move elsewhere. These families were accused of smuggling arms to the rebels. Others claim that the area was cleared to permit aerial bombing of rebel bands without fear of killing civilians. In Egypt (6/27) President Nasser called for a big nationwide fund-raising campaign "for the relief of the victims of the liberation war in Algeria." In the U.S. Senator J. F. Kennedy proposed that the U.S. abandon its policy in support of the French in Africa and put its influence behind an effort to reach a solution recognizing "the independent personality of Algeria," a view no French official welcomes. In no uncertain terms President Coty of France declared (7/9) in the name of the French Republic that Algeria would never be given such independence. Instead of independence, the French government is considering an all-out campaign to crush the rebellion in Algeria. A top French general said that the idea is "to turn an Indo-China-type of guerrilla war which we are losing into a Korea-type of all-out war which we can win."

Euratom—A Rising World Power

◈ A giant step toward European economic union was taken (7/9) when the French National Assembly approved two treaties designed to merge the economies of six European nations into an economic and atomic power bloc comprised of some 175 million people. The six nations that will form the bloc called Euratom are France, West Germany, Italy, Belgium, the Netherlands and Luxembourg. The treaties are expected to become effective January 1, 1958. They will form a legal foundation on which the six nations can integrate their economies in twelve to fifteen years by gradually eliminating tariffs and other trade barriers between them. Already the area produces as much steel and more coal than the Soviet Union, as much cement as the U.S. and twice as much electrical current as the Soviet Union. Little Europe thus moves toward a new unity that promises to restore her as a major world power.

Scientists Warn of Atomic Perils

◈ After four days of deliberation as the guests of Cyrus Stephen Eaton, Cleveland industrialist, in the informal

atmosphere of a Nova Scotia fishing village, twenty leading scientists from the noncommunist and the Communist lands signed a statement that warned the governments of the world that misuse of nuclear energy could mean the end of mankind. The scientists declared that if the human race is to be preserved "war must be abolished and not merely regulated by limiting the weapons that may be used." Prof. Hideki Yukawa, director of physics research at Tokyo University, spoke of the dangers of fallout. He said: "We are further convinced that if there were to be any disturbance in the balance of power in hydrogen bombs, so precariously maintained today, there is danger of imminent disaster to the whole of mankind."

A-Blast Seen 1,000 Miles

◈ On the morning of July 5 watchers over 1,000 miles away saw light from the mightiest atomic blast ever occurring on the American continent. The flash of the explosion illuminated more than a million square miles of U.S. territory. People 600 miles from the test site said the blast looked like sheet lightning. It was the 52d test of an atomic device within the U.S. borders. The explosion measured some 70 kilotons, roughly the equivalent of 70,000 tons of TNT. In force it was 3½ times more powerful than the Hiroshima bomb. Three and a half miles from the explosion 1,900 U.S. marines squatted in six-foot-deep trenches. "It was pretty rough," said the marine commander. "Lots of dust. It shook us like an earthquake. I felt as if I were on roller skates for a few seconds."

Choice: A-Weapons or Unity?

◈ Russia fears Western Germany will come into possession of nuclear weapons. It warned West Germany that if it equipped its army with atomic weapons it would bury forever the prospects of German reunification. The Soviet Union expressed regret that her appeals against nuclear weapons in West Germany was meeting no support in Bonn. Those who would acquire atomic weapons for West Germany, Moscow said, run the risk of becoming the "grave-diggers" of German unity.

No Constitutional Bar

◈ The U.S. Supreme Court unanimously ruled that there is nothing unconstitutional in handing army Specialist 3/c William S. Girard over to a Japanese court for trial. The high tribunal pointed out that a sovereign nation has full jurisdiction to punish offenses within its borders. As a result Girard will be tried in the district court in Maebashi, sixty miles from Tokyo, for having caused the death of Mme. Naka Sakai, 46, a Japanese civilian. U.S. Defense Secretary Charles E. Wilson said that he was glad the matter was settled; the U.S. will give Girard "every proper assistance . . . in the protection of his rights." Judge Yuzo Kawachi, head of the three-judge court that will hear the case at Maebashi, set August 26 for the opening. The Japanese expressed satisfaction at the U.S. Supreme Court's ruling.

Marshal Tito on TV

◈ A month after Communist party chief Nikita S. Khrushchev entered millions of U.S. homes by way of radio and television, Yugoslavia's president Tito did the same over Edward R. Murrow's show "See It Now." Marshal Tito, weighing his words carefully, said that there were only minor differences between the Yugoslav and Soviet systems, that he sided with Chinese Communist leader Mao Tse-tung regarding views on how to build communism. Tito called Soviet intervention in Hungary "unavoidable," saying the Hungarian revolution threatened to touch off World War III. Commenting on the Marshal's speech, Mrs. Clare Booth Luce, former U.S. ambassador to Italy, said Tito "does not believe a lot of that nonsense." What the Marshal really thinks, she said, is "let's not get the Soviets on our necks," because then World War III would start. Other Western observers called the Yugoslav leader's TV performance one of the neatest balancing acts seen in a long time. His performance dwarfed Khrushchev's.

Nicaragua Leans Toward Democracy

◈ After ten years of dictatorial rule, Nicaragua is now showing signs of favoring the democratic way of doing things. Nicaragua's president, Luis Somoza de Bayle, 35, took over the country upon his father's assassination last September. Today a new atmosphere is in the land. People talk openly pro and con about the administration. Newspapers criticize the regime, but with more caution than individuals. Tourists are encouraged to enter the country. The young ruler has spent his youth in the U.S. and has a U.S. university education.

China Keeps Old-Style Writing

◈ Last year it appeared that the old-style way of writing Chinese, the ideographic and pictographic style, which the Chinese had been using for the past 4,000 years, would gradually disappear and an alphabet of Latin and Cyrillic (Russian) letters would take its place. The ministry of education in Peiping, however, ruled (7/6) that the Chinese will continue to write characters and will do so with old-fashioned brushes and not with Western-style pens. Students in various schools had requested permission to use pens instead of

brushes. The decision of the ministry of education was viewed as a victory for tradition. Youngsters will continue to learn to write as their forefathers did, with the squiggles and sweeps of the brush.

Hurricane Audrey

◈ Hurricane season was at least a good two months away, said weathermen. Then (6/28) out of the Gulf of Mexico roared the hurricane named Audrey, with winds up to 105 miles an hour. Buildings collapsed, fishing vessels sank, oil derricks toppled and whole herds of cattle drowned. In Cameron, Louisiana, where about 1,000 persons lived, a mammoth 20-foot tidal wave swept suddenly over the town. Trapped families clung to rooftops, trees and rafts. Helicopters and rescue boats rushed to the disaster scene. Bodies of dead cattle, horses and wild animals littered stretches of the marshlands. In one sweep a herd of 30,000 Brahman cattle, easily worth millions, was wiped out. Oil companies said their property damage would run at least $15 million. Cameron was reported about 90-percent destroyed. The hurricane moved inland up through the Mississippi into Tennessee and the Ohio valley, where it dissipated as a rainstorm. In reports to President Eisenhower the death toll was estimated at 211.

2,000 Die in Earthquakes

◈ An earthquake (7/2) that lasted two minutes and three seconds left villages around Mount Demavend in Northern Iran in ruin, with destruction spread through 120 towns and villages. The devastated area in Iran was said to cover some 50,000 square miles. Reports (7/10) from Teheran, Iran, said that at least 2,000 persons were killed in these tremors. Renewed earthquake shocks hit the same area on July 10. The same day there was also an earthquake of moderate intensity in the Pacific Ocean off the coast of Panama.

"Dead" Pilot Returns Alive

◈ First Lieut. David A. Steeves (23) bailed out of his jet training plane on May 9 after it had exploded. He parachuted into the rugged terrain of the high Sierras, hurting both ankles. After fifteen days of dragging and crawling he found a storage cabin, broke into it, ate a can of beans and a tin of ham that was left there—his first meal in fifteen days! After that Steeves lived on deer, dandelion greens, wild strawberries, fish and grass snakes. Meanwhile, the U.S. air force reported Lieut. Steeves officially dead. Fifty-four days after leaving his plane the heavily bearded and 60-pounds-lighter pilot was escorted out alive by fishermen.

Knowledge is Vital for Salvation

Most persons just drift along, believing that if they do the best they can, that is all God requires of them. But such is not the case! God warns that he will bring "due punishment upon those who do not obey the good news about our Lord Jesus." How can you become "qualified" for salvation? Not just by "good works." You must become qualified as a minister. That means study. But "all kinds of men" are gaining the needed knowledge. So can you. Send for *Qualified to Be Ministers*. It is only 50c.

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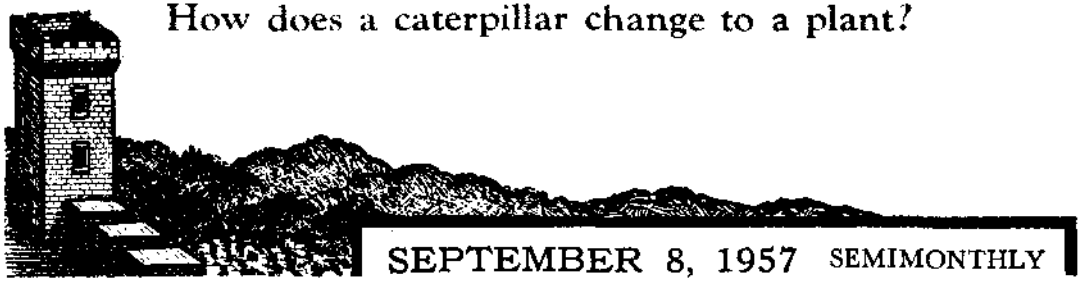

SEPTEMBER 8, 1957 SEMIMONTHLY

THE MISSION OF THIS JOURNAL

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ambitions or obligations; it is unhampered by advertisers whose toes must not be trodden on; it is unprejudiced by traditional creeds. This journal keeps itself free that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

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Awake!
"Now it is high time to awake."
—Romans 13:11

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PROTESTANTS PROTEST AGAINST PROTESTANTS

By "Awake!" correspondent in Switzerland

THE disciple James wrote: "Become doers of the word, and not hearers only, deceiving yourselves with false reasoning." (James 1:22, *New World Trans.*) Does Protestantism heed the counsel of James? Not according to Hermann Kutter, a prominent Protestant clergyman whose books have made him famous beyond the borders of Switzerland. In his book *Where Is God?* he says: "We want to be saved with [God], but we do not want to be men of God. This is the deadly weakness of Protestantism. It cannot be just a church institution like Catholicism . . . but neither does it want to be prophetic and apostolic like the first witnesses, and so it dies because of its inconsequence."

Further protesting against Protestantism this Protestant clergyman goes on to say: "God's Word is the word of the Master, not the word of an actor, which you may enjoy merely from an aesthetical point of view, but . . . to us the words of God are not instructions to work. We do not stand in a working relationship to God, but merely in a relationship of religious edification and meditation. To us God's Word is merely an aesthetical enjoyment, but not the Word which has to be carried out if we do not want to become corrupt. And we are corrupt, as is evident today before all eyes, because we have ignored the Master's instructions and given way to a religious, selfish Christianity evolving around our own salvation."

Christians are commanded at Hebrews 10:23-25 not to neglect coming together. Protesting Protestantism's lack in this matter is the *Neue Zürcher Zeitung*, March 14, 1956: "According to sober estimates and inquiries, at present only about ten percent of all Protestant inhabitants of Zürich regularly attend church; about thirty to forty percent attend occasionally (once in two years!). About half of all Protestants have lost all contact with the church and they probably have not opened their Bibles since they left school." The authors of a Zurich campaign to counteract church indifference lamented: "Our nation, viewed as a whole, has ceased to be a Christian people."

Protesting against the way the Protestant clergy of Germany failed their people during the Nazi regime, Martin Niemöller once said: "I have never made the whole German people without exception respon-

sible and guilty for the Nazi crimes, but time and again I have said that we have no right to pin all the blame on the wicked Nazis, and to act as if we were innocent. I have always stated: Surely we are not all murderers, thieves and sadists, but we have done little or nothing to stop the ruin and especially have we, that is, the church, failed, because we knew the wrong and the right way, yet we let the people run into ruin without warning them."—*National Zeitung,* Basel, December 20, 1945.

A more recent protest against the Protestant Church by a Protestant clergyman was published in the *Oberländer Sonntagsblatt,* January 9, 1955: "God has entrusted the church with the gospel for the whole world. But what has the church not done with God's gospel? Suppression after suppression, fraud after fraud has been committed. Oftentimes stones instead of bread have been held out. . . . What miserable and pitiable bunglers and forgers we pastors often are when compared with the apostle Paul, who really was imbued by Christ and was a child of God! We can well understand those who have assumed a critical attitude toward the church, because its servants proved to be servants of men, of mammon and of the Devil, of political parties and groups rather than servants of the gospel."

And finally, note the protest of university theologian Georg Noth, which appeared in a special issue of the *Amtsblatt* (*Official Journal*) of the church at Nassau-Hessen, Germany, August 1, 1948: "We theologians and clergymen show, by our attitude in this decline of the modern world, that we are hit by the gospel and belong in the ranks of the Pharisees and Sadducees, who have not understood the signs of the times. (Matt. 16:1-4) As ministers, called to preach the truth and obligated to express it in the pulpits, we belong to the hypocrites pretending, like actors, to be something which we are not. We pretend to make known the truth and do not have it. As ministers of the gospel we are seemingly attached to the truth, but actually we belong to the evil and adulterous kind, demanding signs from the gospel even today in the midst of a world that is about to go under."

But note the testimony of such clergymen regarding the witnesses: "There are some things you have to admit about Jehovah's witnesses: First, their exemplary steadfast attitude toward National Socialism before and during World War II and with which they now reject the unchristian ideology of communism. Second, how they are able to bear sacrifices for their cause and how impressively they put into practice the command that all Christians should be ministers."—Zürcher *Kirchenbote* (*Church Messenger*), December, 1955.

And says Kurt Hütten in his book *Seher, Grübler und Enthusiasten* (*Seers, Ponderers and Enthusiasts*): "But even in the remotest countries Jehovah's witnesses are at work—in Burma, Ethiopia and Bolivia as well as in the Moslem countries of Saudi Arabia, Pakistan and Egypt. There is no sect whose propaganda is so world-wide and so loaded with energy as theirs."

That is as it should be, for did not Jesus command: "Go therefore and make disciples of people of all the nations"?—Matthew 28:19, *New World Trans.*

profanity

◆ "Profanity," it has been said, "is the effort of a feeble mind to express itself forcibly."

What are the prospects for lasting peace?

Why has man failed to achieve lasting peace? Will it ever be realized? If so, how, when and by whom?

"MAN can—indeed, now must—achieve an age-old dream." What dream? The dream of lasting peace. So says one-time head of the Rockefeller Foundation Raymond B. Fosdick, in an article entitled "To Attain the Vision of Peace," which appeared in the New York *Times Magazine*, issue of December 23, 1956.

Fosdick also observed: "We realize that in a future as far ahead as we can see there will be no surcease of anxiety. . . . we live in a world of bewilderment and moral wandering without parallel in modern times, and the race with chaos is desperately close." While he tries to express confidence, Fosdick warns: "The nature of our extremity is such that we must move swiftly and imaginatively, with daring and high resolve."

Very pertinent to our theme is "A World Survey—Chances for Peace," which appeared in *U.S. News & World Report*, December 28, 1956. Twenty-seven pages were devoted to an analysis of the world situation and to statements by political leaders and leading newspaper editors.

United States Secretary of State Dulles was very optimistic: "If the United States and our allies of the great free-world partnership maintain our moral offensive and our military defensive, the promise of peace, freedom and justice, inherent in the coming years, will, I am convinced, become reality." But if that is so, Mr. Dulles, why did the "free-world partnership" suffer such ignominious defeats in Hungary and the Suez Canal?

Not quite so confident was Christian Pineau, then premier of France: "If the West, which is in the process of reinforcing its unity, behaves with realism and composure, and if the Soviet Union is given no reason to doubt our resolution, war will be avoided." Pineau combined two vital "if's" with some very wishful thinking, according to other world leaders.

Thus Prime Minister Menzies of Australia was much less optimistic. Queries he: "Can anybody really believe that the United Nations can of itself keep the peace? . . . If one of [its members] decides that the moment is advantageous to make war, it will make war on the basis of its own judgment and its own interests. Whether it will be successfully resisted in war will depend upon the judgment and strength and cohesion of the other great powers who desire peace."

And the late president of the Philippines, Ramón Magsaysay, evinced no optimism at all regarding the prospects of lasting peace: "There is no peace in the world today, and there cannot be as long as Communism persists in stirring up trouble to further its program of undermining and destroying freedom in the non-Communist world."

Still more pessimistic is the bitter logic of Syngman Rhee, president of Korea: "The situation is more dangerous than ever before. . . . The Communists' pressure

for expansion is not less but greater. Hence, the danger of a collision between the aggressor and the defensive forces of the democratic nations has increased. . . . To prevent fighting among nations is like preventing fighting in a large family in which a big bully brother greedily snatches everything away from his sisters and brothers. There will be no end to fighting until someone undertakes to punish the bully and makes him return what he has taken."

When Henry Cabot Lodge, U.S. representative to the United Nations, was asked if he was optimistic about the prospect of peace during 1957, he answered: "Any public official who is working for peace must be optimistic about it, because, if he is pessimistic, he diminishes the chances of peace. . . . I would say, on the whole, that it may be a little less dangerous this year than last year. . . . On the other hand, no one can tell what are the inner workings of the minds of the men who sit at the controls in the Kremlin."

According to various French editors there is a greater risk for general war. "Recent events carry a risk for the future. Wars are often born from miscalculations." "Nasser is a constant menace to peace." At best, they opine that "war is not inevitable."

And say Italian editors: "If by peace you mean a true peace, the answer is there is no chance at all." "If you mean the absence of war, the chances are about 70 per cent. If, instead, you mean a solution to the world's tensions or a real step toward a solution, then, as things stand now, the chances for such a peace drop down almost to zero."

Summing up its twenty-seven-page report *U.S. News & World Report* says: "An uneasy peace is the outlook for most of the world in the year ahead."

In view of the foregoing, what wishful thinking to conclude, as did one of America's leading Baptist clergymen, H. C. Phillips, that "war has become so incredibly awful, it is now the stanchest ally of peace"! The prospect of war's getting more incredibly awful all the time is no guarantee that one side will not some day miscalculate the temper of the other or conclude that even such war is the lesser of two evils.—New York *Times*, April 29, 1957.

Man's Vain Efforts to Gain Lasting Peace

Men have tried time and again to bring about a lasting peace. One of the first of these in modern times was The Hague Court, formed in 1899, which was to bring about peaceable settlement of disputes between nations. Still it did not prevent World War I from being fought.

The next futile effort of men was the League of Nations, which came into being in 1920. Eventually comprising some sixty nations, its members agreed not to go to war with one another. But the League could not prevent its members from leaving it, and it was no more successful in preventing World War II then its predecessor, The Hague Court, was in preventing World War I.

Apparently not too sure of themselves as to the effectiveness of their League of Nations, seven European nations met and signed the Locarno Peace Pact in 1925 to preserve European peace. Three years later the Kellogg-Briand pact, renouncing war as an instrument for settling disputes between nations, was signed by fifteen of the world's leading nations. These pacts proved futile, as did also many, many others that were meant to serve a similar purpose—peace among nations.

Especially during World War II was there agitation for a lasting peace, and the result eventually was the United Na-

tions organization, born in 1945. According to its charter its purpose was "to save succeeding generations from the scourge of war."

But in spite of all its activity there is no prospect for lasting peace, as we have seen. It has not lessened the bitterness of the "cold war" between the East and the West; it has not succeeded in uniting Germany. Neither has it settled the dispute between India and Pakistan over Kashmir, between India and Portugal over Goa, between Israel and the Arab states, nor did it prove itself able to restrain Russia in Hungary.

In view of the failures of the United Nations organization, some well-meaning souls argue for a World State. But the futility of any such scheme must be apparent when we consider that it requires even more of world rulers than does the United Nations organization. If they will not yield an inch, how can they be expected to yield a yard?

Others insist that prayers could bring about peace. "Our Prayers Could Change the World," says Stanley High in *Reader's Digest,* February, 1955. But judging from the results of prayers by the world, especially in time of war when nearly everybody does much praying, God does not hear such prayers. How can we expect him to when Jesus said: "My kingdom is not of this world," and "I pray not for the world"?—John 18:36; 17:9.

Then, again, there are many who are impatient with those who would resort only to talk. Among these is Benjamin A. Javits, an economist, who, in his book *Peace by Investment,* recommends colossal outlays of money on the part of the United States to ensure peace. But those who have the purse strings of that nation refuse to consider his plan, deeming it impractical. Others recommend "preventive war," that is, striking first with all the war power at the command of the democracies. Rulers shrink back from this solution, because of both the hazards and the moral implications.

So both East and West continue to prepare for what they believe to be the inevitable conflict by stockpiling atomic weapons, making tests with them and seeking to break "through the last experimental-stage barriers to the intercontinental ballistic missile." Then "the northern forests of both the United States and the Soviet Union will be liberally seeded with rockets armed with nuclear warheads pointed in each other's direction—preaimed, pre-set, and ready for launching at the touch of a button."—*Christian Science Monitor,* December 15, 1956.

Sure Prospects for Lasting Peace

Why is man unable to solve the problem of peace? Why, in spite of the fact that nearly all men want peace, is there no prospect for peace? For two basic reasons. One of these lies within man; he is weak, imperfect and selfish. On the one hand are his feeble, misdirected efforts for peace and on the other are his greed for gain and the lust for power. It simply "is not in man that walketh to direct his steps." Men of the world have rejected the Word of God and so they are without wisdom.—Jeremiah 10:23; 8:9.

The second basic reason lies outside of man. How so? In that, as the Bible clearly shows, there are unseen powerful superhuman creatures that dominate earth's affairs and especially influence and control the rulers who have no faith in God. Thus we read that Satan, 'the god of this system of things, has blinded the minds of the unbelievers.' Also, that "the whole world is lying in the power of the wicked one." Yes, Satan the Devil is "the ruler of the authority of the air, the spirit that now operates in the sons of disobedience." Satan and his

demons are not interested in peace.—2 Corinthians 4:4; 1 John 5:19; Ephesians 2:2, *New World Trans.*

But let lovers of peace rejoice, for Jehovah God is the God of peace and he will have a peaceful earth. He being almighty, nothing can resist his power. He will bring about a righteous and peaceful condition upon earth so "that men may know that thou, whose name alone is JEHOVAH, art the most high over all the earth."—Psalm 83:18.

The means by which God will do this is the Kingdom for which Christians have been praying for 1,900 years. Its king will be Jesus Christ, concerning whom it was long ago written: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end."—Isaiah 9:6, 7.

That kingdom will bring about peace by first of all destroying all human enemies of God and peace: "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever."—Daniel 2:44.

Step by step mankind will be restored to mental, moral and physical perfection. —Isaiah 26:9; Revelation 21:4.

That ours is the day for these prospects for peace the fulfillment of Bible prophecy plainly shows. Particularly is this fact established by Jesus' great prophecy found at Matthew 24, Mark 13 and Luke 21.

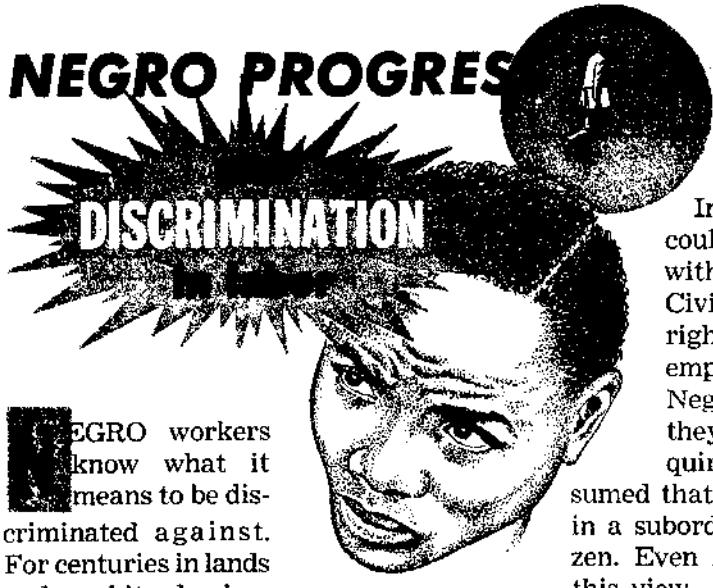
So let all lovers of peace rejoice, for the prospects of lasting peace are assured by God's kingdom, and that in our day! Seek Jehovah, meekness and righteousness, that you may be hid in the day of God's anger, Armageddon, to survive into the new world in which righteousness will dwell.—Zephaniah 2:3; 2 Peter 3:13.

QUEBEC'S DOCTORS SEE TRANSFUSION DANGERS

¶ Reporting on the annual meeting of the Quebec division of the Canadian Medical Association, the Montreal *Gazette* of May 3, 1957, said: "Quebec doctors were told here today that too much blood, most of which is donated freely by Canadians through the Red Cross, is being wasted in unnecessary transfusions. As many as one out of three transfusions now given routinely in hospitals was described as unnecessary. . . . They were told that the routine use of one bottle of blood during relatively minor surgical operations was one large source of wastage. It was emphasized also that overuse of blood in transfusions increases the danger of serious illness or death from spoiled or diseased blood. 'If a patient needs one bottle of blood, he doesn't need it,' said Dr. Paul Weil, head of the independent blood transfusion service of the Royal Victoria Hospital in Montreal. 'He either needs none or more than one. . . . The amount of blood in one bottle is too small to influence the outcome in any condition in which it is administered in the average-sized adult.

¶ "Dr. G. W. Miller, Toronto, national director, Canadian Red Cross Blood Transfusion Service, said: 'In one out of three cases of transfusion our statistics show that only one bottle of blood is used.' He agreed with Dr. Weil and other speakers that in the great majority of cases, one bottle of blood is either useless or unnecessary. . . . Other speakers stressed the danger to health and life from unnecessary transfusions. In any transfusion there is a calculated risk that harm may result from contaminated or diseased blood. If there are many unnecessary transfusions the risk of such accidents is obviously increased."

NEGRO PROGRESS IN DISCRIMINATION



NEGRO workers know what it means to be discriminated against. For centuries in lands under white domination the Negro was the last to be hired, the first to be fired. Of his legal rights and opportunities the Negro has been deprived. Therefore, his progress in labor, in the community and in the world has been slow.

However, the Negro is becoming better educated, better equipped and trained for skilled work. Job opportunities are opening up to him. He is being gradually integrated into the labor force. Group antagonism and exclusiveness are slowly being eliminated. Demands of segregationists are being rejected. Labor adjustment with mixed races has been most favorable, creating better interracial feeling. Managerial, technical and scientific posts that were closed to the Negro prior to World War II are now being opened to him. The Negro is being accepted in all branches of city, state and federal government.

This, however, does not mean that discrimination in labor has been solved. Negro progress is far too new and limited to justify any such conclusion. But glancing back over the years, the Negro can take courage. He has come a long way. Commissioner Elmer A. Carter, who in the last eleven years has helped New York state administer its anti-discrimination law, calls the change in the Negro's occupational status "little less than spectacular" in that time.

In the United States the Negro could not share equal advantages with the white man until after the Civil War. Even then his legal rights were often ignored. Many employers would refuse to hire the Negro for technical jobs because they believed him incapable of acquiring skill. It was generally assumed that the Negro would always serve in a subordinate role as a third-class citizen. Even many Negroes came to accept this view.

Deeply ingrained discriminatory practices were bound to have an effect on the Negro race, and they did. Dr. Eli Ginzberg in his book *The Negro Potential* says: "The discrimination so long practiced against the Negro has been so pervasive that relatively few Negroes are now able to take full advantage of their new opportunities."

Union Opposition

It was not until after World War I that the Negro position began to improve in the United States. There were fewer immigrants coming to America. There was a demand for man power because of the war and expanding war industries. The Negro began to leave Southern farms to find work in Northern factories.

The first half of the 1930's was hard for both the Negro and the white worker. When working conditions began to improve, the higher-paying jobs were mainly skilled and the qualifications were so high that the Negro was left to eat the crumbs that fell from the white man's table.

With the coming of World War II industries developed an almost insatiable appe-

tite for man power. The total number employed rose from about 47,000,000 in 1940 to about 64,000,000 in 1955. Despite this man power demand, Gunnar Myrdal observed, Negroes profited less from the war boom than they did in World War I. He states that "in October, 1940, only 5.4 percent of all Employment Service placements in 20 selected defense industries (airplanes, automobiles, ships, machinery, iron, steel, chemicals, and so on) were nonwhite, and this proportion had, by April, 1941, declined to 2.5 percent."

During the war period many labor unions raised high the wall of exclusion. One authority says: "Eighteen international unions maintained constitutional or ritualistic restrictions against Negroes. Independent unions and those affiliated with the A. F. of L were the greatest offenders. The general organizer of Aeronautical Mechanics Local No. 751 of Seattle, International Association of Machinists, declared to the press: 'Organized labor has been called upon to make many sacrifices for defense and has made them gladly, but this [admission of Negroes] is asking too much.' "

Although Negroes constituted thirty-five percent of the workers of the Newport News Shipbuilding Company, they were refused training by the company for positions as electricians and machinists. The *Chicago Defender,* a leading Negro newspaper, dated January 25, 1941, said: "All efforts toward elimination of racial bias in the industries that are receiving defense contracts have so far met with a stone wall."

The Philadelphia Transportation Company had never, prior to 1943, employed Negroes as conductors or operators. When it was in dire need of workers in January, 1943, it asked the United States Employment Service for one hundred white motormen, despite the fact that it had five hundred Negroes employed in less skilled jobs. When the company announced that it was going to upgrade and employ Negroes, the Philadelphia Rapid Transit Employees Union protested and urged a strike. Handbills were passed around, saying: "Your buddies are in the Army fighting and dying to protect the life of you and your family, and you are too yellow to protect their jobs until they return. Call a strike and refuse to teach the Negroes, the public is with you, the C.I.O. sold you out."

Exclusion Policies

Despite open rebellion against him the Negro has forged ahead. With the help of a few clear-thinking, hard-fighting men, both white and Negro, he has managed to gain acceptance in industrial unions. This has opened a whole new world of opportunity to him. In December, 1955, the merged A. F. of L. and the C. I. O. had written into their constitution an uncompromising declaration against discrimination. Despite this fact some unions are still dead set against hiring Negroes.

A. H. Raskin, writing for the New York *Times,* April 26, 1956, stated: "Craft unions in the construction and printing trades maintain the most rigid exclusion policies. In most parts of the North they have no Negro members and admit no Negroes to the apprenticeship programs that represent almost the only way a worker can qualify for skilled employment in these fields. The independent railroad unions are just as tightly closed." There are "few signs that the closed unions in labor's own house will hurry out the welcome mat."

Advances in Negro labor relations have affected only a microscopic segment of the Negro labor force. No more than token advances have been made. Raskin makes this point clear: "Even in factories," he declared, "in which 15 to 50 percent of the workers are Negroes, it has been rare for them to reach the top skilled categories

and even rarer for them to become foremen. They are still to be found in largest numbers in foundries, coke ovens and other heavy, dirty jobs. Even in Detroit, generally considered 'the best city' in the United States for a Negro worker, promotion opportunities above the semi-skilled level are few." The Negro worker finds himself up against invisible promotion walls. From driller to ditch digger the story is the same. For the Negro to be as good as the next man is not enough to justify a promotion. He finds he must be at least head and shoulders over his rivals; even then a justified promotion is extremely doubtful.

The automobile capital of the world, according to Raskin, "has 100,000 Negroes in factories operating under contracts with the United Automobile Workers. This union believes so strongly in fair employment practices that it allots 1 cent a month out of the dues paid by each of the 1,500,000 members to a committee to combat bias. Yet Brendan Sextan, the union's research director, has said he remembered only one Negro having been promoted to foreman in charge of a mixed crew in any Detroit plant. And this Negro voluntarily applied for demotion to his old job as an inspector because he believed he had been 'caught in the middle' in his efforts to be a supervisor. In Pittsburgh, Cleveland and other mass production centers, as in Detroit, the handful of Negroes who become foremen or group leaders are usually in charge of all-Negro crews. In the upper supervisory and executive ranks Negroes are found scarcely at all."

Greatest Advances

Where Negroes have scored their greatest advances has been in civil service and political jobs. In these fields they have completely shattered the myth that Negroes are incapable of assuming responsibility. They have also made great strides in engineering and the physical sciences. Here they have blasted the theory that Negroes were not capable of professional skills and techniques. Negroes scored here primarily because the luxury of discrimination could no longer be indulged in by employers. The demand for scientists is too great today. Skin color simply had to be overlooked.

Negroes have been elected to the United States Congress, to state legislatures, to judgeships and other high public posts. Assistant Secretary of Labor J. Ernest Wilkins is the first Negro in the United States to sit at a meeting of the president's cabinet. Wilkins' son, Dr. J. Ernest Wilkins, Jr., is senior staff executive of the Nuclear Development Corporation of America in White Plains. An undersecretary of the United Nations is Dr. Ralph Bunche, a Negro.

New York city has a high proportion of America's outstandingly successful Negroes. Manhattan's borough president, Hulan E. Jack, is a Negro. Among other Negroes in important posts in the city and state government are "Arthur C. Ford, commissioner of Water Supply, Gas and Electricity; Robert J. Mangum, deputy commissioner of police; Mrs. Anna A. Hedgeman, special assistant to the mayor, and Robert C. Weaver, state Rent Control Commissioner." "Dr. Thomas Matthews recently was made chief neuro-surgeon at the Coney Island Hospital. Dr. John Hope Franklin was appointed a short time ago as head of the History Department of Brooklyn College. Thousands of other Negroes in the city hold important positions in the professions, in entertainment and in industry."—New York *Times*, April 23, 1956.

Throughout the United States today Negroes are serving as superintendents of post offices, directing key departments in municipal hospitals, working as policemen,

firemen, as school principals and teachers, and are discharging their responsibilities on the same basis as do white workers. Negroes are singing in the Metropolitan Opera Company and are outstanding in all branches of popular music and sports. These thousands are serving for other Negroes as morale-building symbols of opportunity and racial capability. These advances, even though great, significant and appreciated as they are, must be viewed merely as a token of what must follow if peaceful interracial labor relations are to be achieved.

What are the prospects for the Negro laborer? For every dark spot there are at least a dozen bright ones. Fifteen states and forty-one cities have made hiring, training and promotion practices free of bias a legal requirement. The United States is insisting on equal job opportunities for employers holding federal contracts. Industries know that integration can work because they have seen it work, and report that plant morale has improved as a result of mixture of races working together. Integration is smooth and co-operation takes the place of rancor. Job seniority and security, plus a special effort on the part of unions to clear out all unfair practices against the Negro from unions, form bright spots in the labor relations picture.

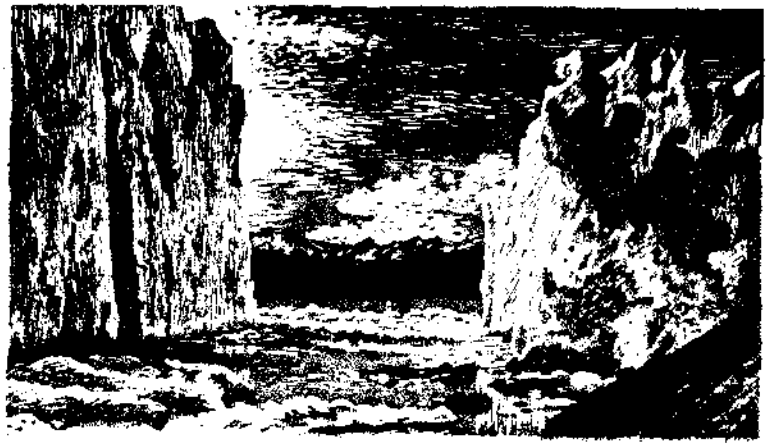
However, group antagonism and exclusiveness will not be completely eliminated until the Negro is hired on terms of complete equality in all conditions of employment. Before this happens the road ahead for the Negro is long, rocky and rough. And until this happens, labor, the community and the world are the losers.

FROZEN FOR CENTURIES, BUT ALIVE TODAY?

¶ The Havana newspaper *Prensa Libre* published a most singular news item in its issue of March 26, 1957: "London, March 23, (United). Radio Moscow said today that a group of geologists unearthed in Siberia an aquatic animal that was still alive after thousands of years in frozen soil. The radio station said that the discovery was made in the Indigirka river valley, in the Soviet Socialist Republic of Yakutsk located in eastern Siberia. When the geologists took a sample of the soil (which is frozen continually) from the river bank, they were surprised to see a chunk of the dirt moving. Afterward they discovered in the soil a triton, a marine animal that has a shell covering like a trumpet, and which dates back to the pre-flood period. The animal came to life as the sun thawed up the soil in which it had slept for thousands of years. The Yakutsk Republic is one of the least explored regions in the world and some of its places are the coldest in the earth."

EGGS AND MORE EGGS

Creatures of the sea produce enormous quantities of eggs to ensure that their respective species do not become extinct. "In the open sea a female cod may lay six million eggs each season," report Lorus J. and Margery J. Milne in *The Mating Instinct.* "A salmon high in a western stream can do better than five times this number. The lowly oyster, cemented by one shell to the bottom, lifts the other and casts out into the ocean as many as half a billion eggs per year. Along the California coast those shell-less snails, the sea hares, do about as well. A five-pound, two-ounce sea hare—only one third full size—laid eggs in strings at a measured rate of 41,000 eggs per minute. Over a period of four months and one week, the MacGinites tallied 478,000,000 eggs from this single individual—which is a continued output averaging 2,640 per minute, hour after hour, for those eighteen weeks. And this was representative, not a record maximum!"



VISITING THE "LAND OF FIRE"

BY "AWAKE!" CORRESPONDENT IN CHILE

IN 1520 a Portuguese navigator, Ferdinand Magellan, sailed to the southernmost tip of the South American continent. His ships faced what a later explorer described as "the worst climate of the universe." Entering the strait that now bears his name, Magellan encountered winds that ripped the sails from the masts of his ships. His skill as a mariner was tested to the limit by the many natural barriers. Even from the shore he had trouble. He had to stay far enough away from it to avoid the poisoned arrows of the Indians. Since the Indians kept continuous fires burning at night that dotted coast and plains, Magellan called this mysterious land "Tierra del Fuego," meaning "Land of Fire." We are on our way to visit the "Land of Fire" and the southernmost city in all the world.

It is late in the afternoon when the launch is ready to sail. The air is cold as the boat gets under way, and the overcoat we were advised to bring along feels good. Soon it gets dark and we notice some of the passengers watching the water that is pushed aside by the prow; it looks as if it were full of matches that strike as they hit the metal or wood of the structure. Our attention is drawn to the multitude of these lights—underwater fireflies or glowworms that light their mysterious lamps, glow for an enchanting moment and disappear in the darkness of the sea.

It is nearing nine o'clock now and the launch is being tied to the dock at Chacao on the "Isla de Chiloé," which means "Island of Sea Gulls." While on this island we learn that it was probably here where the first potatoes were discovered. They still grow wild in this place. The beautiful green of the rolling hills and valleys reminds us of the pictures we have seen of Ireland. At least here is one place where nobody is in a hurry. Life is peaceful.

Soon we must leave this "Island of Sea Gulls." The boat we are to take is at anchor in the bay. But look! What is going on by the shore? A horse in a rowboat! Now the boat is being pushed out into the water. The horse stands quiet now, feet braced, as a man sits down behind him and begins to row out to the ship. Once alongside, a sling is placed under the horse's belly; then, with the ship's crane, the horse is lifted high into the air and swung up over the deck, where he is let down, a little startled but unscratched.

Now the deep roar of the boat whistle tells us that we are saying good-by to this picturesque island. We are on our way to the Strait of Magellan, south of which are the many islands that make up "Tierra del Fuego."

The Strait of Magellan and Punta Arenas

It was Antonio Pigafetta, the Italian historian who accompanied Magellan, who wrote the oldest description of the region of the strait. Wrote the historian in 1520: "In it we found at every half league a good port and place for anchoring, good waters, wood all of cedar and fish like sardines, missiglioni, and a very sweet herb named appio (celery). There is also some of the same kind which is bitter. This herb grows near the springs and from not finding anything else we ate of it for several days. I think that there is not in the world a more beautiful country or a better strait than this one."

As we neared the entrance of the Strait of Magellan, we too remarked about the beauty of the area. But our attention was called to something not beautiful but mysterious—wreckage that littered the shores, and masts that protruded from the water. "We are sailing through the 'ship cemetery,'" remarked one of the crew members. "That ship nearby was the sister ship to the one we are on. It was called the Moraleda. Tragedy struck her a few years ago as she headed north with more than 200 passengers aboard and ran ashore here at night. Very few of the passengers escaped." As we glance down at the black-looking water that seldom has a temperature above 32 degrees Fahrenheit a chill runs up our spine at the thought of the fate of those passengers.

Finally we arrive in Punta Arenas, the southernmost city in the world. Situated on the mainland shores of the strait, Punta Arenas is just opposite Tierra del Fuego. Established in 1849, this port of call is now a fast-growing city of some 40,000 persons. From its very foundation the city was harassed by Indians, wrecked by mutinies, threatened by starvation, razed by fires and faced with abolition by the authorities in Santiago. Not until 1939 did this area cease to be a colonial territory and become a province. The government recently declared Punta Arenas a free port, but at the time of writing the population in general has felt very little relief through its benefits.

Tierra del Fuego

When historian Pigafetta sketched a map of Magellan's Strait in 1520 he regarded Tierra del Fuego as a polar continent. Actually it is an archipelago, separated from the mainland by the strait, consisting of a large main island and many smaller islands. The large island is about the size of Switzerland.

Tierra del Fuego once was the home of some 30,000 Indians. Today, owing to food shortages, diseases, vices and weapons of the white man, it is doubtful if there are more than forty of them alive. But the land that the Ona and Yagán Indians once inhabited is by no means unoccupied. Even the name, the "Land of Fire," is still appropriate, for today perpetual flames illuminate the night in the northern part. They are the escape torches that control the pressure in the propane gas wells and the occasional fires that are due to accidents in the drilling of oil wells.

In addition to the many inhabitants this industry has drawn to Tierra del Fuego, there is still another very important one, the raising of livestock, particularly of sheep. The grassy plains on the main island used to teem with guanacos, cousins of the llamas. Now sheep farms occupy the land, supplying the wool for many important foreign markets and supplying practically all of Chile's needs.

A few years ago this industry was threatened by a plague of rabbits, millions of rabbits; and the "Land of Fire" was under fire. It seems that a Chilean farmer imported two pairs and set them free. That did it. Rabbit population jumped to some-

where between 5,000,000 and 12,000,000. Disaster was imminent, since eight rabbits consume as much pasture as one sheep. A war was declared on the rabbits; every means possible was adopted to exterminate them. It was an all-out war. Ranchers used wire mesh for fences, deadly gases, shotguns and shells and paid twenty-cent bounties. Foxes were taken to the island and turned loose. Cats also were imported. Bacteriological warfare came into use. Adult rabbits were inoculated so as to contaminate their offspring and others. The rabbits are gone now; but the war continues, though in a milder form, against foxes and cats.

The shepherds here must be continually alert to protect the lambs not only against the foxes but also against the birds. Birds? Yes, the sea gulls pick out the eyes of newly-born lambs and leave them to die of hunger. The shepherds must be alert.

Weather like a Refrigerator

Are you wondering about the climate? Well, so are those who live here. Instead of four seasons a year they have four seasons in one day—sunshine, wind, rain and snow. During the summer months dry winds from the southwest and west prevail; occasionally they are of terrific force.

This is a perfect natural refrigerator. One can leave fresh fruit on the pantry shelf for the longest period of time without ill effects. Grapes that would spoil in four or five days in warmer climates remain fresh and sound for weeks. There is very little difference in the thermometer reading for weeks at a time, day and night, perhaps not more than five degrees. From April to September the temperature ranges from 20 to 35 degrees Fahrenheit. Yet the climate is not as bad as one would expect it to be. The yearly average is 42 degrees. Even in the winter it is not as cold here as in the New England states.

The most enchanting feature of Tierra del Fuego is perhaps its exciting scenery. The bays are like a fairyland. One bay, surrounded by snowy mountains and green trees, is called Puerto Encanto (Bay of Magic). Glaciers flow in an area of about eighty miles long and thirty miles wide. In many places a vast glacier creeps to the edge of the channel waters. Hundreds of streams are born of the ice sheets. Some plunge a thousand feet before reaching channel waters. Day and night a live icecap thunders through the wilderness, twisting, cracking and shedding huge splinters into crystal water.

Here the sea winds in narrow channels, shut in by steep mountain walls that tower into the sky, their summits capped with snow and ice. Rich green forests grow beside huge glaciers, and dense fog alternates with brilliant sunshine. No land could offer more startling scenic effects than this Tierra del Fuego, the "Land of Fire."

Sleeping Churches Destruction-bound

¶ At the twenty-seventh annual Texas Baptist Sunday School Convention, Dallas evangelist W. Marshall Craig told delegates, as reported in the Houston *Post* of April 24, 1956: "The church needs more discipleship and less showmanship. . . . The church needs new life more than new methods. Today's sleeping churches are one of the world's greatest tragedies. . . . A moving world and a stationary Christianity will mean destruction for both." With this world fast moving to God's war of Armageddon, professed Christians sleeping along with Christendom's churches should not delay in taking the Bible advice: "You know the season, that it is already the hour for you to awake from sleep."—Romans 13:11, *New World Trans.*

WILL THE WHISTLING SWAN SURVIVE?

By "Awake!" correspondent in Canada

THE swan truly presents a beautiful picture. As it glides along the water with its graceful neck, almost as long as its body, taking ever different shapes, it seems the personification of grace and stateliness. No wonder it has been the favorite of kings and poets.

The whistling swan is one of the two kinds found on the North American continent. Some four and a half feet in length and weighing from fifteen to eighteen pounds, it breeds as far north as the Arctic Sea and winters as far south as the Gulf of Mexico. By means of its web feet, which are as large as a man's hand, it can elude a rower, and by reason of its wingspread, upwards of six feet, it can travel as fast as a hundred miles an hour. Walking on land, however, it is neither fleet nor graceful.

The whistling swan has had its fight for survival. Indians have been handsomely paid for swan's-down and especially in times past has there also been traffic in swanskins. Hunters too have taken their toll. Especially have swans come to grief in years gone by when they have had to land because of sleet weighting down their wings. Then men and boys with guns and clubs wantonly slaughtered these majestic birds. A particular notorious instance of this took place in northwestern Pennsylvania in 1879.

Another threat to this swan's survival is the coyote, moving ever farther north as the climate becomes more mild. However, what for long was the swan's most serious threat was Niagara Falls. The swans had a habit of coming to rest on the Niagara River above the falls. Almost imperceptibly these large beautiful creatures floated placidly to the brink of the falls. Alarmed and confused as the waters take their last brief rush over the precipice, the swans clumsily try to take wing. But all too often they attempt to do this too late and are swept over the falls. In times past many swans that escaped death were then killed by men lining the stream below.

In 1924 a well-known Niagara riverman rescued nine injured swans from the waters below the falls. These were then sent to the Jack Miner Bird Sanctuary at Kingsville, Ontario, two hundred miles to the west on Lake Erie. Four of these swans survive to this day, more than thiry years later.

Meantime, something new in bird and human relationships was shaping up. Bird sanctuaries began to be formed and efforts were made, which proved successful, to entice the Canada geese to use the Kingsville flight path to avail themselves of food and safety. The swans followed suit and so in 1926-1927 more than 3,000 swans were gathered with the geese in this area. Each year since 1927 the swans have appeared with the geese at the Kingsville rendezvous, indicating that they had permanently abandoned the Niagara route. Among the inducements offered the swans were large patches of wild rice.

Now, however, the wild rice has given out and there is some question as to whether the swans will find some new route, revert to the Niagara route or stay with the geese using the Kingsville facilities. Their present route to their summer breeding grounds in the far north takes them west from Kingsville to the Detroit River, thence north to Lake St. Clair and then on up the Great Lakes, always keeping to the great water routes. The risky Niagara waters are entirely by-passed. Thirty generations of swans have become familiar with the new and safe route.

It is indeed a pleasure to note that there are some who appreciate the privilege of exercising loving dominion over the brute creation. What a contrast such preservers of wildlife present to those who see in a flock of confused and injured swans an opportunity to vent their lust to kill! In God's new world, so near at hand, nothing will hurt or destroy.

WHEN A PORCUPINE IS BORN

How does the young porcupine come into the world? Some say head first; otherwise the backward-directed quills would cause the mother's death. Actually, it matters little, since the baby porcupine comes into the world enclosed in a membranous sac.

Birth of a New WORLD POWER

FAME takes odd and fickle turns. One man attained world fame because some three hundred and seventy-odd years ago he allegedly "did throw his mantle on the ground to help the queen to walk dry-shod over a puddle." Historians debunk this flourish of gallantry as a legend. In the same breath they crown this same handsome Britisher with a title of surpassing greatness for which he is scarcely known at all. Sir Walter Raleigh is honored in dry history books as the "Father of English America."

Now the birth of "English America" is a stupendous event in the history of nations. It was not just the beginning of the United States of America—a nation that in the twentieth century attained five percent of the world's population and 50 percent of its wealth. More important, this was in actuality the birth of a new world power, the coming forth of an Anglo-American combine of nations destined to unseat the old Roman Catholic alignment of powers with a Protestant reformation that would control two thirds of the world's populations and three fourths of its wealth.

Sir Walter Raleigh was no visionary genius who foresaw any such new world power. He had come into possession of a six-year patent from his half brother, and the patent gave its holder and his heirs "proprietary right over all territory they occupied subject to payment of one-fifth of the produce of all mines of precious metals to the crown." Sir Walter wanted to capitalize on his patent. To do that he had to send an expedition to the far-off continent called America, to take possession of "any remote barbarous and heathen lands not possessed by any Christian prince and people."

The suave courtier with the "caressing manners" sank £40,000 in colonizing expeditions, for the cold, unromantic reason that he wanted to make a fortune.

In 1584 he dispatched two ships that landed at what is known as Roanoke Island, North Carolina. Raleigh's explorers (personally he made no voyages) found a soil "the most plentiful, sweete, fruitful, and wholesome of all the world," inhabited by the "most gentle, very handsome and goodly people voide of all guile and treason, and such as live after the manner of the golden age."

Next, he prepared to plant a colony in the "new world paradise." But after one winter away from home his colonists starved and got on bad terms with the "most gentle, very handsome and goodly" red-skinned natives. They thumbed a ride back to England when Sir Francis Drake sailed by to see how the colony was faring.

The following year, 1587, Sir Walter launched a new colony. While they were building a fort, repairing what houses had been left and adding new ones, their ship commander sailed back to England for winter supplies. He arrived home just as the Spanish Armada was attacking, and every ship—his included—was commandeered to fight the Spanish. It was three years before anyone got around to visiting Roanoke Island again. All they found was grass and weeds, a few pieces of broken armor and the word *croatan* carved on a tree. To this day no one has been able to figure out what happened to Raleigh's Lost Colony or to decipher the word *croatan*.

But it could be said, in a way, that English America had been born. Sir Walter might not have planted the English nation in America, but he had planted the idea of such a venture so firmly that others succeeded in carrying it out.

Highlanders, Red and White

Sir Walter Raleigh's unsuccessful attempt to "plant the English nation in America" was in hot competition with the Spanish, who, had it not been for Englishmen like Sir Walter, might have planted the Spanish nation in Carolina instead.

Years before Raleigh's virgin expedition, in about 1540, a plundering Spanish gold hunter, Hernando de Soto, penetrated Carolina all the way across the Appalachian Smokies. Hernando was searching for a legendary Golden City. All he found among the misty mountains was a tribe of Indians known today as the Cherokee, who planted maize and lived like farmers.

De Soto got across the Smokies into parts of what is now Tennessee. He pushed through one of the most beautiful, wild and entrancing regions ever seen, to the grave of a rainbow-chaser in the bosom of the Mississippi. The charming wilderness he crossed was the red man's hunting ground. For two hundred years the Cherokee (Uplanders or Highland Indians) fought their hearts out to preserve their hunting ground from the whites. A remnant band of Cherokee still lives in the Great Smoky Mountains National Park.

A poignant thing about these highland red men is that they were displaced mostly by another highland people, the Scots. Back home in Scotland the white highlanders were sorely oppressed by other Britishers, including, by the way, Sir Walter Raleigh.

While Sir Walter was making himself increasingly unpopular, and while the King James Version Bible was in production, a stream of Scotsmen was on the move, eventually to wind up on the Atlantic seaboard of the new continent. From there a continuous current of new world seekers filtered down the Shenandoah Valley into western North Carolina. There they merged with another stream of Scotsmen who sifted through from Wilmington, Charleston and Port Royal.

The white highlanders had left an old world of bitter memories. But alas! freedom from savagery and blood and hate eluded them in their new world when, in time, the white colonists rose up to cast off their English king and declare their political independence. Not that their rebellion was unanimous. Many a colonist remained loyal to the king back across the sea. Communities split and families split, and during the American Revolution it became again the old story of 'family hates and blood feuds and savagery in which the people died.'

These people not only vanquished the native red men and settled in their hunting ground in Tennessee and Kentucky but also took part in the Battle of Kings Mountain, which historians agree turned the tide of the Revolution in favor of the Colonies. The English nation, planted in

America, had now become the American nation.

Not that the stronger ties of blood and flesh were ever really broken with the mother country. It would take more than kicking over the political traces to do that. After all, not a century had passed before the new American nation became embroiled in a horrible Civil War, and the area where the Scotsmen had planted their enduring culture marked the dividing line between the Northern and Southern states. Nowhere more than here did family split apart and brother murder brother, echoing the old refrain of 'family hates and blood feuds and savagery in which the people died.'

Yet through fields of hate and misery and hope and yearning and love the new nation emerged intact, and this fascinating region of some eight million inhabitants, with its twenty-six TVA "Great Lakes of the South," and its Great Smoky Mountains National Park, has become a leading vacationland of North America.

These Events Dramatized

The history of this birth of a new world power is depicted in fascinating open-air dramas in various parts of this area. On Roanoke Island at Cape Hatteras seashore of North Carolina in the evenings between July and September you can witness the play "The Lost Colony" that romanticizes the birth of a new world power in an intriguing manner.

The story of the survival of the upland Indians is told in a superb outdoor drama at Cherokee, North Carolina, "Unto These Hills." The revolutionary period of young America is presented stirringly in two other outdoor dramas: "Horn in the West" at Boone, North Carolina, and "Chucky Jack" at Gatlinburg, Tennessee. And the history of this area continues to be carried forward by other such dramas in the Southland, like the one called "The Wilderness Road" at Berea, Kentucky.

A Still Newer World Power

When you visit this region you are likely to encounter some of the approximately eight thousand men, women and children who are involved in a still different kind of drama here. Probably they esteem the real significance of the rise of the Anglo-American civilization more than anyone else you will meet. They identify it as the seventh world power (succeeding the Roman) described in the Bible, which seventh advocates and leads in merging all nations into an eighth and final union of powers, the United Nations.

When you listen further they will tell you about the birth, in this generation, of a still greater world power that will eclipse both the Anglo-American and the United Nations systems.

The new one, they carefully explain, is not man-made like communism, but is actually the long-promised kingdom of God in the hands of his Christ. It has begun its reign as a heavenly kingdom in the midst of this world's kingdoms. These proclaimers of Jehovah God's kingdom, which is divinely ruled by God's Son, Christ Jesus, provide carefully prepared sermons at your doorstep, on street corners, in public auditoriums, in open parks, yes, everywhere. They sing spiritual praises, which some people love and some hate, but which are reliable and trustworthy because they are backed up by the written Word of God.

What a strange outcome to a story that began with an Elizabethan dandy who is remembered mainly because somebody started the legend that he spread his cloak across a mud puddle for the queen.—Contributed.

THE PLIGHT OF THIEVES

Career Blows Up

¶ *It seems that a thief in* Fleet, England, recently had his career blow up in his face. Police found a length of hose lying beside a burned-out truck. They theorized that the thief was siphoning gasoline while smoking!

Birdnaping Boomerangs

¶ A thief in the town of Gelsenkirchen, West Germany, underestimated the ability of pigeons. A court there convicted the man of birdnaping and gave him an eight months' suspended jail sentence, plus a fine of $35. The man had birdnaped six pigeons from a fellow bird fancier and held them for ransom—until the pigeon sent with the ransom note led police cars, two private planes and thousands of militant pigeon-fanciers right to the birdnaper's door!

Cash and Confetti

¶ A thief in San Jose, California, recently developed a rather expensive way of making confetti. Police told how a burglar tried to blow apart a bakery safe. It seems that he used too much TNT. The explosion blasted the safe through a wall, broke windows and turned the money in the safe into confetti. The thug ran without taking a supply of cash confetti.

Tradition a Two-edged Sword

¶ Five college students recently found out that tradition can be a two-edged sword. Five students told a sheriff in Oroville, California, that they stole a school bell from a fraternity house at the College of the Pacific because it was tradition. Said the sheriff: "It's traditional to *jail burglary suspects, too.*"

Arms of the Law

¶ In Mexico City a man snatched a woman's purse and dashed into a doorway to hide. It turned out to be the door of a police station. Before he knew it he was in the arms of the law and soon identified by his victim.

Frustration

¶ A customer recently walked into a store in Springfield, Ohio, and handed the man behind the counter a note. The store owner said: "Sorry, I can't read English." The customer, somewhat befuddled, turned and walked out. Later the owner had the note translated. It read: "This is a holdup."

Self-Incrimination

¶ In Rochester, New York, a man walked into a department store, picked up an alarm clock and, without paying for it, made for *the nearest exit. The clock, concealed under* his coat, went off before he could reach the doorway. Store detectives came on the run and nabbed the walking alarm clock.

Belated

¶ In Cincinnati, Iowa, gunmen stormed into a bank building. They were somewhat belated. The red-faced thugs discovered that the bank *had moved three years ago.*

Custom-made Trap

¶ When a Canadian had a custom-built radio stolen from his automobile, he went to work and devised a trap to regain the radio. He placed an advertisement in the local newspaper, asking for a custom-built radio. The result was immediate. The first person to respond to the advertisement was the thief.

Brilliance Without Moral Power

¶ In mounting numbers brilliant men are operating in a moral vacuum. Observing this mark of today's world, Sir Robert Watson-Watt, principal inventor of radar and now a leader in automation, recently said: "I have suffered more in the conduct of my business from people who are brilliant and ingenious in their own techniques, but who have not been educated in being human beings."

"Sign of the Times"

¶ Under the above title the New York *Times* of April 4, 1957, in a terse editorial, said: "We published an interesting picture yesterday. It showed a group of young Syrian girls marching in uniform and carrying automatic weapons. We learned from the caption that they were celebrating 'cultural unity' with Egypt and Jordan."

Unraveling NATURE'S RIDDLES

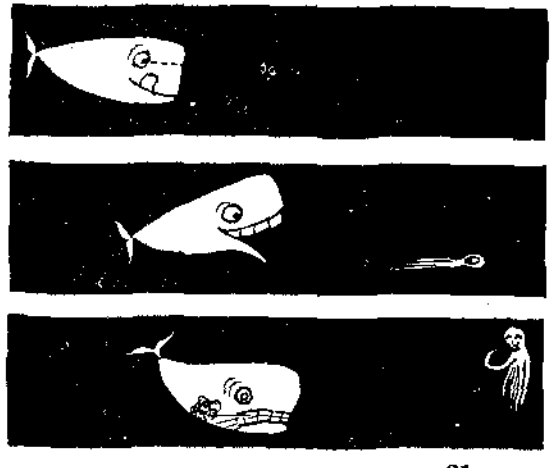
MANY riddles exist in nature. Man has solved some and he is just beginning to unravel others. Until just recently the real strategy of the squid in escaping his enemies has apparently been the squid's exclusive secret. And the vegetable caterpillar, what is it—plant or animal? There was at one time much learned argument about this oddity in nature. Then there are the air-breathing sea mammals, such as seals and whales that, with one breath of air, stay under water for long periods of time. How do they do it? And how do these same creatures return from great depths without the occurrence of gas bubbles in the bloodstream, causing them to get the "bends"?

First, the squid. How does he foil his foes? For reasons long known only to himself, the squid ejects a blob of ink when an enemy is in hot pursuit. True, man has thought he has seen through the squid stratagem, naturalists thinking that the squid's ink is merely a smoke screen.

But no mere smoke screen is the ink blob. Recently D. N. F. Hall of the Singapore Regional Fisheries Research Station observed many a squid discharge its ink. Writing in *Nature* magazine, squid expert Hall says the ink hangs together as a dark, viscous mass. If the ink is supposed to serve as a smoke screen, then the ink should spread out; but no, it hangs together.

To solve the squid's stratagem squid observer Hall put a small captive squid into a tub. When his hand came near the squid the creature changed color. A complete color change! The light-colored squid had now turned dark. Hall reached for the dark-colored squid. To his bewildered surprise Hall suddenly found himself squidless. All he had was a blob of ink-darkened water. The real squid had jet-propelled itself to the other end of the tub and was now a light color.

After many more experiments Hall managed to solve the squid's strategy; it is simply a combination of a decoy, a color-change act done twice and a jet-propelled getaway. Just before an enemy is about to catch up with him the squid turns as dark a hue as he can. Then he shoots out a blob of ink. This is a decoy; it looks vaguely like the darkened squid, being as big and as dark as the squid itself. The real squid now turns his attention to the matter of putting distance between himself and the pursuer. Hardly has the squid discharged the ink when suddenly he turns himself into as light a color as he can, at the same time jet-propelling himself out of the jaws of danger.



With the real squid elsewhere, pretending to be a different creature, the hungry enemy, biting into the ink-made decoy, is left squidless and disgusted. Squid stratagem outwitted squid observer Hall, and he feels that the squid's natural enemies more often than not are left holding the blob.

The Vegetable Caterpillar

How can a caterpillar be a plant? And how can a plant be a caterpillar? That is the riddle posed by the vegetable caterpillar.

Coming across one of these on the forest floors in New Zealand, where they flourish luxuriantly, a person who had not unraveled the riddle would be very much bewildered. For in appearance the vegetable caterpillar is simply a caterpillar with a thin stalk sprouting from one end of it. What is it? How did it begin?

The vegetable caterpillar started life as a free-living animal, as a caterpillar of a certain kind of moth. This caterpillar lives in the soil and feeds on roots of grasses. Then one not-so-fine day for the caterpillar the villain called *Cordiceps robertsii* comes along. This fancy-named parasite is merely a fungus. It depends on tissues of plants and animals for food. Somehow the spores of this fungus penetrate the ground, possibly by being washed down root holes. If one settles on a caterpillar the singular process of changing a caterpillar into a plant begins.

The spore germinates. It sends out stem and rootlike processes. Through these it feeds. For a whole year this odd process goes on. During all this time the fungus eats all the soft tissue of the caterpillar. The caterpillar, of course, dies. Left now is a hard-packed mass contained inside the caterpillar's skin. Strangely enough, the caterpillar's skin does not lose its shape; what is left, at first glance, appears to be a real-life caterpillar. But gone now is animal life. Plant life has taken its place. So the answer to the riddle is simply that the vegetable caterpillar is at first animal life and in its last stage essentially a plant.

Divers of the Deep

Sea mammals like to dive—and for no short while, either. The common seal stays under for fifteen minutes. The blue whale has stayed under as long as nearly an hour. The sperm whale stays under water for more than an hour and as long as seventy-five minutes. And, according to zoologist Ivan Sanderson, the bottle-nosed whale can remain under water for as long as two hours.

What is their secret? First of all, sea mammals have twice as much blood in their veins and arteries (weight for weight) as humans do. Their blood circulates in exceptionally large blood vessels. This makes it possible for sea mammals to take in enough oxygen in one breath to allow them to remain submerged for long periods. With humans one breath of air renews air in the lungs only fifteen to twenty percent. But how different with the whale! One breath renews air in its lungs by ninety percent.

Another facet to the sea mammals' secret is that they are not very sensitive to increases of carbon dioxide in the blood. Thus the effects of carbon dioxide on these creatures is greatly reduced.

How do these creatures make their supply of oxygen last as long as possible? Recently Britain's Manchester *Guardian Weekly* reported on the observations of Professor R. J. Harrison of London Hospital Medical College, who has studied the anatomy of seals. Diving is made easier, says the *Guardian Weekly,* "by a unique anatomical device whose function is probably to restrict the supply of blood to the heart under water, and so economise in oxygen. Called a sphincter, this is a thick

collar of muscular tissue which surrounds the vena cava at the point at which this enters the chest. It is stimulated by a nerve from the heart, and is probably contracted so as to allow only a little blood to get through when a seal is submerged."

The heartbeat slows down remarkably. Scientists who have taken electrocardiograms of sea animals diving in semiliberty found that their heart slows down as soon as the dive begins. The bottle-nosed dolphin's heartbeat slows down fifty percent. The gray seal's heartbeat falls from one hundred to ten beats a minute. So thanks to their built-in automatic devices sea mammals make the oxygen they take in with a single breath last them, during a dive, as long as possible.

Avoiding Diver's Paralysis

Many sea mammals not only like to stay under water for a long time but they find it desirable to dive deep. Oftentimes deep diving is vital for making a decent living. Thus the sperm whale, whose dinner menu calls for large-size squids and octopuses, finds he must dive deep. At a depth of 3,200 feet, where the sperm whale sometimes prowls for a succulent squid, the pressure is 1,400 pounds to the square inch. How do sea mammals adjust to great pressures and avoid, on surfacing, getting the "bends"?

In the case of human divers under pressure the blood is charged with nitrogen, which increases as the pressure increases. The blood later yields this nitrogen to various tissues. But if a diver returns to the surface too quickly the nitrogen can no longer remain dissolved but will separate out into the form of gaseous bubbles, which may lodge in the heart or brain and cause paralysis or death.

Now sea mammals during a dive do not have an air line to the surface. By not renewing their air supply while under water sea mammals take in only a limited amount of nitrogen to begin with. Also, it is believed that sea mammals instinctively, to a certain degree, practice decompression by returning to the surface by stages. When they surface the heart begins to beat at a high rate. This favors the elimination of the dissolved nitrogen.

For adjusting to the pressures of great depths sea mammals have built-in devices that are largely a riddle to man. For instance, the sperm whale has a great "cask" or reservoir of spermaceti oil in his head. Why have oil in his head? It is believed to be some kind of compensating mechanism that automatically adjusts the internal pressure of his body. But, it not being practical to bring a whale into a laboratory for study, man does not know how this mechanism works. The important thing is: it works.

And it works because Jehovah created these sea animals with all the automatic devices they need for diving deep and staying under water long enough to win a living.

New Weapons for Old More Often

¶ Governments today are under strain because of the size of their national budgets. The key expense: armaments. And the cost of armaments soars each year, as the new weapons are infinitely more costly than the old. Another big factor: the rate of weapon obsolescence is accelerating. Thus *The Nation* magazine commented recently: "It cost $2,589,600,000 to construct the B-36 bombers which now, after eight years, are already obsolete; the new B-52s, costing twice as much, may be obsolete in four." How thankful we can be that Armageddon will make way for a world without competitive armaments!

The Heart Makes Its Own Electricity

ELECTRICITY? Yes, electricity is the right name for it, for as Crile shows in his book *The Phenomena of Life*, "battery-made electricity is identical with protoplasm-made electricity. The muscle does not 'know' to which electricity it responds." That is why a weak heart, which may have stopped beating during an operation because of the administering of an anesthetic, may be made to beat again by means of a series of electrical impulses.

A few centuries before Christ a Greek anatomist concluded from his observations that the heart generates its own beat. His findings, however, were ignored for some two thousand years. Only within the past century was this fact rediscovered, and ever since then medical scientists have endeavored to discover just how the heart manufactures its own electricity. While the entire matter is still not fully cleared up, much concerning it has been learned in recent years, as reported in *Scientific American*, May, 1957.

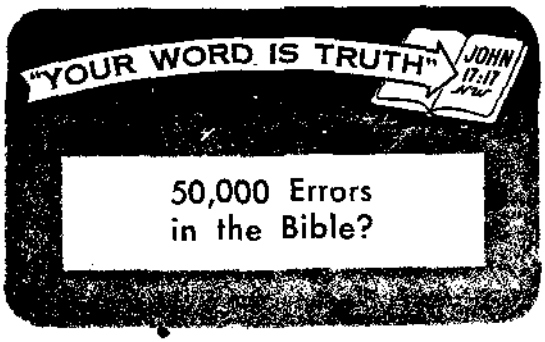
To appreciate just how the heart manufactures its own electricity it seems best first to have clearly in mind the design and structure of the heart and how it works. The heart actually consists of two hearts, a right and a left, separated by a wall called the septum; this wall becomes rigid when both left and right beat, which they do simultaneously. Each heart has an upper or ante-chamber that serves as a reservoir. The chamber itself was once termed the auricle but now is more commonly called the atrium (a'tri-um). The lower chamber is known as the ventricle. Between these two chambers there is a valve, and there is also a valve at the bottom of the ventricle or lower chamber. These prevent the blood from rushing back after it has been pumped forward.

The two hearts take care of two separate and distinct circulations; the right, that of the lungs or pulmonary, and the left, that of all the rest of the body. The atrium or upper chamber of the right heart receives the blood, filled with carbon dioxide, from the general circulation by means of its two main veins. After the atrium fills, a valve opens up permitting the blood to enter the ventricle. Upon the ventricle's being filled the valve closes and it pumps the blood out to the pulmonary artery to the lungs for purification and loading with oxygen. While it does this the atrium is again being filled. The blood, now replenished with oxygen, returns to the left heart, where it is pumped out into the main circulation in the same way. Incidentally, the heartbeat is more in the nature of a wringing action than of an up-and-down beat.

What causes the heartbeat? In brief, it is an electrical spark that originates in a certain node or knot of tissue in the right atrium. By means of a chain reaction it spreads from cell to cell across both atria and then across both ventricles in only a fraction of a second. There is a secondary node that assists in this action and even takes over if the primary one gives out.

What generates this spark? A chemical action made possible because of certain elements in the blood and because of the peculiar construction of the cells in these nodes. The cells of our body are not uniformly permeable; that is, they allow one element to enter but not another. They allow potassium ions (atoms or groups of atoms of potassium with an electrical charge) to enter, but not the sodium ions. Because the blood contains more sodium than potassium ions the result is a positive condition outside the cell and a negative condition inside it.

It is further understood that the cells in the nodes that spark off the heartbeat allow sodium ions to leak in. After a few of these have entered they unlock the pores of the cells to the sodium ions, which then rush in and drive out the potassium ions. The result is a change from a negative to a positive condition within the cells, causing a spark. This spark "explodes," as it were, because of certain elements in the blood, namely, potassium, sodium, calcium, oxygen and sugar in some form such as glucose. This explosion sets off a chain reaction that races throughout both atria and then, after a very brief pause, throughout both ventricles, all in a matter of a fraction of a second. As soon as this "explosion" has occurred the negative condition inside the cells is restored, just how and why is not clear as yet. And this process is repeated seventy-two times, more or less, every minute of our lives!



RECENTLY a young man purchased a King James Version Bible thinking it was without error. One day when glancing through a back issue of *Look* magazine he came across an article entitled "The Truth About the Bible," which said that "as early as 1720, an English authority estimated that there were at least 20,000 errors in the two editions of the New Testament commonly read by Protestants and Catholics. Modern students say there are probably 50,000 errors." The young man was shocked. His faith in the Bible's authenticity was shaken. "How can the Bible be reliable when it contains thousands of serious discrepancies and inaccuracies?" he asks.

Bear in mind that the author's purpose in presenting the material that appeared in *Look*, February 26, 1952, was to show why an intensive study of ancient manuscripts has been undertaken by scholars. Hence his article deals with the errors that have crept into the Bible text, rather than the general reliability of the text. He cites the most outstanding errors and, by stating that some students claim the *King James Version* has 50,000 errors, he leaves the impression that 50,000 such serious errors occur in the Bible, which, of course, is not true. Most of these so-called errors have been corrected by modern translators. The remaining discrepancies are of an extremely minor nature, which do not appreciably affect the authenticity of the Bible text.

The article begins with a question: "How accurate is the Holy Bible that we read today?" But throughout his entire article the author never answers that question. But if he had, he would have had to answer that as a whole the Bible is accurate, true and authentic.

But what about the other points the article raises, such as, "Was there really, in Jesus' time, an adulteress whose accusers were sternly told, 'He that is without sin among you, let him first cast a stone at her' . . . ? Did Jesus really say, 'Go ye into all the world and preach the Gospel . . .' or 'He that believeth and is baptized shall be saved' . . . ? Did St. John himself write the reference to the Holy Trinity attributed to him? From information modern scholars have developed, the answer to each question is probably 'No.' " Here again, the author of the article, Hartzell Spence, is only partly correct.

The passage "He that is without sin among you, let him first cast a stone at her" is not found in several of the older manuscripts of the Bible. The New World Translation of the Bible sets aside the first eleven verses from the rest of the text of John chapter eight. It is given as a footnote, which shows that the Sinaitic manuscript, the Vatican MS. No. 1209 and the Sinaitic Syriac codex do not contain these words. Keep in mind that the Sinaitic and the Vatican No. 1209 manuscripts are two of the oldest in existence, dating from the fourth century. These verses are found in the Codex Bezae of the sixth century, the Latin *Vulgate* of the fourth and fifth centuries and the Jerusalem Syriac version of the sixth century. But since the oldest Greek manuscripts do not contain these verses their origin is doubtful.—*John 8:7.*

What about the next point, "Did Jesus really say, 'Go ye into all the world and

preach the Gospel'?" The author quotes from the last twelve verses of Mark chapter sixteen, which have long been challenged. The *New World Translation* sets apart those last verses from the general text. It shows that certain ancient manuscripts and versions of the Scriptures add a long conclusion, but that the Sinaitic, the Vatican No. 1209, the Sinaitic Syriac codex and the Armenian version, of the fourth and fifth centuries, do not contain this passage and hence it is of doubtful authenticity.

The author leaves the impression that the good news or gospel is not to be preached because this text containing such admonition is not authentic. However, in several other places in God's Word this same admonition is given, which passages are reliable. For instance, Matthew 24:14 (*New World Trans.*): "And this good news of the kingdom will be preached in all the inhabited earth for the purpose of a witness to all the nations, and then the accomplished end will come." Also at Matthew 28:19 (*New World Trans.*) Jesus commands: "Go therefore and make disciples of people of all the nations, baptizing them." So other scriptures, besides this questionable one in Mark, prove that Christ's followers are to preach and baptize.

What about this point: "Did St. John himself write the reference to the Holy Trinity attributed to him?" The scripture referred to is 1 John 5:7, 8. In commenting on this text a Greek Scripture translator, Benjamin Wilson, writes in his *The Emphatic Diaglott:* "This text concerning the heavenly witness is not contained in any Greek manuscript which was written earlier than the fifteenth century. It is not cited by any of the Greek ecclesiastical writers; nor by any of the early Latin fathers, even when the subjects upon which they treated would naturally have led them to appeal to its authority. It is therefore evidently spurious." The truthfulness of this statement is borne out by the fact that the modern translations (except Roman Catholic translations from the Latin versions) do not include the text.

An extremely significant point is that most modern translations have already eliminated the errors to which this writer refers in his article. Notice that the twenty to fifty thousand errors are accredited to the "two editions of the New Testament commonly read by Protestants and Catholics." Those would be the *King James Version* and the Catholic *Douay Version,* which were produced in 1611 and 1600 respectively. So they were both more than 300 years old.

When these translations were made the *koiné* Greek in which the Bible was written was not so well understood as it is today. So those translators made errors in translation that have been corrected by modern scholars. Archaeologists also have contributed to Bible research by finding many ancient manuscripts of the Scriptures.

Bible errors have been eliminated to the point where the remaining minor discrepancies are negligible. Sir Frederic G. Kenyon, an outstanding English scholar, in his book *The Bible and Archaeology,* pages 288, 289, says: "The interval then between the dates of original composition and the earliest extant evidence becomes so small as to be in fact negligible, and the last foundation for any doubt that the Scriptures have come down to us substantially as they were written has now been removed."

The Bible is reliable and beyond all doubt is God's Word.

Puerto Rico

SOUTHEAST of the United States lies the island of Puerto Rico. It is really the top of a mountain of volcanic origin, thrusting its green head up through the waters of the Atlantic Ocean on the one side and the Caribbean Sea on the other. If all the water were drained from around the mountain it would stand higher than the highest mountain on earth—yes, considerably higher than Mount Everest. So the Puerto Ricans are really living on the crest of a huge mountain.

On November 19, 1493, Christopher Columbus took possession of Puerto Rico for Queen Isabella of Spain. The island remained Spanish property until the Spanish-American war in 1898, when it became the possession of the United States and continues as such until now, although the Puerto Ricans are enjoying almost complete self-government.

This tropical island is only a hundred miles long and thirty-five miles wide, and the largest portion of the ground is mountainous. Even though the land is beautiful to behold, it does not produce enough food for its 2,210,700 inhabitants. There are now over 645 persons to every square mile of land. The density of population is thirteen times that of the United States.

The government has moved to industrialize the island, thereby to provide work, food and shelter for a growing population. By the end of 1954 this "Operation Bootstrap," as it has been called, celebrated the establishment of its 300th new manufacturing plant. This is providing a livelihood for many thousands of workers and the economy of the island is on a sounder basis.

The majority of the people of Puerto Rico belong to the Catholic Church. There are many Protestant sects here too. The emotionalism of the Pentecostal religions has appealed to many. Spiritism is also widely practiced throughout the island. As for the progress of the work of Jehovah's witnesses, reports show that they have increased rapidly.

The first Watch Tower Society missionaries were sent to Puerto Rico in 1944. There were only seven of Jehovah's witnesses on the island at that time. This little nucleus grew until now there are more than 1,000 active ministers preaching the life-giving message from door to door and from city to city. These are organized among twenty-five congregations established in different parts of the island. Also, there are forty-four missionaries living in ten different missionary homes. The work of making known this good news of the Kingdom is progressing wonderfully well, as can be seen.

The New World society of Jehovah's witnesses has become a reality in Puerto Rico. Many humble people are surprised to learn that Christianity is a way of life as well as of worship. They are amazed to see persons, some up in their sixties, who have lived together for a score of years now legalize their marriages. Also, hot Latin tempers have flared as many wives have stood firm for their God-given rights to witness for God's kingdom and to assemble with his people and have held to the apostolic rule that they should obey God rather than men in such matters—a doctrine

nearly incomprehensible to many Puerto Rican husbands.

Many cities and towns are sitting up and staring at the spectacle of orderly but *highly enthusiastic and very lively assemblies of members of this New World society*, assemblies that are different from anything they have ever seen before, both in their nature and in their purpose.

The film "The New World Society in Action" has been shown to well over 12,000 persons, and many Puerto Ricans have commented on the well-organized manner in which Jehovah's witnesses literally fulfill the words of Jesus that "this good news of the kingdom will be preached in all the inhabited earth for the purpose of a witness."—Matthew 24:14, *New World Trans.*

Since the weather is so wonderful in Puerto Rico, especially so in the evenings, the film is shown out in the open air most of the time, in the public squares, in the parks, on baseball fields and to inmates in prisons. Sometimes there are audiences of over 500 at one showing.

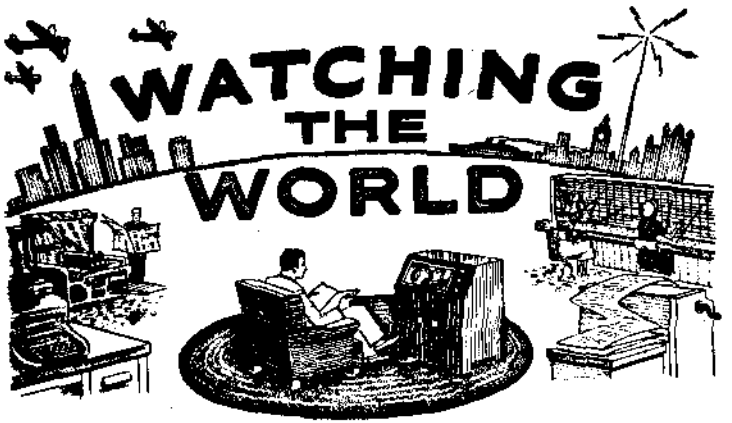
What is of great interest is the manner in which the news channels have co-operated with Jehovah's witnesses lately. In the last large assembly information was published in all the newspapers of the island and it was announced over the radio and shown over television. This has greatly broken down the prejudice against the work of Jehovah's witnesses.

One woman said: "When I first saw you at the door I was not going to let you in because I am Catholic and our priest has told us not to have anything to do with Jehovah's witnesses, but the other day I saw views of your assembly in Mayaguez over television and among them was one of the baptism. The announcer said that it was the same way that the people were baptized in the days of Jesus and the apostles. Now I would like to have some of your literature and learn more about you people. Be sure and come back and see me very soon."

The honest-hearted people will hear and say it is truth.

? DO YOU KNOW ?

- Why a clergyman said Protestantism is corrupt? P. 3, ¶2.
- What dim view Italian editors take of the chances for peace? P. 6, ¶3.
- Why man is unable to solve the problem of peace? P. 7, ¶6.
- How some unions have shown discrimination against Negroes? P. 10, ¶1.
- In what jobs Negroes have scored their greatest advances? P. 11, ¶2.
- Where it is thought that potatoes were discovered? P. 13, ¶3.
- How sea gulls kill newly born lambs? P. 15, ¶1.
- How men have changed the migratory routes of wild geese and swans? P. 16, ¶6.
- What prompted Sir Walter Raleigh to send expeditions to America? P. 17, ¶4.
- How a squid puts on a disappearance act? P. 21, ¶5.
- How whales are able to stay under water from one to two hours on one breath of air? P. 22, ¶7.
- What causes the heart to beat? P. 24, ¶5.
- Why modern Bible translations have very few errors? P. 26, ¶5.
- What people are, in a sense, living on a mountain higher than Mount Everest? P. 27, ¶1.



No Invitation for Zhukov

◈ At his news conference (7/17) President Eisenhower said that an exchange of visits between Soviet Defense Minister Marshal Georgi K. Zhukov and U.S. Secretary of Defense Charles E. Wilson might serve some useful purpose. The president stated that during World War II he had found Zhukov a confirmed Communist but an "honest man." Shortly after General Eisenhower went to the Soviet Union former President Truman invited Zhukov to visit the U.S., but the Marshal fell ill and did not make the trip. Several members of the U.S. House of Representatives frowned on the president's idea. Zhukov was denounced as the "butcher of Budapest." Representative Walter H. Judd said that to extend such an invitation was "unthinkable." Representative Alvin M. Bentley declared: "It would be very unfortunate for the individual who rightly bears the title 'butcher of Budapest' to be invited to this country for any reason, no matter how distinguished his military record in the Soviet Army." The icy tone of U.S. representatives speaks of no invitation for Zhukov for some time to come.

British Battle Rebels

◈ The potentially oil-rich state of Oman, at the southeast corner of the Arabian peninsula, was beseiged (7/21) by rebel forces led by Sheikh Ghalib bin Ali, the Imam of Oman. The pro-British ruler, 47-year-old Said bin Taimur, the Sultan of Oman and Muscat, appealed to the British for aid. Responding favorably, the British warned the Arab rebels to clear out within twenty-four hours of points they had seized or else face aerial bombardment. British jet fighters went into action (7/24) and pounded rebel strongholds. A British spokesman called the engagement "a very small affair."

Guatemala's President Assassinated

◈ President Carlos Castillo Armas was about to enter the palace dining room (7/26) when a palace guard presented arms, aimed his rifle and shot four times. The president died instantly. The assassin, Romeo Vásquez Sánchez, then shot himself. The motive for the shooting was not immediately known. On July 27 Vice-President Luis Arturo Gonzalez assumed the presidency. He urged the people to remain calm. He also announced that elections would be held within four months to choose a successor to the late Armas.

According to Law

◈ A jury trial of enormous importance was held (7/8) in the U.S. federal court of Knoxville, Tennessee. Frederick John Kasper, a self-styled "rabble rouser and troublemaker," and ten others were on trial for stirring community disorders in violation of a federal court injunction enforcing racial integration in a public high school last fall at Clinton, Tennessee. Defense attorneys requested an all-white jury of ten men and two women to display allegiance to the Deep South's all-out resistance to any instance of racial integration by acquitting all the defendants. Presiding Judge Robert L. Taylor charged the jury: "The right or wrong of integration is not pertinent to the question before the jury, namely whether the defendants violated the injunction." Two hours and ten minutes later the jury brought in a verdict of guilty for Kasper and six of his followers; the other defendants, innocent. One juror later remarked: "We tried the case according to the law and the evidence presented." The National Association for the Advancement of Colored People hailed the decision, saying: "It is our hope that citizens in other communities will follow the example set at Knoxville and render verdicts based on the evidence and the law rather than upon their prejudices."

Moscow Welcomes Youth

◈ The Sixth World Festival of Youth and Students received a tremendous ovation on its opening day (7/28) in Moscow. Youth representing some 130 countries were present. Over 11,500 visiting youths participated in the opening-day parade. Of the Western countries, France and Italy sent the largest contingents, about 2,000 each. Britain came next with 1,500. Representing the U.S. were only

about 160 youths. The U.S. State Department discouraged participation, asserting the festival was a Communist propaganda stunt.

Soviet Slip Showing

◈ The Soviet Communist party leader, Nikita S. Khrushchev, again promised that some day soon the Soviet Union will surpass the U.S. in productivity. That is the leader's big wish. To a group of American tourists, Khrushchev said: "We are the second most productively powerful nation in the world but we will overtake you." The Poznan and Budapest uprisings, however, have taken their toll. Heavy Soviet industry has been affected. Its progress almost came to a complete halt in the first half of 1957. There is still time to catch up with the original production program in the second half of the year. But this will require efforts greater than can be seen in the nation at this moment.

100,000-Man Trim

◈ Total U.S. military strength now stands at 2,790,954 men. July 16 Secretary of Defense Charles E. Wilson ordered that number to be reduced by 100,000 by the end of 1957. Wilson estimated that the move would save U.S. taxpayers about $200,000,000. Further cuts were indicated for the near future.

Israel Cargo Enters Suez

◈ A Danish ship carrying a cargo of rice slipped through the Suez Canal (7/22) on its way to Israel. It did this with Egyptian permission, of course. The passage, however, was not entirely uneventful. The Egyptian police arrested an Israeli sailor on board ship and turned him over to the Egyptian intelligence department for questioning. The reaction to the arrest was heard at the highest level of the Israeli government.

Egypt Flexes Its Muscles

◈ President Nasser of Egypt made certain that his move to allow Israeli cargo through the Suez Canal would not be mistaken as a show of weakness. In celebration of the fifth anniversary of his revolution (7/23) Nasser paraded an impressive array of Soviet-built military equipment. The procession lasted three hours. There were jet bombers, MIG jet fighters, tanks and truck-drawn heavy artillery. At the opening of Egypt's first post-revolution People's Parliament (7/22), Nasser in an 18,000-word speech promised victory over imperialism and an atomic age for Egypt. He said he sought "a future free from fear, free from want and free from subjugation in which to build, with all its potentialities, resources and positive work, a prosperous society and achieve the following set of goals: The eradication of all aspects of imperialism, the eradication of feudalism, the abolition of monopoly and capitalist control over the Government, the building up of a strong national army, the establishment of social justice, the establishment of a sound, democratic life."

Indonesia Recalls U.N. Troops

◈ The U.N. emergency force appeared to be headed for trouble. Indonesia has announced that she will withdraw her entire contingent of 584 soldiers at the end of the first six months of service. Fear exists that other nations might follow the Indonesian lead. There have been reports that Finland and Yugoslavia were considering such a move. The cost of maintaining troops away from home is extremely high. The U.N. Secretary-General Dag Hammarskjold has taken immediate steps to keep the UNEF's strength from dissipating.

Belgium Generates A-Power

◈ Belgium has joined the exclusive club of nations that derive energy from nuclear reaction. Her reactor that has begun to operate is located at Mol, Belgium. Besides Canada and the United Kingdom, Belgium is the only other country privileged to share in all U.S. information on theoretical and practical progress of atomic research. Steps are being taken for the construction of nuclear power plants that are expected to be completed by 1967.

Mexico Quakes

◈ One of the worst earthquakes in recorded Mexican history shook the Pacific resort city of Acapulco and a 60,000-square-mile area July 28. Beginning at 2:37 a.m., the quake lasted three minutes. There were twelve shocks. Buildings heaved and buckled. Scores of persons were buried in the debris in Mexico City. Late reports showed at least 118 persons dead, over 600 injured.

Droughts and Floods

◈ The northeastern part of the U.S. was suffering from one of its worst droughts in years. Massachusetts' Governor Foster Furcolo asked President Eisenhower to declare the state a disaster area. Prayers for rain were offered up by various religious groups. In the Shimbara Peninsula of northwest Kyushu, the southernmost of the four main Japanese islands, torrential rains struck with terrific intensity, causing floods, landslides and many deaths. In the city of Omura, which has a population of 57,000, 28.1 inches of rain fell in twenty-four hours. The unofficial death report was that 338 persons died and 287 were missing as a result of the flood. It was the worst flood disaster in Japan since June, 1953, when 829 persons were killed and property damage by similar rains was estimated at more than $750,000,000.

Vladivostok Closed

◈ Foreign ships and planes have been barred from Peter the Great Bay, the sea approach to Vladivostok. The Soviet order issued July 20 means nothing to foreign planes, since no foreign planes were allowed in the area. The U.S. State Department said the move in no way would affect the operations of U.S. naval vessels, since none have been in the port for years. Japan delivered (7/26) a note of protest to the Soviet Union on the closing of the port. But neither the U.S. nor Japan appear to be too greatly concerned.

First A-Rocket Fired

◈ In a brilliant flash of light history's first air-to-air rocket with an atomic warhead was fired (7/19). The weapon was launched from a jet fighter at an imaginary enemy bomber and set off by an electronic sequence timer controlled from the ground. The U.S. air force called the successful test "the greatest advance since radar." Five air force officers stood unprotected on the ground directly below the blast to prove that civilians could survive an overhead nuclear detonation blast. They said radioactive fallout was almost undetectable.

Supersonic Champion

◈ U.S. Maj. John Glenn, Jr., 36, climbed into a jet plane at California's Los Alamitos Naval Air Station (7/16) and in 3 hours 23 minutes 8.4 seconds brought his plane down on Floyd Bennett Field, Brooklyn, New York. His speed was unofficially estimated at 726.48 miles an hour on a 2,460-mile course. The major's description of the flight was: "Everything was smooth as silk today." The flight cut 23 minutes 25.2 seconds from the previous record, set by the U.S. air force in 1955.

Bicycle Legs

◈ For many years it was believed the four-minute mile unattainable. Then on May 6, 1954, Roger Banister of Great Britain, in a fantastic burst of speed broke through the psychological barrier and set a mark of 3:59.4. Since that time fifteen men have run the distance under four minutes at least twenty-four times. On July 19, England's Derek Ibbotson became the fastest miler in history, running the distance in the incredible time of 3:57.2, beating Australia's John Landy's 1954 world mark of 3:58. When asked if the mile could be run faster, Ibbotson said: "It could be, but they don't use motor bikes yet."

In the War for Men's Minds . . .

. . . *words are used like bullets*

Almost without letup words drum on our ears from all sides. Many of the thoughts aimed at our minds are harmful and must be warded off, yet our minds must be receptive when right thoughts are presented. How can this be done? How can we make sure of what is right and valuable?

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Is it paradise or destruction?

What Is the Bahá'í Cause?

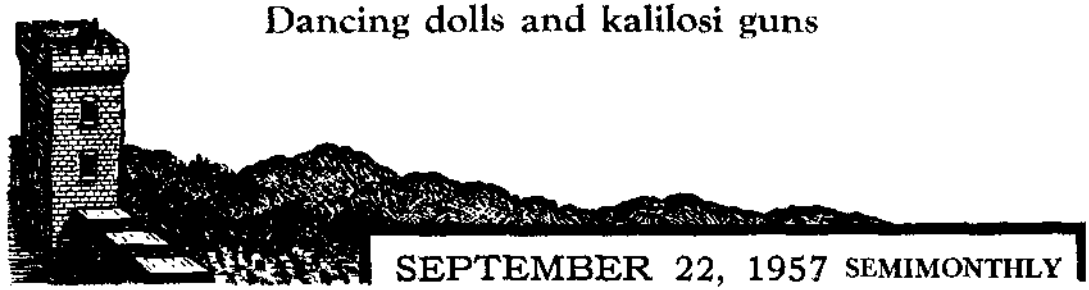
A strange light shines from Persia

Benefits from Child Play

It contributes to personality development

Witchcraft Murder Among Africans

Dancing dolls and kalilosi guns



SEPTEMBER 22, 1957 SEMIMONTHLY

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Awake!
"Now it is high time to awake."
—Romans 13:11
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THE *Wonder* OF GROWTH

OVER three thousand years ago a seed no larger than a baby's thumbnail fell to the ground. In the moist soil it germinated and sent forth a shoot. As cells continued to multiply the shoot became a young tree. Its bark thickened, its trunk grew sturdier, its top reached toward the sky. That tree today is a forest giant standing 272 feet tall with a trunk thirty-six feet in diameter and bark two feet thick.

How did this immense tree come from such a small seed? What was it that caused the cells in that seed to multiply? What force directed the process so that some cells formed the trunk, some the bark, others the branches, and still others the needles of this giant sequoia? Why did the cells group in such a way so as to make this tree different from a tree of another kind? What determines this difference, and how did that determining factor come to be? Science still seeks the answers.

Growth is a wonder that has perplexed mankind for ages. Men have watched it and marveled.

What is especially amazing is the pattern it follows. Seeds from each kind of tree always produce trees of the same kind. A redwood does not produce a eucalyptus, nor does an apple tree produce an orange tree. The respective seeds always produce trees of the same general shape, the same kind of wood and the same type of leaves. It seems as if the multiplying cells follow a master pattern that is locked within each family kind.

The same is true in living creatures. The growth of each kind from a formless egg cell follows a definite pattern. Thus humans reproduce humans, cats reproduce cats and cows reproduce cows. Each family kind has its own fixed pattern.

But how did the great variety of patterns come to be? How did they get locked in the cells of each kind of creature? Who determined what shape, size and color of creature the master pattern would cause multiplying cells to produce?

Take, for example, a human egg cell. Thirty hours after fertilization by a microscopic male sperm it separates into two cells. At 50 hours there are four cells, and at 60 there are eight. The wonder of

growth thus begins, following a specific pattern. It will not conclude until another *human creature* has reached maturity.

Now, what is it that causes these multiplying cells to form themselves into arms, legs, fingers, and so forth? What causes them to form bones of different shapes and sizes and to leave cavities and holes at the precise places where needed? Can it be said that they have a knowledge of engineering to do these things? What directs other cells to form two eyes with optically correct lenses? Can it be said that they have a knowledge of optics that makes it possible for them to design and produce these light-sensitive organs? What about those that form the ears? Have they been instructed in acoustics? And what about those that make the heart? Have they been educated in the principles of pump making? The same questions could be asked about other organs of the body. Each must be fashioned by dumb cells according to a certain design.

There can be no doubt about it. This is evidence that growth is not haphazard. It follows well-established patterns, patterns that testify to careful thinking by a great intelligence.

We can rightly ask, then, Who is the one that determined what pattern multiplying cells would follow to produce a man from an egg cell? Who is the one that decided what specialized organs man would need, how they should be designed, how they should function, how they should repair themselves and how they should be protected in the body? Who is the one that established the laws of growth and determined what life forms multiplying cells should produce?

There can be but one answer—Almighty God.

What man's power of reason tells him from watching the wonder of growth is confirmed by the Bible. A living, intelligent Creator of infinite wisdom set the process of growth into motion according to patterns he established. Regarding this One, whose name is Jehovah, the Bible says: "Thus saith Jehovah, thy Redeemer, and he that formed thee from the womb: I am Jehovah, that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth." "I have made the earth, the men and the beasts that are upon the face of the earth, by my great power and by my outstretched arm; and I give it unto whom it seemeth right unto me."—Isaiah 44:24; Jeremiah 27:5, *Am. Stan. Ver.*

Here is the master Designer and Maker of the wonders we see in living things. He is the One who purposed that the growth of plants and creatures should follow certained fixed patterns. This explains why cells can automatically form into a beautifully engineered optical instrument called the eye; or into a delicately designed filter called the kidney; or into an intricate thinking and memory mechanism called the brain. Dumb cells produce what God designed.

Whether a person looks at a human body and marvels at how this beautifully shaped organism could come from a small egg cell, or whether he looks at a majestic sequoia tree and wonders how it could have come from a seed no larger than a baby's thumbnail, he has before him living evidence of an invisible Creator.—Romans 1:20.

When a man unites what he learns from the marvels in God's creations with the information found in the Bible, he has the building blocks of faith. His understanding then opens up like the pulling away of curtains from a picture window. Before him is a clear view of his relationship to his Creator and of God's purposes for the earth and for man. With this understanding he begins a new kind of growth, a growth toward spiritual maturity.

WHAT IS EARTH'S DESTINY

This earth supplies man with food, clothing and shelter. Will it always be his home or will someday an act of God or nature destroy it?

"ALL Religions Prophesy Flaming End for Earth Which Would Come If Our Sun Blows Up." Thus read the heading of a syndicated article by a leading New York astronomer, Kenneth Heuer. He next quoted from the Bible: "The day of the Lord will come as a thief in the night; in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." Mr. Heuer goes on to say: "It is a notable fact that all religions have prophesied a flaming end to the kingdom of man."

In his book *The End of the World,* after telling of many of the prophecies made about the world's end, astronomer Heuer lists various possibilities. Among these are: an act of God, collision with a comet, the near approach of the moon, the sun cooling off, another star or planet colliding or coming too close to the earth.

One of the latest theories advanced as to how this earth will end is that it will be caused by solar evolution. "A few billion years from now our sun is bound to expand into a red supergiant, gradually engulfing in its slowly swelling body the system of inner planets to which it once gave birth."—*Scientific Monthly,* December, 1953.

Representative of the assurance that someday this earth will end is the theory expressed by Donald H. Menzel, director of Harvard Observatory: "I cannot bring myself to believe that the universe is a perpetual-motion machine, effectively manufacturing energy from nothing. Without such a miracle, the present state of the cosmos appears to be temporary. Someday the cosmic fuel will give out and the sun will grow cold along with the other stars."—*The Atlantic Monthly,* December, 1955.

All such theories about the certainty of the earth's end call to mind a point made by Heuer. Philosophically he observes that "the ideas of science are changing, and it may be that just when the sun is supposed to stop 'burning' a new theory will be invented, and the sun will continue to shine." In fact, some such theory has already been advanced by certain scientists. According

to it stars flying through space attract enough hydrogen so as to replenish what energy they have lost because of radiation. The hydrogen itself, in this theory, is held to come into being as space expands.

God's Purpose Regarding the Earth

What is the destiny of this earth? Will it come to an end by some so-called natural means? or by man's destructive works? or will God destroy it by fire? Is it true that the Bible prophesies a flaming end for this earth?

Since the orderly arrangement of the vast universe as well as that prevailing upon the earth argues intelligent design we accept the Scriptural explanation that "in the beginning God created the heaven and the earth." (Genesis 1:1) Being an intelligent Creator, Jehovah had a purpose in creating this planet. And since he endowed us with intelligence and ability to reason we properly can expect that he would give us information regarding that purpose. Has he? Yes. Where? In his Word, the Bible.

In that Word we learn of God's purpose regarding the earth and man in his command to the first human pair: "Be fruitful and become many and fill the earth and subdue it, and have in subjection" the lower animals. Yes, God created the earth "not in vain, he formed it to be inhabited." —Genesis 1:28, *New World Trans.;* Isaiah 45:18.

Misunderstanding of Scriptures

As Bible chronology shows, it was about six thousand years ago that God placed man and woman in the garden of Eden. But far from seeing earth's destiny practically realized after all that time we see just the opposite. We see countless square miles of scorched deserts or areas covered with ice and snow, which are most inhospitable to man. While man has subdued some parts of the earth he has desolated other parts, as noted by city slums, war ruins and land laid waste owing to dust storms and soil erosion because of improper farming methods.

As for man himself, he has lost dominion over the lower animals, many of them being his mortal enemies and he having caused others to become extinct. And as for his own mind and body, far from being perfect and having the prospect of endless life, as did the first human pair, man today is sinful, depraved and at war with his fellow man. He is also mentally and physically sick, crowding hospitals and mental institutions and hastening to his grave after his proverbial threescore years and ten. Can it be that because of this sorry state of affairs upon the earth God changed his mind as to earth's destiny and decreed that it will be destroyed, by some natural phenomena, by man's hands or by some miraculous act on his part?

That is what many orthodox religions teach and that is why some scientists state that all religions teach a flaming end for this planet. However, such individuals overlook the many plain statements of the Scriptures showing that the earth will endure forever, to time indefinite. Thus we are told that "one generation passeth away, and another generation cometh: but the earth abideth for ever." "And he built his sanctuary like high palaces, like the earth which he hath established for ever." —Ecclesiastes 1:4; Psalm 78:69.

In further support thereof note that God's Word promises a Kingdom rule by God's Son for this earth that will never end: "Of the increase of his government and peace there shall be no end." Yes, the kingdom that God will set up shall never be destroyed but "it shall stand for ever." —Isaiah 9:7; Daniel 2:44.

Perhaps some reader now asks, What about the expression "the end of the

world," found so often in the Scriptures, and such prophecies as speak of the earth and its elements being burned up? How can these seemingly conflicting texts be harmonized? In view of the plain Scriptural statements and powerful reasons arguing for the enduring quality of this earth we must conclude that such references do not apply to the literal earth. And this fact becomes apparent as we examine such references and especially the original Greek words used.—Matthew 24:3; 2 Peter 3:7, 10.

Thus 2 Peter 3:7 tells not only of the earth's being burned up but also of the heavens' being consumed. Since the Bible tells us that God's throne is in the heavens, we know that those heavens certainly will not pass away and so the reference must be to a symbolic or figurative heavens. And if the heavens are figurative we must conclude that the earth referred to also is a figurative, not a literal one.

A case in point is Peter's words in the context telling of the world of Noah's day perishing. What did end back there was truly a world, an *aion* or "system of things," a *kosmos* or orderly arrangement or organization upon the earth, but not the literal earth, the planet itself. In fact, frequently we find the term "earth" used in a figurative sense, as when we read: "Let all the earth fear the LORD." Certainly the literal earth or planet cannot fear Jehovah, but the people upon it can and must if they would gain life.—Psalm 33:8; 2 Peter 3:6,7.

God's Destiny for This Earth Yet to Be Realized

The Scriptures show that the Creator, Jehovah, is almighty and all-wise. Therefore none can successfully interfere with his purposes. He can always be relied upon, for, as he says of himself, "I, Jehovah, change not." And says he regarding his purposes: "I have spoken, I will also bring it to pass; I have purposed, I will also do it."—Malachi 3:6; Isaiah 46:11, *Am. Stan. Ver.*

It will yet take a thousand years to realize earth's glorious destiny. Of course, first of all God will rid the earth of all who would corrupt or destroy it. This he will do at the 'battle of Armageddon.' In it all wicked humans will be destroyed and Satan and his demons cast into an abyss of deathlike inactivity.—Revelation 16:14, 16; 20:1-3.

Those who love God and righteousness may be spared to pass through a cleansing cataclysm onto a cleansed earth. These survivors with their offspring will subdue this earth, transforming it into a glorious paradise. Then those still in the memorial tombs will hear the voice of the Son of God and come forth to a resurrection of judgment.—John 5:28, 29, *New World Trans.*

That Kingdom rule will gradually restore obedient ones of mankind to mental, moral and physical perfection. Concerning that time we read that God "will wipe out every tear from their eyes, and death will be no more, neither will mourning nor outcry nor pain be any more."—Revelation 21:4, *New World Trans.*

The United States Fertile Soil for Heathen Missionaries

¶ Dr. Tracey Jones, Jr., a former missionary to China and Malaya, told a National Conference of Missions of the women's division of Christian service that Asia-born religions look upon the United States as fertile ground for their missionary efforts. He added that they are gaining converts and building temples in the United States.

GOINGS ON in APEDOM

Gibbon Turns Scientist

¶ Zoologist Ivan Sanderson recently reported that he took a gibbon *with him all over* Malaya. The gibbon ate at a table, made its own bed and even turned bug collector. The ape found bugs with uncanny ability. In fact, Sanderson gives the ape full credit for "the systematic collection of several thousand species of insects." All these insects "would never have been found," he says, "by any human collector."

Dinner with a Gorilla Family

¶ The New York *Daily News* of April 2, 1957, reported: "Rosalie Osborne, 22, said today she believes she may be the only girl in the world who has lunched with a family of mountain gorillas. On a 4-month safari in the Uganda-Belgian Congo, Miss Osborne found a gorilla family lunching on bamboo shoots at the edge of a forest clearing. Sitting down, she opened her pack and began her own lunch. . . . The only notice the gorillas took was to post a sentry."

Marauding Monkey Vindicated

¶ In New York a little rhesus monkey escaped from a pet shop and was at large for six weeks. *Roaming about in lower Manhattan, the mon*key raided fruit stores. What did the shoplifting simian do with its rich booty of bananas, avocados and eggplants? A man who lived in a penthouse apartment opposite the pet shop from which the monkey escaped said he saw the monkey handing fruit through the wire mesh to some fifty female monkeys caged in a shed on the pet shop roof! When police asked fruit dealers about the marauding monkey one proprietor of a large fruit store said: "We're not complaining. He doesn't do any damage. People are much worse at stealing than he is; at least he's en*tertaining.*"

Chimpanzee Dabbles at Modern Art

¶ The Baltimore Museum of Art recently purchased an abstract painting for $1,000. The Baltimore *News Post* then printed a picture of it alongside a painting by a six-year-old schoolgirl. It was a kind of joke on abstract impressionist art; the public had the none-too-easy task of guessing which was the $1,000 creation. When the director of the Baltimore Zoo learned of this he decided to heighten the fun. He ventured to say that Betsy, a seven-year-old chimpanzee at the zoo, could do a better job than either of the published paintings. Ever since 1953, he said, Betsy had given up normal simian diversions and had taken up painting. When the newspaper published the three paintings Betsy's fame grew. People thronged to see her at work in her studio at the Baltimore Zoo. There they watched Betsy dabble at painting in her unique manner: she uses fingers, hands, elbows, feet, tongue and anything else that may add to the fullness of her artistic vision. The zoo director said that an art museum official called the ape's abstract paintings good enough for gallery display. About 500 people turned out to view Betsy's first show. Seventeen of the chimpanzee works of art quickly sold for prices as high as $50. Soon after the simian paintings started to sell, a group of human artists vigorously protested the public display. Could it be, thought the zoo director, that the human artists were afraid that Betsy was making a monkey out of them?

An Up-and-Coming Businessman

A young New Yorker had this sign printed on his shoeshine box: "One shoe shined free."

Witchcraft Murder Among Africans

"Awake!" correspondents in Nyasaland and Northern Rhodesia

FOR long years Africa has been termed the "Dark Continent." For the extent to which this name is still fitting the blame must primarily rest upon demonism, occultism or native spiritualism. Yes, in Africa witchcraft and sorcery still are prevalent, in spite of all the efforts of modern civilization to combat it. Just how deep some Africans are steeped in demonism can be seen from two reports recently received from *Awake!* correspondents in Nyasaland and in Northern Rhodesia.

In Nyasaland fear of the power of witches is recognized as being so real that there recently an African, Jackson Frank, was exonerated by the high court at Port Herald for killing a witch. The facts, in brief, are these: Jackson, upon hearing of the death of his brother, had returned to his native village. His cousin, a witch, who had been their guardian, refused to tell him what caused the death of his brother and also refused to brew beer in behalf of the dead brother, as is the local custom.

Concerned about the repose of his brother's spirit, Jackson began to brew the beer himself. His cousin, noting this, accused him of impertinence and told him: "It is this impertinence that is finishing you one by one." She also threatened: "You will not see today's sun." Jackson left her, but, after pondering over the meaning of her words for about an hour, he returned and shot her in the stomach with an arrow and then hit her over the head with a hoe. She died from these injuries. The high court acquitted Jackson. It ruled that he had acted in self-defense, since he fully believed that the witch had caused the death of his brother, as she had claimed, and that therefore it was a case of his killing her before she killed him also. —Nyasaland *Times*, December 28, 1956.

Kalilosi Guns and Dancing Dolls

The witchcraft trials held at Mongu, the capital of Barotseland, the British Protectorate near the source of the Zambesi River in South Central Africa, had an entirely different outcome. These trials have attracted the interest not only of the people of Barotseland but also of the entire population of Central Africa.

It all began when an African, believing that his mother-in-law, who had the reputation of being a witch, had caused the death of his five children, hired a sorcerer to kill her. The sorcerer gave the man a primitive weapon known as a "kalilosi" gun, which at sunrise he was to shoot at the sun. This, he was assured, would kill the witch. He followed these instructions but afterward was surprised to discover that the sorcerer had shot his mother-in-law with a regular shotgun. As a result,

both men were arrested and charged with murder.

This trial touched off an investigation that uncovered eleven similar murders. By the middle of January the court was faced with hearing some hundred cases of witchcraft. In each instance it appeared to be a case of wanting to exterminate a witch by resorting to witchcraft!

Incidentally, the law recognizes a difference between witchcraft and sorcery, a difference, however, which seems more theoretical than factual: "Witchcraft in the specialized sense is inherent, uncontrollable power to work evil mainly through relatives. Sorcery is acquired power to work evil by manipulating ordinary substances [such as the "kalilosi" gun] so that they are activated by new forces."

According to a Criminal Investigations Department officer, anyone in African Society who killed by unnatural and secret means was considered a witch doctor, and Africans believe that witch doctors turn themselves into animals to do their deeds. He said Africans firmly believed a "familiar" had to live on humans. Once an African has such a "familiar" or spirit accomplice, that person must go on allowing his "familiar" to kill people in order that he himself will not be killed. What a demonic delusion!

As to the equipment of a witch doctor a reporter for the *Northern News* states: "Besides the 'kalilosi' guns, the collection of trade tools of the African witch doctor are human skulls filled with a greyish mess . . . , the partial skeleton of an African baby, a jar of human fat, weird little 'dancing dolls,' diviners' bowls and rattles containing human bones, feather headdresses and animal skin costumes, and animals' tails with which the owners claimed to direct the lightning."

It is said that not many Europeans have seen these weird "dancing dolls," little statues, obscenely fashioned and ornamented with feathers. The true witch doctor is said to be able to make these dolls dance, and he uses these to cast spells upon his enemies. Even the African messengers for the government, who did much of the investigation in connection with the witch trials, were said to fear the dancing dolls found in the collection of witchcraft items.

Each case of witchcraft was tried according to the provincial law. The murder charges were tried in the capital city of Mongu. From January 14 to early February the place of trial was surrounded by a crowd of a thousand Africans deeply concerned about the outcome. In the more than one hundred cases tried sentences varied from the fine of a few English pounds to six years' imprisonment, even as prescribed under the Witchcraft Ordinance. Five Africans were sentenced to death because of their part in witchcraft murders.

The practice of witchcraft, however, is so widespread that it is impossible to enforce the law fully against it. According to "Witchcraft and British Colonial Law," an article written by one G. St. Orde Browne, "punitive action must obviously be confined to those cases which for some reason attract attention; any attempt to stamp out the whole practice by means of police measures would involve a task of immense difficulty and doubtful advisability. The various laws thus reflect the aspects of witchcraft which have given most trouble in the country; . . . murder and malicious injury are the prominent features."

Some Getting Free

It is of interest to note that one group of Africans is trying to free the people from the fear of witchcraft in Barotseland. This group is reported to be a semi-religious one and calls itself the Society

of Twelve. It has built temples in discreet places to which it invites witch doctors there to turn over the tools of their practice and become "cleansed." They have succeeded in collecting a considerable amount of witchcraft paraphernalia.

It appears that the Africans so readily submit to witchcraft because of their ignorance of the causes of sickness and death. To them these are mysteries and so they attribute them to unseen powers working through someone. The man who paid the sorcerer to kill his witch mother-in-law felt no remorse. She deserved to die —had she not killed his five children? In common with others he believed that she had used the spirits of dead persons to bewitch the living. Believing that one witch brought upon him trouble, sickness and death, he hires another witch to destroy the offending witch!

The influence of witchcraft continues to be felt by the majority of Africans, and that in spite of the fact that many of them profess to be Christians. The sects of Christendom have not helped these to leave behind their charms, rituals, customs and beliefs in witchcraft. Many things affect their daily lives and they live in constant dread of an evil spell being put upon them. The fact that the missionaries teach them that they have a soul that lives on after death no doubt plays a major role in their holding on to their fear of departed spirits.

The 1,500 African witnesses of Jehovah in Barotseland have no fear of spells or witches. They know for a certainty that "the living know that they shall die: but the dead know not any thing"; and that "there is no work, nor device, nor knowledge, nor wisdom, in the grave."—Ecclesiastes 9:5, 10.

They also know that "the name of Jehovah is a strong tower; the righteous runneth into it, and is safe." So they fear neither man nor demon. And knowing that Jehovah tolerates no rivalry they do not try to mix demonism with their Scriptural form of worship but give Jehovah exclusive devotion. They touch no unclean thing, but keep themselves separate from the world.—Proverbs 18:10, *Am. Stan. Ver.*

Thus Jehovah's witnesses in all parts of the world engage in the same pure worship and have a clean New World society to which they can wholeheartedly invite all lovers of righteousness, looking forward to the time when "the earth shall be full of the knowledge of Jehovah, as the waters cover the sea."—Isaiah 11:9, *Am. Stan. Ver.*

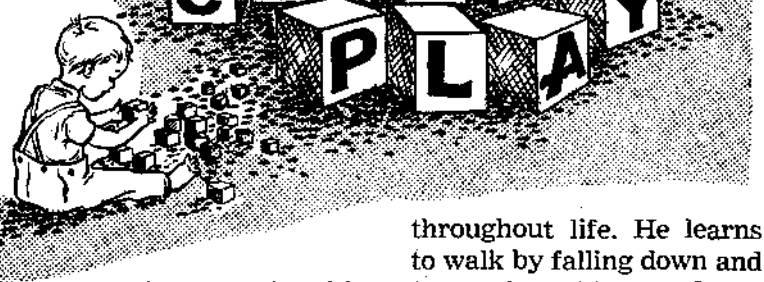
WHAT DO THEY READ?

¶ When, some while ago, a Canadian newspaper wanted to see whether anyone was reading stories on the Korean war, it ran the same dispatch on the front page three days in a row. Not a single reader phoned to check the "error." But the editors report that when a comic strip or feature column is dropped or repeated the switchboard is deluged with calls from irate readers.

Bull Cures Rheumatism

¶ Former Mayor Frank Martin of Gainesville, Georgia, says he had a bad case of rheumatism until recently. His cure took place at a cattle auction. A Brahma bull broke loose and headed straight for the former mayor. The next thing Martin knew was that he had scaled some seemingly insurmountable barriers and was hanging from a rafter. In Martin's own words: "I haven't been troubled with rheumatism since." The cure: one runaway bull.

Benefits From CHILD PLAY



WHY children love to play has been a topic of intense interest to men of all ages. Parents generally believe child play to be a waste of time, an outlet for surplus energy. Educators have looked upon play as a shock absorber before the real living begins, "an interlude between periods of real accomplishment." Others have viewed play as "an unconscious preparation for adult life."

But not until recent years have psychologists and educators come to appreciate how much is related to play. They have come to realize that play activities not only lay a strong physical foundation for the child but also contribute greatly to the many aspects of personality development. "If we really understood what play is," said an educator, "we would be stirred by the scope of its educational possibilities." Play, instead of being a waste of time, is time well spent, because it is a valuable part of growing up. It is an important process of life itself.

Children are born imitators. They usually duplicate or interpret what they see happening around them. In their play they create with what they have at hand. And to them their world is just as real as ours. Montaigne said that games to children are not play to them; they must be judged as their serious actions.

Free play is a vital part of the child's educational process. By the trial-and-error method the little one gathers in knowledge and he continues to learn in this way throughout life. He learns to walk by falling down and picking himself up; that things red hot should not be touched; that it takes much skill to be able to run up and down stairs. Nevertheless, growing up is fun. It is all play for children. But it is the natural way for them to develop a pleasing personality and the ability to adjust satisfactorily to the world in which they live.

Playing helps the child to gain mastery over his own body, to do things calling for muscular and motor co-ordination, to feel at ease in his surroundings and to secure enjoyment from healthful outdoor exercise.

Play is a child's way of learning and expressing himself. It has been said that "the time when the child has no masters is the time when he learns the most and the quickest." A teacher commented on children's ability to learn in early years. She said: "When we compare the amount of knowledge acquired before a child is six years old with that learnt in after years, we are astonished at his precocity." During most of his impressionable years his tutor is mainly play.

A child's play life is entirely independent of racial, religious and national prejudices. In fact, when at play children are not aware of nor do they pay any attention to sex. If they do it is only because adults have overemphasized the subject. Over-

accenting sex has caused some children to become sex-conscious. A reported case of this is related by a psychologist. A father asked his son, who had just come home from his first day in school, how the first day had gone. The boy said: "School was all right—only they ask too many questions. First they asked me where you were born, and I told them. Then they asked me where mother was born, and I told them. But when they asked me where I was born, I had to tell a lie. I wasn't going to tell them I was born in a woman's hospital and have them think I was a sissy, so I told them I was born in Yankee Stadium." However, to an average child sex distinctions have no meaning. Children would never be conscious of sex if it were not that adults harp on it so much.

Play—a Quality Builder

Right kind of play builds consideration for others, generosity and ability to cooperate in mutual undertakings. Children should therefore be taught to play alone as well as with others. The "this is mine" attitude soon disappears when children are made to share things in common.

Very early in life, perhaps in the first year of play, the child learns that it must give and take, a lesson retained throughout the rest of its life. These lessons come to a child in his simplest play contacts with other children if he practices being fair and honest in his dealings with his playmates. Parents should remember that from the very beginning they must insist upon the child's observance of high and decent principles of living, or else the child will turn into a "terror."

Wholesome playing helps the child to relax and to enjoy life. His interest in a project is real, because play is real to him. The child's interest and enthusiasm tend to increase his enjoyment even in the things that he himself calls work. But play should never be work. Play should serve as an early introduction to rhythm, to the arts and the handicrafts. Thus from very early years of a child's life a foundation on which a rich cultural life may grow can have its beginning. Parents who want their children to be masters, as adults, of recreations that involve a high degree of skill should therefore have them begin early to learn those activities.

A Player, Not a Spectator

Some mothers complain about their children being fidgety, irritable and distractible. A little thoughtful guidance can remedy this. Restless children are generally those with active personalities. Critics attribute their restlessness to the fact that the world around them is a world full of constant, brief stimulations, where radio and television programs are changed every ten or fifteen minutes, where motion pictures and automobiles accustom them to constantly and rapidly shifting scenes, where all the life about them is conducive to distractibility and tension.

In this whirlpool of emotion children indulge in or are confined to spectator-play and other forms of passive recreation. The excitement is provided while they remain a passive spectator. Since the child is

merely a spectator and not a participant he soon wearies of these games. The child must be active. If parents select play materials that stimulate the child to self-activity rather than make him a passive onlooker, he will rid himself of his fidgetiness. If this is not done, it may be that in later years the child will want to continue as a spectator and not a worker. And, the world knows, there are far too many young people with that temperament right now.

A restless environment does not tend to produce rich, dynamic personalities, nor does it develop creative abilities that find expression in socially constructive behavior. Nor does it make for training that produces healthy boys and girls who enrich the community life and culture of which they form a part.

Acquiring Knowledge

The natural play of children gives rise to many problems, and every problem situation affords opportunity for mental development. The whole world of beauty and information is new to an eager, exploring young mind. And the first explorations are the child's first lessons. Experts assert that children learn what they choose to learn and that they prefer to go their own way in acquiring this knowledge. To use a figure of speech, they love to open a can with their own knife, even though they damage their little fingers by the process.

Play stimulates the mind. It can be used to teach the child good habits of orderliness, cleanliness, co-operation and respect for the property and feelings of others. Children soon learn that their playroom must be tidy at the end of the day, that toys should not be strewn throughout the house. They also come to recognize which toys belong to each member of the family.

Play teaches the child self-control. It develops his ability to face difficulties and problems and master them. Play also builds up his power of concentration as well as his creative powers, thus enabling the child to feel a measure of confidence that he can cope with life's demands. Without these feelings of inner harmony, happiness cannot be attained, nor can a genuine satisfaction be derived from living.

Self-control may be learned when he plays with a picture puzzle or when block-building, playthings that cannot be successfully manipulated by impulsive uncontrolled movements. These toys in their silent way offer incentives to quiet self-control. A child learns self-control when he has to wait his turn for a toy. Ability to concentrate is an asset to any individual, and a child can learn this by specially selected toys, toys that demand a measure of skill and patience. Well-chosen toys may give surprise and pleasure to their little owners, or they may inspire love and devotion, or they may stimulate to activity or originality. So a proper selection of toys is important to the child's upbuilding.

Animal Friends

The values of animal friends to children are so many that it is difficult to think of them all. Perhaps the most important is the joy of the child as he plays with his friends of the animal kingdom. Playing with them teaches the child respect for life. The child gains an understanding of reproduction, as he sees his pets bearing offspring. This teaches him an appreciation for parenthood and the cleanness of the sex instinct.

When children play with animals they automatically develop a kindness about them. Even the roughest little boy in the neighborhood is known to become kind as he is trained to handle and to be responsible for the care of animal friends.

Children also learn to control themselves and to become more quiet, not from discipline enforced by a teacher or parent,

but because they want to get closer to their pets, and because they must be quiet to see what the animals do. Children learn to be clean just by watching animals keep themselves and their young clean. They learn proper housing, ventilation, the need for clean food and sanitation.

So it is true, when we really understand what play is we are stirred by the scope of its educational possibilities. It is no doubt God's delightful way of having children gradually and happily awaken to the realities of life.

The Public Mind

"Where's That Guy?"

Writing in *Harper's* magazine, Oliver Jensen says in "The Persuasive Roger Baldwin": "One day in 1921, Baldwin sent Dr. Holmes and Norman Thomas to test an anti-Socialist ordinance in Mount Vernon, New York. They took a stand on a street corner, together with several others, and Dr. Holmes in his fine minister's voice began to read aloud the Declaration of Independence. He had got only to the truths the signers felt were so self-evident, including 'the right of the people to alter or abolish' their government, when the group was arrested. 'I didn't say that,' protested Dr. Holmes as he was led away. 'Thomas Jefferson said it.' 'Where's that guy?' demanded the policeman. 'We'll get him too.'"

Advanced Education

In its issue of December, 1954, *Scientific American* told about the results of a quiz given to fifteen candidates for doctorate degrees. The quiz, prepared by Harry J. Fuller, a professor at the University of Illinois, consisted of ten names, which the graduate students were to identify. Of the fifteen candidates, only ten could identify the Koran; only seven knew who Plato was; only six could describe the Renaissance, only five the Reformation, only two the Magna Carta and only one the Medici family. One student who had graduated from a large state university scored a zero, failing to give any acceptable answers. "Perhaps," said Professor Fuller, "we are overtraining both undergraduates and graduate students to the detriment of their education."

Not Well Informed

In 1949 the editor of the New York *Times* conducted a survey and found out something surprising: only one out of every four persons could be considered reasonably well informed, and even then they had large areas of ignorance. In 1955 Lester Markel, Sunday editor of the New York *Times*, told the Women's City Club of the many "disturbing reports" about the lack of knowledge among large numbers of people. "For example," he declared, "it is said that three out of ten voters are unaware of almost every major program in foreign affairs; that only twenty out of every hundred voters can be considered reasonably well-informed. And I suspect that the figures on knowledge about municipal affairs must be even more disheartening." —New York *Times*, October 21, 1955.

"Hopelessly Illiterate"

Many impartial observers have come to the conclusion that American college students have studied almost everything but the Bible. Not too long ago a college professor admitted this. In an address before his colleagues Dr. A. C. Howell of the University of North Carolina said: "The conclusion is surely inescapable that if the average Joe College or his sister wants to study the Bible, he has the opportunity. But, when we look at his crowded curriculum of required courses, majors, minors, languages, mathematics, sciences, social science and English composition, we find that Joe College has precious little of his time left to devote to such purely humanistic electives as the Bible." In their knowledge of the Bible, concludes Dr. Howell, American college students are "hopelessly illiterate." —Richmond *News-Leader*, November 17, 1951.

UNDERGROUND GIANT ROCKS MEXICO

By "Awake!" correspondent in Mexico

ONE of nature's underground giants, an earthquake, rocked Mexico's 2,000 miles, from Guatemala to the United States, on July 28 at 2:40 a.m. After a visit of but one hundred seconds this underground giant had left behind seventy-nine dead, hundreds injured, crumpled buildings and millions of dollars in damage.

¶ As one of Mexico City's four and a half million residents described it: "We were first awakened in our fourth-story room by the rocking of the house. The clattering venetian blinds were swinging far abreast of the windows and then crashing back against the walls. The whole building seemed to be swaying more than a foot and I began to wonder if it would ever stop! What should we do? Get under the bed? Or under a crossbeam in the center of the house?"

¶ This certainly was no ordinary tremor. At daybreak we learned that it had been one of the mightiest earthquakes in our history and that it had registered ten degrees in its center and seven in Mexico City. Later estimates told that this underground giant had unloosed 10,000 times more energy than the recent March 22 earthquake of San Francisco.

¶ Repeatedly headlined in the press was the crashing to the ground of Mexico's gilded angel of independence from its 155-foot monumental perch. Office buildings, theaters and apartment buildings here and there had also toppled over, while others appeared as though they would do so with the slightest vibration. Twenty-three movie houses were closed as being unsafe; three of them will have to be demolished entirely.

¶ The major calamity occurred in a swanky new five-story apartment house. It collapsed like an accordion, leaving 33 dead in its rubble. After 23 hours in this tomb one woman was rescued, but cried for death upon learning that her husband and the babe she still held in her arms were dead.

¶ Reports from other cities in the 154,000 square miles in the quake belt indicate that Mexico's capital city was the hardest hit. The official number of casualties (at the time of this writing) stands now at 79 with 64 dead in Mexico City alone, where there also were 657 that required medical attention. These figures, however, are still incomplete as picks, shovels and bulldozers continue to dig into the debris.

¶ You wonder why Mexico City was not completely destroyed in view of the severity of this quake? Well, first of all because the city is built over an ancient lake that now has formed underground rivers and swamps. These act as a cushion between deep underground disturbances and the surface. Without this cushion the city doubtless would have been leveled. And secondly, because the earthquake occurred at dawn's earliest hour, when people were still at home, asleep.

¶ The national observatory reported 67 more tremors following the earthquake. Although Mexico has a number of tremors each year, another of such magnitude is not expected to come soon. It takes time, it is said, for the earth's pressure to build up the amount of energy expended by such a quake.

¶ As a result of this quake there is a general cry for a well-supervised reconstruction program of modern buildings patterned after the hydraulic foundation design of those in Tokyo, Japan. Mexico City's Latin American Building was constructed in this way and it floated unharmed through the quake like a giant steel ship.

¶ The New York *Herald Tribune*, July 29, 1957, editorialized: "Earthquakes are probably the most frightening manifestation of nature's violence." With all others, terra firma always stands as a refuge. But, as reporter Bert Quint of Mexico City put it, "It is most surprising to feel that the ground that is always firm shakes under your feet like jelly."

¶ Now, four days after the shock, Mexico's millions have returned to normalcy, although it will be many moons before they will stop talking about the time an underground giant so thoroughly rocked Mexico.

¶ In events such as this one Jehovah's witnesses see fulfillment of Jesus' prophecy that "there will be great earthquakes . . . in one place after another." Indeed, in recent years these have been more frequent than ever before, furnishing part of "the sign" that we are nearing the end of this old wicked system of things and the beginning of a new world of righteousness.—Luke 21:11, *New World Trans.*

WHAT IS THE Bahá'í CAUSE?

A GLEAMING nine-sided temple in Wilmette, Illinois, is the pride of a people who call themselves Bahá'ís. But why a nine-sided temple with nine pylons or towers, nine arches and a surrounding park with nine sides, nine avenues and nine gateways?

The number nine is sacred among the Bahá'ís. It represents the nine major religions of the world. The Bahá'ís preach oneness of all religion, believing that all the great religions are of divine origin and are but "facets of one truth." The merging of all religions into one is symbolized in their temple by the "merging of circle into circle, and circle within circle," as well as by the respective symbols of the different religions.

This unusual faith has twelve basic principles upon which it lays great stress. They are: "The oneness of mankind. Independent investigation of truth. The foundation of all religions is one. Religion must be the cause of unity. Religion must be in accord with science and reason. Equality between men and women. Prejudice of all kinds must be forgotten. Universal peace. Universal education. Spiritual solution of the economic problem. Universal language. An international tribunal."

To people who are disturbed over the world's political, religious and racial discord these principles are desirable, as some of them are decidedly needed by the world. By using them as the attraction the Bahá'í Cause has succeeded in drawing people from many nations into its movement.

The Bahá'í Cause is not an American movement but rather Persian, with roots in the Islamic faith. It had its beginning with the Bábís, who were followers of Mirzá 'Ali Muhammed. In 1844 he proclaimed himself the Báb, which means the Gate, and said that he was "the Primal Point from which have been generated all created things . . . the Countenance of God Whose splendor can never be obscured, the Light of God Whose radiance can never fade." The Bahá'ís consider him as one of many human manifestations of God.

They speak of the Báb as "The 'Qá'im' . . . promised to the Shí'ahs, the 'Mihdí . . . awaited by the Sunnís, the 'Return of John the Baptist' expected by the Christians, the 'Úshidar-Máh' referred to in the Zoroastrian scriptures, the 'Return of Elijah' anticipated by the Jews."

Two years after the Báb was executed by a Persian firing squad a mentally unbalanced follower tried to assassinate the Shah, Persia's ruler. This brought a wave of fierce persecution on the Bábí community. They were subjected to unspeakable

cruelties, which nearly disintegrated the movement. A new leader was badly needed.

He was found in Mirzá Husayn 'Ali, an ardent followers of the Báb. His ministry began in 1853. He decided that he was the new manifestation of God, and in 1863 he declared himself as such in the Garden of Ridván on the outskirts of Baghdad. He was one of twenty-five Bábis who claimed to be the "Chosen of God," the "Promised One of all the prophets," the one the Báb said would come. He was known to the Bábis as Bahá'u'lláh (pronounced Baha-O-llah). The name means "Glory of God." He abrogated or canceled the law identified with the Báb of 1844 and began a new dispensation. The Bábis accepted his claims and gave him the same devotion they had given the Báb.

A Man of Many Titles

As is so often the case with self-proclaimed manifestations of God, Bahá'u'lláh was not a bit backward in speaking of himself in superlative terms. It was considered proper that he should use such titles as: the "Lord of Lords," the "Most Great Name," the "Ancient Beauty," the "Pen of the Most High," the "Hidden Name," the "Most Great Light," the "All-Highest Horizon," the "Most Great Ocean," and so on. What a contrast this is to Christ, who did not exalt himself with high-sounding titles or lead people in the path of creature worship!

The followers of the Bahá'i Cause firmly believe that Bahá'u'lláh was the incarnation of Israel's Lord of Hosts, the Christians' returned Christ, Hinduism's tenth avatár or reincarnation of Krishna, Buddhism's fifth Buddha and Zoroastrianism's Sháh-Bahrám.

Of all the conglomerate titles given to Bahá'u'lláh it is interesting that it should be claimed that Jesus referred to him as the "Prince of this World." When Jesus said, at John 14:30, that "the prince of this world cometh, and hath nothing in me" he was speaking about the prince of darkness, Satan, the archdeceiver. Regarding him Jesus said, at John 12:31: "Now is the judgment of this world: now shall the prince of this world be cast out."

It is doubtful that this fact will disturb the Bahá'ís, as they do not believe in the existence of evil or in wicked spirit forces. In their opinion a man is bad merely because the higher side of his nature is undeveloped, which means evil is but a "lesser degree of good—the undeveloped state."

This view lends itself admirably to the wicked designs of the one who the Bible says, at Revelation 12:9 (*New World Trans.*), is "misleading the entire inhabited earth." The French poet Baudelaire truly said: "The neatest trick of the devil is to convince us that he does not exist." Such men fall easy prey to the Devil's machinations. They gullibly swallow vain philosophies of men and the claims of self-appointed prophets. They would do well to open their eyes and heed Christ's warning that many false prophets and false Christs would arise and deceive many.

Like other agnostics the Bahá'ís consider God to be undefinable and beyond comprehension. They do not believe he can be considered as an answering, living intelligence as is revealed in the Bible. To them he is vague and intangible and can be worshiped only through his "Manifestation." They deny, however, that they worship the human personality of Bahá'u'lláh. According to J. E. Esslemont, a Bahá'i authority, it is "the Glory of God manifest through that personality" that they worship and concentrate on in prayer.

All Religions One

The Bahá'ís believe their cause is giving to mankind new moral standards and virtues that will eventually bring about "the

organic and spiritual unity of the whole body of nations." For this aim to be accomplished they urge people to take a broad and approving view of all religions. To them all the great religions are of divine origin and differ only in nonessentials. They are considered as merely different stages along the same path of truth, and their founders were all "bearers of authentic messages from God." But how could the true God be the author of contradicting messages? How could he have sponsored religions that lead men away from him and his clean, undefiled worship? In spite of what is claimed, differences in worship definitely exist in more than nonessentials.

The Bahá'í Cause makes the mistake of considering religion as more of a philosophy for living rather than as a system of worship. Instead of man's supreme obligation being the 'attaining of a good character or of promoting concord and harmony,' it is the giving of undefiled worship to his Creator. Divine truth does not flow through religions that direct man's worship to other gods and that exalt men.

Even though the Bahá'ís believe the founders of the various religions were infallible, they say the teaching of each was for the age in which it was given and was abrogated by the next leader. They think the "Revelation" of Bahá'u'lláh cancels all that went before it.

Why should a truth once given be canceled? Does truth change with the whims of mankind? Should not men of every age adjust themselves to the unchanging truths of God rather than expect those truths to change? Since God required undefiled worship in ancient times does He not require it today? Has He changed so that any manner of worship is approved by him just as long as human unity results? The Bahá'ís would like to think he has, but the Bible states the eternal truth that God changes not.—Malachi 3:6.

Fanaticism

Although fanaticism does not appear to have a place in the Bahá'í Cause today it did exist among its early members. Two examples might be mentioned. One was in connection with Siyyid Ismá'íl. Regarding him Shoghi Effendi, the present leader of the Bahá'í Cause, said: "Unable, at length, to contain the ocean of love that surged within his soul, he . . . betook himself, one day, to the banks of the river, on the road to Kázimayn, performed his ablutions, lay down on his back, with his face turned towards Baghdád, severed his throat with a razor, laid the razor upon his breast, and expired." Now that seems like a very strange way to express one's love.

Other followers of Bahá'u'lláh desired to show their love in the same way, but he restrained them. This was not because he disapproved of such action, however, for he spoke approvingly of what Ismá'íl did. He said: "No blood has, till now, been poured upon the earth as pure as the blood he shed." Did not Bahá'u'lláh think the Báb's blood was just as pure? And what about Christ's blood?

Another example that might be mentioned is that of Nabíl, who was closely associated with Bahá'u'lláh for many years. When Bahá'u'lláh died Nabíl promptly committed suicide by drowning himself in the sea. If Bahá'u'lláh had truly been a manifestation of God and a perfect mirror of divine truth, why would well-indoctrinated followers show such fanaticism?

Spiritism

As wicked spirit forces hoodwinked people in ancient times by causing them to believe that human souls can survive death of the body and can be contacted by the

living, so they have induced the Bahá'ís to believe the same lie. Bahá'u'lláh said that when the soul leaves the body it "will continue to progress until it attaineth the presence of God." This is a flat contradiction of what God revealed through the Hebrew prophet Ezekiel, who said that the soul dies. Bahá'u'lláh thus contradicts the Bible but agrees with the superstitious beliefs found world-wide in false religion.

When speaking about spiritistic communication the Bahá'í authority Esslemont said: "Those whose spiritual faculties are as yet undeveloped are unconscious of this vital connection, but as one's faculties develop, communication with those beyond the veil gradually becomes more conscious and definite."

Like disobedient King Saul the Bahá'ís who seek contact with what they believe to be souls of the dead are in actual fact communicating with wicked spirit forces impersonating the dead. Because they refuse to recognize the existence of such forces they come easy victims of spiritistic deception.—1 Chronicles 10:13, 14.

These forces have continually tried to blind man to his inherently sinful and imperfect condition and to the need of Christ's sin-atoning sacrifice. It is not surprising, therefore, to find that the Bahá'í Cause has succumbed to these efforts. It rejects original sin as something "intelligence cannot accept" and turns to a fable such as evolution.

Esslemont claims that sectarianism is impossible within the Bahá'í community, but yet the "impossible" has happened. Division does exist. Not all followers of Bahá'u'lláh see eye to eye and have continued to submit to the authority of the Bahá'í administrative bodies known as Spiritual Assemblies and to the oversight exercised from Haifa, Palestine, by Shoghi Effendi, who replaced Bahá'u'lláh's son Abdu'l-Bahá. As groups in other religions broke away from an organization to form different sects, so has a group of Bahá'ís broken away from the organization under Shogni Effendi to form one of their own. They operate under the leadership of The New History Foundation, which sponsors a youth movement called The Caravan of East and West.

Since the Bahá'ís cannot maintain unity within their own ranks, how can they expect to establish unity among the world's nations and religions?

The truth cannot be found by following every self-proclaimed prophet and inspired expression that comes along. God has given us a guide so that we shall know who is speaking truth and who is not. Consider what the guide says at 1 John 4:1 (*New World Trans.*): "Beloved ones, do not believe every inspired expression, but test the inspired expressions to see whether they originate with God, because many false prophets have gone forth into the world." Since the Bible is the means for making this test, it is small wonder, then, that those who do not speak for God push it aside and say their revelation abrogates it. The rule to follow is set down at Isaiah 8:20: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

Salesmanship at the Summit

Selling refrigerators to Eskimos has always been accepted as the supreme test of the art of salesmanship, but a new development in Canada may soon alter all that. For, according to an agency report from Ottawa, the Canadian Department of Northern Affairs is hoping to interest the Eskimo in the latest triumph of constructional engineering research—a plastic igloo.—*Manchester Guardian Weekly.*

The time, five minutes before nine p.m. The place, the gray presidential mansion in Guatemala City. It was almost time for the evening meal and the vigorous 43-year-old president of Guatemala, Colonel Carlos Castillo Armas, was chatting amiably with his wife to his right as they stepped from the bedroom out into the vestibule and then onto the checkered tile floor of the hallway. The vestibule light that was usually burning was dark. Casually the president looked up, figured the bulb had burned out and made a mental note that it would have to be replaced the next day. A guard to the left snapped to attention as the two passed, but that was natural, as natural as the small potted ornamental palm a few feet from the door that sometimes brushed the president's face as he passed on his way to the lighted dining room ahead.

The next instant was a historic one, for the hall suddenly reverberated with the thunderous explosion of a semiautomatic army rifle fired from close range. The president staggered and fell. Another shot crashed into his body. Stunned with horror, his wife watched him slump to the floor, then began screaming uncontrollably as she knelt beside him. So ended the life of Guatemala's president, Saturday, July 27, 1957, a president that had risen from the hot, sultry Pacific coast of Guatemala, had led an unsuccessful revolt in 1950, had dug a tunnel and escaped from the penitentiary where he was being held as a political prisoner, and in 1954 led an invasion from Honduras that ousted the Communist government of former president Jacobo Arbenz Guzman.

The assassin took a quick shot at a maid and seconds later at a colonel who rushed into the hall to see what was happening, then raced up a flight of stairs to the guardroom, where, with the last bullet in his clip of five, he committed suicide.

Who Did It?

But who had pulled the trigger that snuffed out the president's life? Who was behind it, and why? Perhaps the whole story will never be fully known, nor all the names. The assassin was 24-year-old Romeo Vásquez Sánchez, a firm believer in communism, but not a member of the former PGT (Communist) party of Guatemala. He had twice before been dismissed from government jobs, once from the national television station TGW-TV, and from the honor guard because of his communistic tendencies, and yet (despite a month of careful screening) on June 1, 1957, he became a member of the president's personal guard. He had received letters from Radio Moscow bearing Russian postmarks, the Communist magazines *Popular China* and *Soviet Union,* and had even complained that his mail from Communist countries had been "sabotaged." But despite that, on Saturday, July 27, 1957, he stood in the darkened hallway of the presi-

dential mansion with a loaded 7mm. rifle as a trusted member of the president's guard. How was this possible?

The government has offered the explanation that the presidential guard acts as a separate branch of the army and that "probably those that admitted the assassin to the Presidential Guard only checked to see if his name was among those who had been members of the PGT party, and had apparently not checked any further."

The unexpected death of Castillo Armas immediately set off a flurry of rumors. Many persons thought the assassination might be the result of a squabble among high military leaders or political figures in the government. This has been denied by everyone acquainted with the facts, and by the president's wife, Odilia, the only eyewitness to the shooting. At no time did the army make any move to impose any form of military government upon the country. The constitutional process was followed and the vice-president took over. The army has supported the constitution throughout the emergency and the minister of national defense, Colonel Juan Francisco Oliva, in a public statement categorically refused even to consider becoming president.

A conspiracy was later uncovered within the presidential guard that included the officers Julio César Anleu and Arnulfo Reyes, along with the guards Victor Manuel Pedroza, Arturo Galvez, Avelino Escobar, José Antonio Ordoñez, Natalio Guerra and José Alberto Ortiz. Of these, Victor Pedroza and Arturo Galvez were the most deeply involved. The plan was to take over the government during the supposed confusion that would follow the assassination of the president. Details made available August 9 indicated that Major Anleu would have been named president, with various high positions going to the others. It is noteworthy that there were no uprisings, no confusion, no disturbances and no revolution. The assassination seemed to be the work of a fanatic who was a spiritualist and strongly addicted to communism.

Immediately on being notified of the death of the president, the congress met in an emergency session and named Vicepresident Luis Arturo González López to act as provisional president until a new president could be elected, presumably within the legally stipulated time of four months. This being the case, there will no doubt be a fierce behind-the-scenes fight for control of the official MDN party, which is the largest in the country. It may even develop into a bitter conflict between conservatives, with clerical backing, and the liberals, who have as their purpose limiting any attempt of the clergy to dominate the political government.

Armas' Rise to Power

In 1944 a popular revolution in Guatemala overthrew the conservative dictatorship of Jorge Ubico. Following Ubico, Juan José Arévalo initiated many much-needed reforms, but unfortunately these reforms were used to turn the government toward communism. Several important leaders tried to stem the tide toward communism, such as Colonel Francisco Javier Arana, who was murdered in 1949, and Colonel Carlos Castillo Armas, who led an attack on the military base of La Aurora in 1950 and was mowed down along with seventeen others by guards who had been warned and were waiting for the attack. Castillo Armas survived, however, and was sent to the penitentiary as a political prisoner.

In the penitentiary with other political prisoners, he began to dig a tunnel through the floor and on June 11, 1951, reached a point outside the prison walls. When they broke surface they found twilight and

friends waiting to rush them to foreign legations, where they received political asylum.

From 1951 to 1954 the anticommunist forces within Guatemala were steadily being whittled down by arrests, imprisonments and executions until it became a physical impossibility to overthrow the entrenched government of Jacobo Arbenz Guzman without outside help. This help came from several countries, and in sufficient quantity to overthrow the Arbenz regime.

To make sure things got under way in the right direction, elections were held for an assembly to write a new constitution and Colonel Castillo Armas ran for president, the only candidate for that office—everyone could vote either yes or no. He won by a 99-percent majority. He walked a careful line between the conservative (clerical) element and the liberal or anticlerical element. He refused to recognize the validity of religious marriages without first having a civil ceremony, something that annoyed the clergy greatly, but at the same time many liberals considered him too favorable to the conservatives. This enables one to better understand the political situation in Guatemala.

Mentioned among some of the more possible candidates are the provisional president, Luis Arturo González López, whose being on the scene could hold an advantage in any struggle for the support of the MDN party, and the Guatemalan ambassador to the United States, Colonel José Luis Cruz Salazar, who might have the prestige and support of the military.

What effect will the death of Castillo Armas have on Guatemala's future? No one knows. Since the beginning of the government of Castillo Armas there has been unprecedented construction of roads, new buildings, new and modern schools, modernization of the army, opening the department of Petén to foreign and national petroleum exploration and putting into practice a conservative land-reform program. The government of Castillo Armas was a middle-of-the-road government that for the most part carefully avoided the dangerous extremes of either right or left. As in all governments, there was graft and some opportunists who gave lip service only for what they could get out of it.

One of the programs President Castillo Armas took special interest in and actively supported was his "New Life" program for the poor, offering them better living conditions, better hospitals and better education. But now Castillo Armas is dead and his "New Life" program remains for many people only an unrealized dream. Fortunately, however, not only for Guatemalans but for meek persons of the whole earth, world conditions and reliable predictions foretell that soon all righteously disposed people will not only enjoy a "new life" but will enjoy it in a new world far superior to even the best plans of humanitarian men. Why not put your hope in it?—2 Peter 3:13.

WHO'S A LIAR?

¶ Lie detectors are supposed to expose liars, not tell lies. A murder suspect submitted himself to a lie detector test. He told three different versions of the crime he was supposed to have committed. Each time the machine said he was telling the truth. State investigators became enraged. They ruled that they would no longer use the lie detector, because it "is a habitual liar."

THE WAY IT BEGAN

Birth of the Paper Clip

One day a Pennsylvania farmer was idly twisting a piece of baling wire. He put the twisted wire in his pocket. Later he reached into the pocket for several bills of sale and found that they were held together by the twisted wire. That day the paper clip was born! But the farmer did not capitalize on the idea. His son, however, remembered it years later while working as a bank clerk. Impressed by the clips, his employer began to manufacture them. Their name, though, still takes us back to the farmer who accidentally made one —Samuel G. Clip.

The Hot Dog Sandwich

The German city of Frankfort on the Main is believed to be the birthplace of the frankfurter. In 1871 a German immigrant introduced the frankfurter to Coney Island. Then in 1904, at the Louisiana Purchase Exposition in St. Louis, the hot dog sandwich was born. A concessionaire named Sigmund was doing a thriving business in roasted sausages. To aid his customers in keeping neat while they munched on succulent sausages he lent them white gloves. But the gloves were often stolen; not infrequently customers complained of the taste of the gloves. So the brother of the concessionaire, a baker, came to the rescue: He designed a bun to protect the fingers of the eaters. The hot dog was on its way to new heights of popularity.

A Productive Visit to a Museum

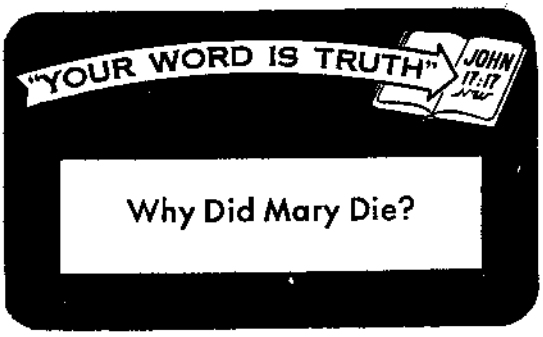
Hundreds of years ago the Polynesians of the South Pacific made a section of bamboo about a foot long with a knob at one end. They would fit the section with a wooden piston, then place some dry moss in a hole drilled in the end of the piston. When they struck the other end of the piston, air trapped in the section of bamboo was so greatly compressed that a very high temperature was produced and the dry moss was ignited. One of these Polynesian "fire pistons" was on display at a museum in Munich, Germany, one day when a mechanical engineer made a visit. The Polynesian invention intrigued him and soon gave Rudolf Diesel the idea for compression ignition, the principle of the diesel engine.

Nature Helps Us Again

Men often get inventive ideas from nature. Take, for example, the rosebush. In the 1870's Joseph Glidden one day stopped to admire the blossoms of a rosebush. He walked away a few steps; then he returned to look at the rosebush with new interest. This time he eyed the thorns. An idea formed in his mind, an idea that was to revolutionize America's cattle-raising industry, putting an end to innumerable disputes over livestock ownership. The rosebush had given its admirer the idea for his invention—barbed wire.

CHURCH DRIVES ARE REAPING MORE

More money is going to church drives. The United States figures for 1954, the last year available, show that 53 cents of every dollar given to philanthropy go to churches and church-sponsored enterprises and drives. The total given to religious charities that year, according to a United Press dispatch, was $2,850,000,000, out of a grand total of $5,401,000,000. This source points out that in 1952 churches and church-supported charities got only 47 cents out of the philanthropic dollar. In spite of the present era of high taxes, total American gifts to philanthropy have increased from $1,189,000,000 back in 1930 to the present $5,500,000,000 mark. It is quite obvious that the churches are not suffering for want of money, although to listen to them one might think so. However, the Bible does show them in a famished condition, not for the want of materialism, but as the prophet Amos so aptly stated: "Behold, the days come, saith the Lord Jehovah, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of Jehovah."—Amos 8:11, *Am. Stan. Ver.*



AT THE eighth annual convention of the Mariological Society of America held in Chicago, Illinois, a group of Roman Catholic theologians met together for the purpose of pondering a Catholic dilemma and mystery: "What caused the death of the Virgin Mary?"

Through the centuries it was generally accepted that Mary did die. *The Catholic Encyclopedia,* Volume XV, points out that belief in her death was so general that pilgrims revered places reputed to be her tomb in both Ephesus and Jerusalem. This authority states that the pontiff Benedict XIV wrote about the death and burial of Mary as taking place in Ephesus: "Benedict XIV (de fest. D. N. J. C., I, vii, 101) states that Mary followed St. John to Ephesus and died there." It also mentions other writers as placing Mary's last moments and her burial in or near Jerusalem. It says that "this tradition appears to rest on a more solid basis than the report that Our Lady died and was buried in or near Ephesus."

Why should Mary's death now become a matter of great concern to Catholic theologians? Because they want to know the cause of her death. If Mary were immaculately conceived, as the Catholic Church teaches and maintains, then she would have been free from Adamic sin, thus not subject to sin's wage, which is death: "For the wages sin pays is death." For the Catholic Church to teach otherwise would conflict with her doctrine of the immaculate conception of Mary. Catholic scholars are therefore faced with a dilemma: They must either accept what the Bible teaches on the subject and reject the immaculate conception dogma or abandon the Bible for the dogma.—Romans 6:23, *New World Trans.*

Since Catholic theologians cannot attribute Mary's death to inherited sin brought on mankind by Adam's fall without calling into question the immaculate conception doctrine, they appear more determined to hang on to this unfounded tradition than to accept what the infallible Word of God has to say. What Jesus said of the hypocritical scribes and Pharisees of his day can be said of the false religious leaders of today: "You have made the word of God invalid because of your tradition." Not wanting to accept the Bible's testimony, Catholic scholars go on investigating other explanations offered for Mary's death. So we find them "always learning and yet never able to come to an accurate knowledge of truth."—Matthew 15:6; 2 Timothy 3:7, *New World Trans.*

In recent years a group of Catholic theologians have argued that Mary did not die at all. They say, since she had committed no sin to deserve the penalty death, she did not die. *The Catholic Encyclopedia* states that Epiphanius doubted "the reality of Mary's death; but the universal belief of the Church does not agree with the private opinion of St. Epiphanius." Members of the Mariological Society of America and Marian scholars in other countries also are reported to reject this view.

Speaking of the cause of Mary's death, *The Catholic Encyclopedia* says: "Mary's death was not necessarily the effect of violence; it was undergone neither as an expiation or penalty, nor as the effect of disease from which, like her Divine Son, she was exempt. Since the Middle Ages the

view prevails that she died of love, her great desire to be united to her Son either dissolving the ties of body and soul, or prevailing on God to dissolve them. Her passing away is a sacrifice of love completing the dolorous sacrifice of her life. It is the death in the kiss of the Lord (*in osculo Domini*), of which the just die."

Others say that Mary accepted "death from God as an undeserved punishment but as part of her association in the redemptive work of Christ"; that "death, while penal, is also a natural condition from which God would not exempt Mary, and she, in obedience to His laws, would not seek such exemption; that in dying she provided an example to humanity to accept death as a natural consequence of life." —Chicago *Sun-Times*, January 4, 1957.

But none of these suggestions have the support of God's Word. They are strictly opinion. The Bible teaches that Adam was created immaculate and sinless or perfect by Jehovah God. Adam, however, committed willful sin in the garden of Eden before ever becoming a father of children. For that reason Mary was a descendant, not of the immaculate Adam, but of the sinner Adam; and she was born in sin as the daughter of the imperfect Jew, Heli, who begot her. To this effect God's Word says: "Just as through one man sin entered into the world and death through sin, and thus death spread to all men because they had all sinned—." Mary is not mentioned as an exception because she, like the rest of mankind, had inherited sin.—Romans 5:12, *New World Trans.*

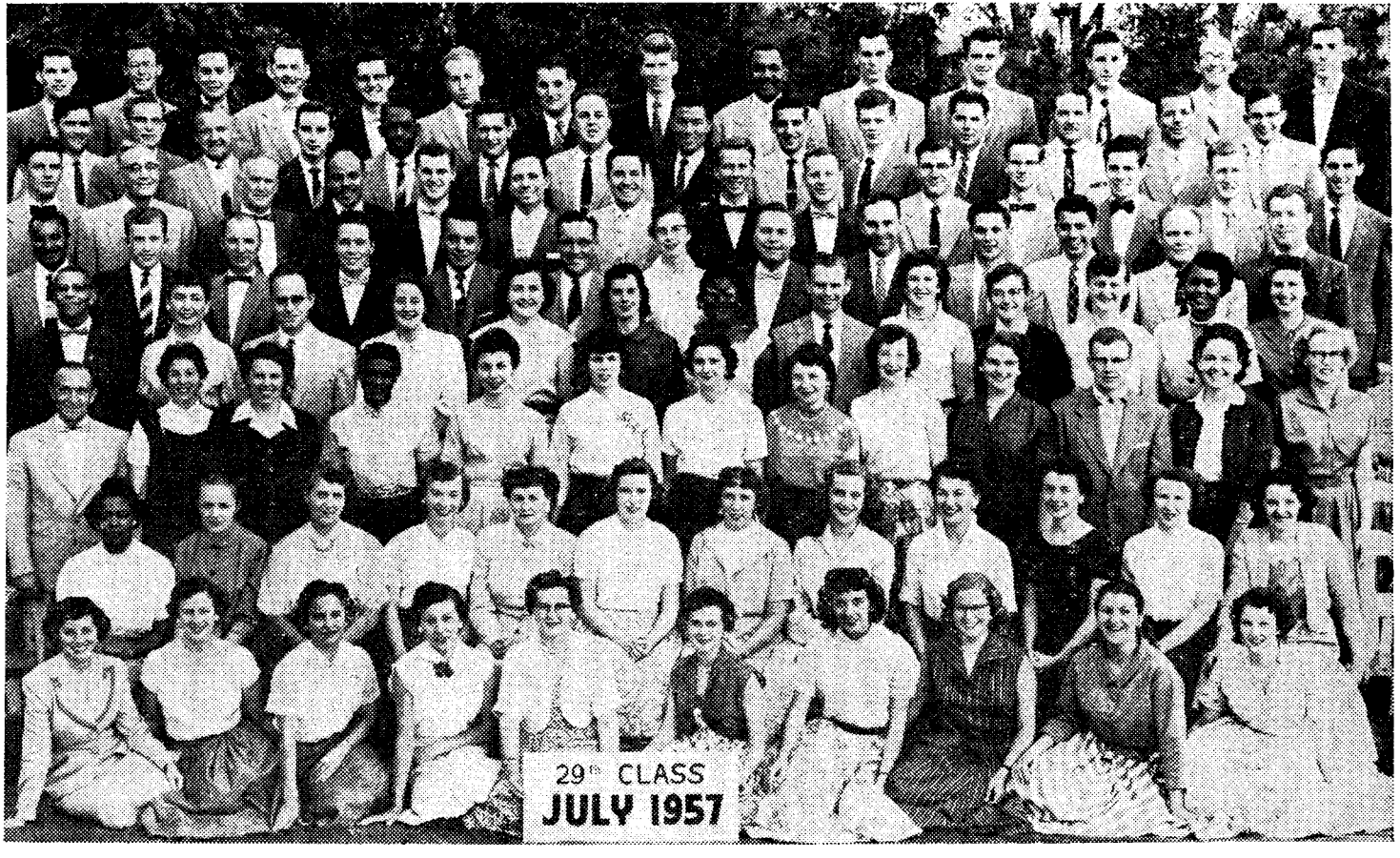
Mary was not a daughter of God by any begettal by Him as in the case of Jesus. There was no need for any immaculate conception of Mary in order for her firstborn son, Jesus, to be the Son of God. The fact that Jesus did not have a human father is reason for his perfect conception. —Luke 1:35.

The Catholic Church claims that Mary took her physical body to heaven with her. The apostle Paul disagrees. Paul states emphatically that neither Mary nor Jesus took the earthly body to heaven with them, because "flesh and blood cannot inherit God's kingdom." Instead of Jesus possessing a humiliated human body in the heavens, Paul speaks of the resurrected Christ as having a "glorious body," a spiritual one, that is the reflection of God's glory and "the exact representation of his very being."—1 Corinthians 15:50; Philippians 3:21; Hebrews 1:3, *New World Trans.*

Nowhere does the Bible say that "Mary accepted death from God as an undeserved punishment but as part of her association in the redemptive work of Christ." This is purely human fabrication. It has no basis in fact. The Bible firmly declares: "Jesus Christ the Nazarene, . . . there is no salvation in anyone else, for there is not another name under heaven that has been given among men by which we must get saved." —Acts 4:10-12, *New World Trans.*

What happened to Mary? When she died her body returned to the dust, and there she slept in death until God's due time to raise her with other faithful ones to life as a spirit creature in heaven.

Catholic theologians can go on speculating, but their speculations can only lead them to further mysteries and dilemmas. Why not let God have the say as to the truth on this subject by accepting the statement in his Word: " 'All men have deflected, all of them together have become worthless; there is not a one that does good, there is not so much as one.' For all have sinned and fall short of the glory of God." If we accept this truth of God's Word the dilemma is easily solved, the cause of Mary's death no longer remains a mystery and God is found true.—Romans 3:12, 23, *New World Trans.*



Twenty-ninth Graduating Class of the Watchtower Bible School of Gilead

Left to right: **Front row:** Belliore, J., Olson, S., Cole, M., Henry, B., Mathes, A., Hudson, L., Kesecker, J., Young, G., Czylwik, S., Oldham, B. **Second row:** Dones, M., Grencer, J., Hooper, M., Barnett, V., Willhite, V., McIntire, L., Slaughter, J., Zannet, H., Buettell, P., Nail, B., Scott, S., Taylor, V. **Third row:** Belliore, S., Barabas, A., Johnston, Z., Howard, E., Kelley, V., Leone, N., Rhoads, R., Hoffmann, A., Lange, M., Aliferis, M., Hudson, D., Hyams, K., Leverett, M. **Fourth row:** Brissett, H., Brandt, B., Henry, C., Laming, J., Lowe, M., Bowers D., Elliott, V., Trost, R., Clarke, E., Moske, N., Neilson, E., Manning, F., Zupnick, J. **Fifth row:** Elliott, G., Funk, E., Mathes, H., Strand, R., Grencer, A., Lowe, R., Brown, V., Olson, D., Pernul, P., Scott, P., Lategano, C., Stephens, R., Neilson, P. **Sixth row:** Bowers, F., Hooper, E., Willhite, L., Dones, D., Rhoads, F., Aliferis, G., Buettell, D., Stoddard, R., Zupnick, L., Brown, R., Clarke, A., Forbes, B., Lloyd, R., Zannet, M. **Seventh row:** Cole, J., Johnston, M., Barabas, R., Bohman, D., Howard, J., Kite, B., Pastor, A., Sugiura, I., Bolton, M., Farr, R., Kesecker, D., Slaughter, R., Tanner, C., Wheaton, R. **Last row:** Barnett, L., Hexum, W., Leone, L., Brandt, E., Dick, T., Kelley, R., Laming, D., Blaine, R., Manning, J., Nail, J., Sheldon, C., Taylor, J., Appenzeller, W., McIntire, K.

GILEAD GRADUATES ITS 29-TH CLASS

FOR the past fourteen years each midsummer has seen a graduation at the Watchtower Bible School of Gilead, situated at South Lansing, New York. On July 27 and 28 the twenty-ninth class had its graduation. For the first time, however, the president of the Society, Nathan H. Knorr, was not present to preside, a district assembly at Los Angeles requiring his attention. But ably representing him was Milton G. Henschel, his secretary and a director of the Society.

The twenty-ninth class was made up of 103 students coming from six different lands who were given missionary assignments to twenty different countries. Upward of three thousand guests had arrived by the time of the evening program, which, as usual, consisted of a study of the weekly *Watchtower* lesson and a musical program by the students.

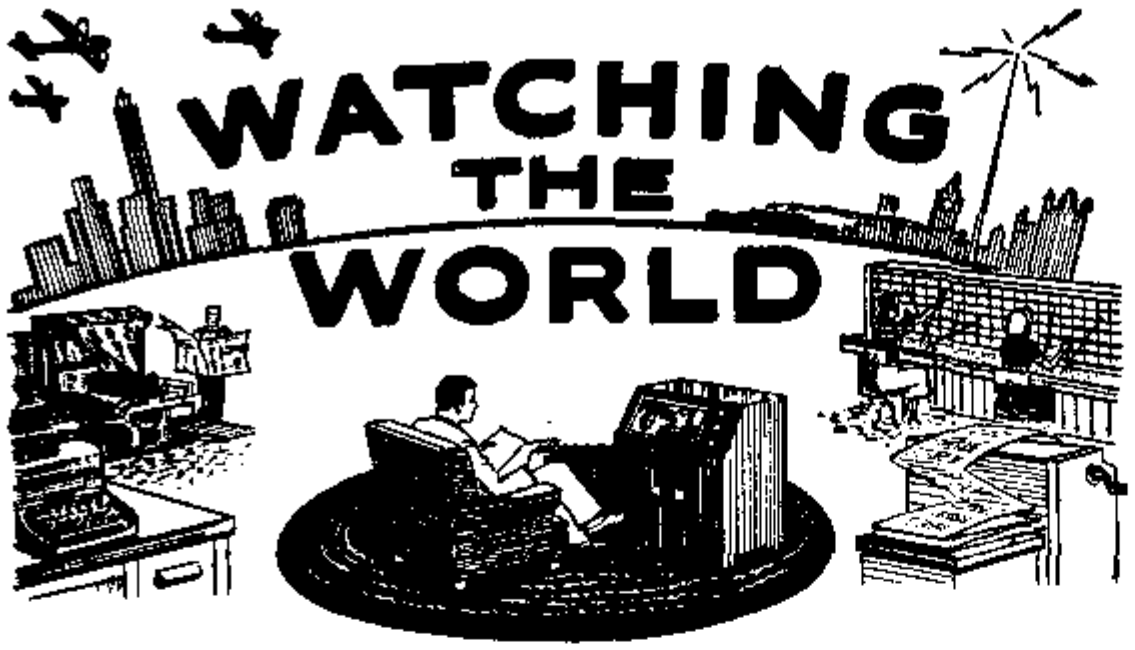
Sunday morning, when the program began at 9, 5,406 were present. Henschel presided, and after a song and prayer John Markus, the Kingdom Farm servant, and the four instructors, Jackson, Adams, Friend and Schroeder, gave brief talks of loving, yet pointed farewell counsel. Then, after a reading of congratulatory telegrams received, Henschel addressed the students for about an hour, basing his remarks on Matthew chapter ten, which contains Jesus' instructions to the twelve apostles before his sending them out. He urged the missionaries to take the initiative, to do things, and counseled them to be patient with the people to whom they would be ministering. He also warned that they could expect persecution, that missionaries had been expelled from a number of countries, only to go to still other countries, there to carry on the work.

After his discourse the students came forward to receive their diplomas, together with other graduation items. Then one of the students read a letter on behalf of the class, expressing their appreciation of the training received and their determination to make good use of it.

After about a two-hour intermission the final program began at two o'clock. Twenty students took turns at speaking, expressing their appreciation and telling of their experiences, efforts and joys received.

? DO YOU KNOW ?

- Of what the wonder of plant and animal growth is evidence? P. 4, ¶7.
- What the Bible says about the end of the earth? P. 6, ¶6.
- Why African Jehovah's witnesses do not fear spells? P. 11, ¶3.
- How a bull cured a politician's rheumatism? P. 11, ¶7.
- When a child learns the quickest and the most? P. 12, ¶6.
- Why the number nine is sacred to the Bahá'ís? P. 17, ¶2.
- The circumstances of the removal of Guatemala's president from office? P. 21, ¶2.
- What the clergy's attempt to dominate politics led to in Guatemala? P. 22, ¶4.
- What gave Diesel the compression ignition idea? P. 24, ¶3.
- Why Mary's death poses a dilemma for Roman Catholic theologians? P. 25, ¶3.



The Soviet Spy Case

◈ Russia's spy system is the world's largest. Naturally it has some of its most skilled agents at work in the U.S. The skill of these spies has now come to the fore. Federal agents announced in August that a routine arrest for violation of the immigration laws had exposed a 55-year-old Russian who may be the highest-ranking Soviet official yet detected operating spy rings in the U.S. The spy ring's head, they charged, was Rudolf Ivanovich Abel. He had posed as a photographer and a painter to conceal the fact that he was really a colonel of the Soviet State Security System. The Soviet agent entered the U.S. illegally in 1948. In June of this year he was arrested in a New York hotel. He had $6,000 in cash with him. A federal judge ordered Abel's deportation. But a search of his hotel room quickly canceled the deportation order, for federal agents found a powerful short-wave receiver, a hollowed-out pencil containing microfilm and many coded messages. Investigation led the U.S. counter-espionage agents to a studio in a building on Fulton Street, Brooklyn, where Colonel Abel operated a photography business as a front for a plant used to photograph documents for transmission to Moscow. Assistant U.S. Attorney General Tompkins described Colonel Abel as "skillfully trained in the practice of espionage, skillfully trained in the art of avoiding arrest." Colonel Abel had maintained his subterfuge of identity for almost a decade.

Twelve Years a Counterspy

◈ Shortly after the exposure of Soviet spy Abel, an even more exciting spy role was made public. This time it was that of a U.S. counterspy, 62-year-old Hollywood producer Boris Morros. In a statement given with the permission of the U.S. Attorney's office, Russian-born Morros revealed some of his experiences. His cloak-and-dagger career began in 1945. Though a naturalized American citizen, Morros was asked by Communists to spy for Russia. "I went straight to the F.B.I.," he said. "I was told to agree to the Russian proposals and make my contacts." Thus was launched a twelve-year career as a double agent. Not until 1950, he said, was he completely accepted by the Soviet secret police. That year he was invited to Moscow, where he was dined and wined for ten hours by a high secret police official. "I had a number of close shaves," he explained. Once a prominent American woman, really a Soviet spy, reported to the Russians her suspicions that Morros was a U.S. counterspy. At that time, Morros said, he was "in Moscow meeting with the top men in the Russian secret police, and I had to talk fast to get out of that one." Finally, due to reports of Soviet spies in the U.S.—Americans at that—Morros was put on the "very suspect" list of the Russians. Since his life was in danger and he was also needed as a government witness in a recent espionage trial, Morros' usefulness as a counterspy came to an end. "I know from personal information and experience," said the former double agent, "that Soviet espionage has made considerable infiltration in this country. Many of the agents working for Russia are important people, financially independent and often held in high esteem."

More Soviet Arms for Mideast

◈ How to gain important allies at the rear of the West's Baghdad Pact area—that has been one of Moscow's big problems. Military pacts being distasteful to the Arabs, Moscow has solved the problem by shipping huge quantities of arms to the Middle East. The arming of Egypt and Syria goes on apace. Recent reports indicate that these Arab nations have received some of the latest model MIG-19 jet fighters and that Russia has sent two submarines to the Syrians as a supplement to three delivered to Egypt. In August British sources reported that six shiploads of arms arrived in Yemen. The arms included large quantities of rifles, submachine guns and machine guns, T-34 tanks, ground-attack aircraft and antiaircraft guns. This new evidence of Soviet intervention seriously disturbed London. Russia was enforcing its bid to counter the Western-oriented bloc in the Middle East and to set itself up as a major Mediterranean power.

French Financial Crisis

◈ France's economy is expanding. The country is enjoying full employment and industrial production has jumped 47 percent in four years. But this expanding economy has meant the importing of fuels and raw materials in larger quantities. The money paid out for them, however, has not been met by sales of manufactured goods abroad. Also the rate of imports has been high. Thus, in the midst of a boom, the value of the franc has steadily dropped. In August the franc took one of its most spectacular dips in postwar French financial history: on the black market francs were being sold at the rate of 436 to the dollar, whereas the official rate is 350. The government took action. It raised the official exchange rate for foreign tourists and foreign buyers of French goods from 350 francs to the dollar to 420. French citizens must now pay 20 percent more for all foreign currencies. To make French goods cheaper on foreign markets the government gave French exporters a 20-percent bonus for everything they sell abroad. To reduce imports the government imposed a 20-percent tax on all imports except for fuel and raw materials. A ministry of finance spokesman said the action was not a devaluation but a "reform meant to straighten out some sectors of France's commercial position and not affect internal prices and commodities."

A Desert War and Oil Riches

◈ A desert sheikdom has become the world's newest trouble spot. It is a faction-ridden sultanate on the southeastern tip of the Arabian Peninsula, close to the mouth of the Persian Gulf—the richest oil-producing area on earth. Until recently the coast was considered the only part of Oman of real value, so the sultan of Muscat and Oman was not much interested in the interior. Oilmen moved in. Then the sultan tried to take over active control of the interior. Trouble started. On July 19 a revolt against the sultan broke out in Oman. It was led by the imam of Oman, religious leader of the sultan's sheikdom. The sultan tried to put down the rebellion but found that the Omani Arab tribesmen no longer carried nineteenth-century rifles; they routed the sultan's forces with automatic weapons. Charges were made that the weapons came from King Saud of Saudi Arabia and that he was on the lookout for more oil revenues. The sultan, who had a treaty of protection with Britain, called on the British for help. Britain responded, sending small land forces and Royal Air Force jets. In August the imam's capital, Nizwa, fell to the British-backed forces of the sultan, and the imam fled to the hills. Behind the tiny war was more than a desert sheikdom; oil riches were at stake. There was little doubt about Britain's desire to safeguard its control of Persian Gulf oil, on which British economy vitally depends.

"Blow Against Dictatorship"

◈ Argentina's recent election was the first since the downfall of dictator Perón. The election's purpose, as announced by Provisional President Pedro Eugenio Aramburu, was to pave the way for a return to civil rule. At stake in the election was the make-up of a constituent assembly, which President Aramburu hopes will reform the present constitution. The president desires that the assembly make the new constitution a "death certificate for future tyrants." The election brought victory for the reformist parties, the reformists winning 118 seats and the antireformists winning 87. Though President Aramburu described the election outcome as a "blow against dictatorship," there was a dark cloud in the picture: some 2,000,000 blank ballots were cast. These are believed to be the ballots of Perónistas, it being their form of protest over Perón's overthrow. Meanwhile the leader of the antireformist movement, Dr. Artur Frondizi, predicted that an alliance between the Perónistas and the Intransigent Radical party will give him control of the country next February when Argentina elects a president.

Asia's Newest State

◈ British rule in Malaya ended August 31. It marked another instance of Britain's granting independence in the postwar period. More than 500,000,000 people in India, Pakistan, Ceylon, Burma and Ghana have been granted independence by Britain. With the signing of an agreement by Malayan rulers and the British high commissioner, another 6,280,000 persons gained independence. Neighboring Singapore, a crown colony, also is seeking independence. In various stages of discussion are independence plans for Nigeria, the Federation of Rhodesia and Nyasaland and the Caribbean Federation.

Churchill Criticizes U.N.

◈ "The United Nations are an unchallengeable power to lead the world to prosperity, freedom and happiness"—so spoke Britain's Winston Churchill of the U.N. But that was when the U.N. was just a youth. Now Sir Winston has a less positive view of the world organization. Speaking at London's Guildhall, in his most important speech since his retirement in 1955, he stressed the need for improvement of the U.N. "There are many cases," he explained, "where the United Nations have failed. Hungary is in my

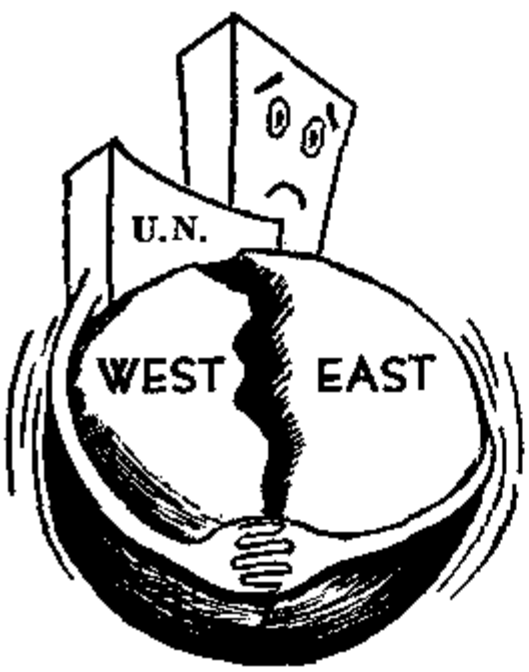
mind." Time has changed the U.N., says Sir Winston: "The shape of the United Nations has changed greatly from its original form and the intention of its architects." Its present conception is, he said, "imperfect and must be improved." Using language more critical of the U.N. than members of the present British government have, Sir Winston said that increased responsibility has been thrown on the assembly and that "it is certain that if the Assembly continues to take its decisions on grounds of enmity, opportunism, or merely jealousy and petulance, the whole structure may be brought to nothing."

Italy: Catholic Communists

◈ Shortly after World War II Pope Pius XII decreed that Catholics who were Communist party members would be excommunicated. That posed a problem for many priests. In certain localities in Italy as many as 85 percent of the people were Communists, at least in name. If the pope's decree had been stringently enforced, some priests would have lost their flocks. As it was, it seemed that many priests ignored the pope's decree. Now it turns out that, as Italy's *Palestra del Clero* recently pointed out, there was a loophole for the priests after all. "It is evidently up to the cleric," said the clerical weekly, "in each individual case to distinguish between true willful Communists and those who are victims of illusion, hence of ignorance; between those who have freely chosen to belong to the Communist Party and those who have been driven by necessity to Communist Party membership."

First Atomic Merchant Ship

◈ By 1960 there should be a passenger-cargo ship sailing the oceans that will have a different profile: gone will be the smokestack of conventional ships. It will be the world's first atomic-powered merchant ship, the keel of which will be laid next spring. The nuclear-powered merchant vessel will be built in the U.S. by the Maritime Administration and the Atomic Energy Commission. The cost? About $42,500,000. That is about twice the cost of a conventionally powered vessel of similar size, but the atomic ship will cruise without refueling for 350,000 miles. A conventional ship must refuel every 13,000 miles. The 21,000-ton atomic merchant ship is to serve as a floating laboratory to demonstrate the feasibility of atomic power for commercial ships.



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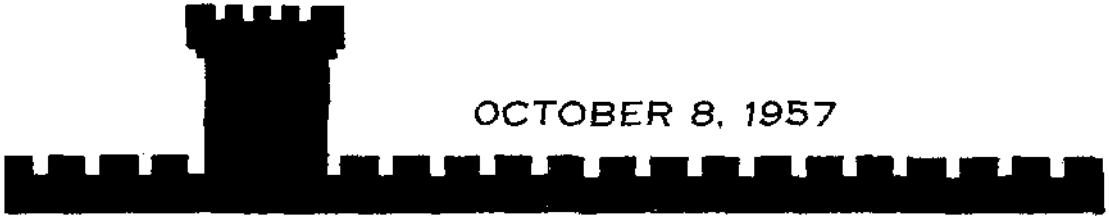

OCTOBER 8, 1957

THE MISSION OF THIS JOURNAL

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ambitions or obligations; it is unhampered by advertisers whose toes must not be trodden on; it is unprejudiced by traditional creeds. This journal keeps itself free that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

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"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of a righteous New World.

Get acquainted with "Awake!" Keep awake by reading "Awake!"

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When other translations are used the following symbols will appear behind the citations:

AS – American Standard Version
AT – An American Translation
AV – Authorized Version (1611)
Da – J. N. Darby's version
Dy – Catholic Douay version
ED – The Emphatic Diaglott
JP – Jewish Publication Soc.
Le – Isaac Leeser's version
Mo – James Moffatt's version
Ro – J. B. Rotherham's version
RS – Revised Standard Version
Yg – Robert Young's version

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Awake!
"Now it is high time to awake."
—Romans 13:11

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THE early Christians were real Christians: they worked at Christianity. Each one considered himself under the Scriptural obligation to "preach the word." The more one reads the Christian Greek Scriptures the more he realizes how energetically the early Christians worked to share the good news. The apostle's words summed up their relationship to Christianity: "We are working hard and exerting ourselves."—2 Tim. 4:2; 1 Tim. 4:10.

But the more closely we look at Christendom today, do we not behold the masses trifling with Christianity? Churchmen take notice of this. In the *Baptist Standard* magazine of December 3, 1955, Southern Baptist missionary Orvil W. Reid, in "Southern Baptist Fiddlers," writes:

"History tells us that Nero ordered the burning of Rome and then placed the blame upon the Christians. Tradition adds that the heartless ruler then composed and played music as he watched the inferno for which he was responsible. After studying world conditions, the needs and opportunities of the mission fields, and after having served for 18 years as a missionary to Mexico, a deep conviction has come to my heart that Southern Baptists have little right to criticize Nero."

"We, too, are fiddling," bemoans missionary Reid, explaining: "The vast majority of the world's population is eternally lost. . . . We are responsible for the tragic moral and spiritual conditions as they are today. We cannot blame the communists, the Catholics, or the pagan religions. God told us to go, and we have not gone. He told us to speak and warn, and we have not obeyed—even though He made it plain that the blood of the lost would be upon our hands if we failed. He told us to pray, and we have neglected—for real prayer produces action. . . . Anyone who thinks seriously will admit that most of us are playing at the job of being Christians."

Missionary Reid could have added that Christendom teems with professed Christians who, while not "Southern Baptist Fiddlers," are also playing at the job of being Christians. And as one writer has observed: "Christianity which does not begin with the individual does not begin; and Christianity which ends with the individual ends."

As the masses fiddle with Christianity, true Christians take to heart Jesus' warning: "Exert yourselves vigorously to get in through the narrow door."—Luke 13:24.

Your behavior toward money affects your happiness. It is vital, then, to avoid an unbalanced approach to money. What are common money quirks? Why does money have ill effects on many people?

MONEY has a distorted meaning for many people. When a ragged old man is found dead of starvation in a dirty basement room and police discover that he had $100,000 in the bank and more in a mattress, regular newspaper readers are no longer surprised. They are used to reading about people with money quirks. But what the average reader seldom realizes is this: He himself may have a peculiar approach to money. It seems, in fact, that very few persons are able to appraise money intelligently. They either undervalue it or overvalue it. Watching our behavior toward money will make our life happier.

To watch our behavior toward money we need a standard to guide our behavior. The best Guide is the Bible. God's Word has much to say about money. It tells us about attitudes that are normal and those that are abnormal. It warns us against false attitudes toward money and points out the ill effects that befall those who let money take on a distorted meaning. It shows us the approach to money that leads to sorrow and the approach that brings happiness.

God's Word describes two peculiar approaches to money that are common enough today: "One man pretends to be rich, though he has nothing: another pretends to be poor, though he has plenty." (Prov. 13:7, *Mo*) Interestingly a recent book, *Money and Emotional Conflicts*, expresses somewhat similiar thoughts: "By now it is a banal observation that the majority of wealthy people, who, allegedly, 'cannot afford it,' live below their means and the majority of people of moderate income who really cannot afford it, live above their means."

Showy Display of One's Means of Life

When a person lives above his means he may be doing it to impress others. He may want others to think that he has more than they have or that he is at least able to keep up with the crowd. So in varying degrees people pretend to be what they are not. Without visible signs of money such persons may feel that they would be subject to contempt.

Today, more than ever before, people are spending time and money to impress others. In America an obvious example of this is the automobile. *Life* magazine told about a survey that Ford Motor Company made a few years ago. It was a two-part test. In the first "hundreds of motorists were asked simply what they wanted most in an automobile. The commonest answers were 'dependability' and 'safety.' Exterior appearance was far down on the list in eighth place. Now the pollsters asked a second, similar group the same question but in another way: 'What, in your opinion, does your neighbor most want in a car?' This time the answer 'flashy appearance' moved into second place. The public was an accurate judge of the public; it was only when each individual was asked

what he himself wanted that he substituted how he thought he should feel for how he really felt."

So people do not want to admit that they waste time and money to impress others. But the fact is the masses are mixed up in an emulative chase. It is an endless cycle. The more they make the more they spend, so that they always seem to be treading a watermill in a desperate effort that never ends. Those who follow the counsel of God's Word, the Bible, avoid getting on this treadmill of materialism: "Do not be loving either the world or the things in the world. If anyone loves the world, the love of the Father is not in him; because everything in the world—the desire of the flesh and the desire of the eyes and the showy display of one's means of life—does not originate with the Father, but originates with the world." —1 John 2:15, 16.

What is it, now, that causes a person to put on, not a showy display of his means of life, but the appearance of a pauper? Usually it is because the person overvalues money. By not watching his behavior toward money he turns into a money lover. One form of the money lover is the miser. The miser starts out innocently enough. He wants to be frugal and save, avoiding all forms of extravagance. But as years go on he may lose all sight of what he is saving for. Money itself becomes the goal in life. Frugality turns into avarice. So he will not be under the obligation to spend he pretends to be poor. And this display of poorness increases in intensity year by year.

Not long ago in New York city an eighty-year-old woman was hit by a bus and killed. At the time she was carrying a shopping bag. In it police found $21,617 in cash and bankbooks showing $14,575 in savings. Police seached her flat and found only a few dishes and scarcely any cooking utensils. Two rickety rocking chairs and an iron bed were among the few other possessions. People who knew her said that each year she became more and more frugal, that as time went on she even gave up gas and electricity to save a few dollars a month. A grocer said she occasionally traded soda bottles for a few pennies, but he could not remember her ever buying anything. Neighbors said she had probably stopped buying clothes about 1927. Such is the person who has actually lost sight of what he is saving for.

Understanding Money

Since money quirks grow worse year by year it is well to nip them in the bud. One way to do that is to start viewing money for what it is —a medium of exchange. Its value is in that it can purchase things. In the normal approach to money the spending of it is taken for granted. It should not require a surgical operation to put money into circulation. "That person understands money best," says the book *Managing Personal Finances,* "who regards it as a means to an end; and that person understands it least who regards it solely as the objective of daily endeavor, that is, as an end in itself. . . . People are poor when, regardless of their dollars, they value money as the most precious of assets and needlessly deprive themselves of innumerable things that

might add to their comfort and enjoyment or broaden their knowledge."

The miser, then, does not understand thrift. He views it as all a matter of saving, that is, hoarding up money. But today saving is largely a matter of wise spending. "Saving," says the volume *Personal Finance,* "is spending wisely. . . . You must constantly be asking yourself whether you need a particular thing, and whether the one presented for your purchase at the moment will give you the greatest satisfaction and best fit your needs." But many people today do not buy this way; they buy on impulse. So profoundly has advertising stimulated impulse buying that the *AFL News-Reporter* of December 3, 1954, said: "A recent survey of consumer purchasing patterns finds that a good one-fourth of families buy large appliances such as refrigerators and TV sets with almost no advance planning or comparison shopping. Surprisingly, there are more spur-of-the-moment buyers among the lower-income families which most need the advances that usually flow from careful shopping."

The Success Hunter

This materialistic world teems with success hunters. They have failed to watch their behavior toward money; they turn into money lovers. Their goal in life is success, but success to them means merely money and possessions. So the success hunter's whole life is devoted to building up the fortune he thinks will bring him happiness. He makes friends because of business considerations; he entertains to discharge business debts or solicit new business. After he has accumulated his fortune and retires he is one of the unhappiest persons on the face of the earth. The reason? He put the material goal first, whereas the spiritual goal should take precedence. "Keep on, then, seeking first the kingdom," declared Christ Jesus, "and all these other things will be added to you." Happiness depends on keeping the first thing first.—Matt. 6:33.

Working for a material goal alone never brings happiness. When the success hunter has attained his view of success and looks back on his life, does he experience exhilaration? After a brilliant career the French statesman Talleyrand said, as recorded in his *Mémoires:* "Eighty-three years! I cannot decide whether I am content in remembering these many years and how I spent them. How much useless business! Unrewarded attempts, spent energy, wasted abilities, loss of mental balance, destroyed illusions, worn-out attachments! And the end? Moral and physical exhaustion, complete discouragement and deep distaste for the past."

How much unhappiness, how many wasted lives and how much distaste for the past could be avoided if people allowed God's Word to direct their behavior toward money! "Those who are determined to be rich fall into temptation and a snare and many senseless and hurtful desires which plunge men into destruction and ruin. For the love of money is a root of all sorts of injurious things, and by reaching out for this love some have been led astray from the faith and have stabbed themselves all over with many pains." —1 Tim. 6:9, 10.

Why keep stabbing oneself all over with many pains? How much more sensible it is to adopt the right attitude toward money. To love money is to take the wrong attitude. We take a false attitude toward money too when we view it as capable of buying everything. It cannot. It cannot buy happiness. God's Word says: "A lover of money will never be satisfied with his money, and a lover of wealth will never

make anything of it (this too is vain!). What does he gain by all his futile toil, spending his days in gloominess, privations, deep anxieties, distress, and fits of anger?" (Eccl. 5:10, 17, *Mo*) Money cannot even buy knowledge and wisdom. "Of what use is money in the hand of a fool to buy wisdom, when he has no sense?" (Prov. 17:16, *AT*) Above all, money cannot buy life. And yet how many people think their very life depends on their money or possessions! So the Son of God warns us: "Be on the alert and on guard against every kind of covetousness, because even when a person has an abundance his life does not result from the things he possesses."—Luke 12:15.

Ill Effects of Money

There is no wrong in possessing sizable sums of money, but the possessor of money too often fails to watch his behavior toward money. The result is that the ill effects of money befall him. Consider Jesus' words: "How difficult a thing it will be for those with money to make their way into the kingdom of God! It is easier, in fact, for a camel to get through the eye of a sewing needle than for a rich man to get into the kingdom of God." (Luke 18:24, 25) Why did Jesus make so far-reaching a statement? Because the ill effects of money make it almost impossible for one to gain life in God's new world. Let us see why.

To gain God's reward we need to be humble and teachable, yes, willing to be taught even by those who do not possess as much as we may in worldly goods. But the man with money feels he is better than others; his money creates an artificial sense of self-importance: "The rich man is wise in his own eyes," says the Bible. Not only is such a person unlikely to take instruction but he becomes curt in his dealings with others: "The poor man speaks entreatingly; but the rich man answers roughly." So money quickly builds up an obstacle to taking in the knowledge that leads to life.—Prov. 28:11; 18:23, *AT*.

Money keeps one busy with money and the things it buys. It tends to cause the possessor of it to neglect thought on spiritual things and to think on material things. The book *Preaching in a Revolutionary Age* has this enlightening passage: "E. W. Scripps, who founded the Scripps-Howard chain of papers, spent much time upon a far Western ranch. When queried on the subject, he remarked: 'I'm a rich man, and that's dangerous, you know. But it isn't the money that's the risk, it's the living around other rich men. They get to thinking all alike; and their money not only talks, their money does their thinking, too. I come off here on these wide acres of high miles to get away from my sort.' "

But of all the ill effects of money few are as hurtful to one's chances of gaining everlasting life in God's new world as the one expressed by John C. Bennett in *Christianity—and Our World:* "It causes one to have a stake in the *status quo* which blinds one to the need of change."

The rich man has a big stake in this old world. So great is his interest in this present system of things that he is blinded to the need of a change. For that reason the message of a righteous new world with all its blessings does not stir him. Not searching for something better, he fails to respond to the good news that this wicked system of things will soon end. Thus this too big a stake in this present system of things, coupled with all the other ill effects of money, makes it "easier for a camel to get through a needle's eye than for a rich man to get into the kingdom of God." —Matt. 19:24.

How vital, then, that we watch our behavior toward money!

Meeting the needs of youth

OF ALL people the Communists had expected to win over in Hungary, it was the youth. Who would be freer from so-called capitalist ideas than the youth? Who had been indoctrinated with Marxist education more than they? Who are more impressionable than young people? Yet the unique feature of the revolution is well known: It was led and fought mainly by young people—youths of all ages and even by the students, writers and intellectuals trained to be the Red elite.

How is it that the Communists failed to win these young people? How is it that these very ones steeped in Red propaganda from a tender age so bitterly, so fiercely turned against communism? The explanation deserves deeper scrutiny than it is usually given.

To understand why communism failed so miserably to win the youth we need to know the mental make-up of man. We need to know, as the Bible shows, that "God proceeded to create the man in his image, in God's image he created him; male and female he created them." (Gen. 1:27) The attributes of the Creator are justice, wisdom, love and power. Man, created in the image of God, was thus given the responsibility of exercising the same attributes as his Creator. We take particular note of justice and wisdom.

In youth the sense of fair play is unspoiled. Young people do not set aside injustices with the ease that many adults do. And yet injustice was the daily lot of Communist youths in Hungary. Young refugees have told their story. How they despised the Reds for injustices in education! How unjust it was to them that their hope of a college education depended largely on whether they had a proletarian or peasant background! How humiliated parents felt having to go to Red officials to importune them that their sons might go to college!

Placing party politics above scholarship was an injustice that bright young students could not endure. One Hungarian student told how he got all A's in school. Yet since he was from the "middle class," he got to college only with the greatest difficulty, it taking him two years to gain admittance. Injustice in education itself! Small wonder that the Communists lost the youth.

But the young found injustice not only in school; it was all around them. In October, 1956, just before the revolution broke out, thousands of youths attended the rehabilitation ceremony for Laszlo Rajk, the Hungarian foreign minister executed for Titoism. When his body, together with those of other executed top-ranking Reds, was removed from a dishonored grave and reburied in honor, some 200,000 people watched. How youthful minds must have pained at the injus-

tice of it all, an injustice that could never be remedied even by the speeches they heard. The words of one Red speaker—"There never was a more tragic duty than ours, rehabilitating our dead comrades whom we cannot resurrect"—left them with contempt for Communist justice.

To the youths Communist indoctrination was not so much indoctrination as it was *intimidation*. The youths knew what happened to those who freely criticized; they knew that searching questions had best be left unasked. Being forced to speak what they did not think was an intolerable injustice to the young. Even the prospect of a high office in the Red regime was miserable compensation for having to endure injustices. As one youthful Hungarian put it: "We intellectuals are paid to lie about the regime. The workers know we lie, and so they hate us too. But the truth is we hate ourselves for lying."

Offenses Against Logic

Wisdom demands logic and consistency. And yet the logic-loving youths in Hungary found only inconsistency after inconsistency. How the doctrinal changes in their textbooks vexed the students! Whenever the political winds in Moscow changed directions, school textbooks had to be changed. The pattern was the same: One day something was a cardinal truth; the next day it was dangerous error. One day Stalin was a Communist god; the next day he is a fiendish monster. So inconsistent was the Communist line that the Hungarian government made it impossible for students and others to gain access to back issues of the official party newspaper.

In school youths were told in glowing words about the merits of the Communist ideological and social order. But what they saw at home did not harmonize with what they were taught at school. In their day-by-day personal observations the youths saw things go from bad to worse; in school teachers told them things were going from good to better.

So blatant was Communist hypocrisy that it turned the young people away in disgust and indignation. The youths could not believe their teachers, so obviously transparent was their insincerity. Is it any wonder that at the university in Sopron some 500 students fled to Austria, along with thirty-two professors and their families?

Wisdom demands more than logical knowledge; it requires a cause, a goal, a *purpose*. Did the Communists meet the need of youths? How could they? On a foundation of lies, inconsistencies, injustices and insincerity, the youths of Hungary could build no hope, no purpose—except that of overturning the regime. One youth who was being trained for a top position in the Red government became a leader of the revolution. His explanation: "Life under communism has no hope, no future, no meaning."

So communism failed to win the youth despite all its propaganda and indoctrination. Communism failed in three vital respects: (1) It failed to appeal to young people's sense of justice and fair play;

(2) it failed to evidence the logic and consistency that wisdom demands, and (3) it failed to give the youth a cause they could believe in with their whole heart, a goal worthy of their energy and efforts, a purpose to make life rich in meaning.

Why Churches Are Losing the Youth

Communism's failure to meet the needs of youth gives us insight into why Christendom's orthodox religions are losing today's youth. Methodist minister Alan Walker recently told 550 church leaders in the United States that teen-agers were "conspicuous by their absence in American churches," adding that "when they leave the Sunday school they leave the church." Concerning postwar Europe Paul Hutchinson wrote in the recent book *The New Ordeal of Christianity:* "We now have millions—especially among the industrial workers and the surviving youth—indifferent to the churches when they are not contemptuous of them."

Here, then, is another revolt of youth. How can we explain this—young people turning away from Christendom's churches, many of them filled with disgust and contempt? Have Christendom's religions also failed to meet young people's need for justice, logic and an abiding worthwhile cause?

View the matter now from a youthful viewpoint. The youthful mind demands justice. When he goes to the fundamentalist clergy the youth is told God is a God of justice. Soon, however, he learns from the clergy that God supposedly runs a fiery place of eternal torment. A just and loving God tormenting humans forever—this is not what the youthful mind can accept as justice. As eternal torment turns the youth away in disgust, so does the doctrine of purgatory. The very idea that money paid over to priests can supposedly shorten one's sufferings in purgatory strikes the youth as an enormous injustice. The rich are favored over the poor. Can a God of justice, they ask, be participant to a money consideration? From the pulpit the youths are further told that God brings all the woes of today upon mankind. How unjust, they think. And the injustices multiply.

Inconsistency and Uncertainty

When youths turn to the modernist clergy for relief from injustices they find themselves confronted with inconsistencies. They are told that the Bible itself is inconsistent, that it is a fiddle one can play any tune on. This turns the youth against the Bible. The modernist clergy teach evolution. The youths reason that evolution cannot be true if the Bible is true. Both cannot be right. And so inconsistencies multiply.

Traditional fundamentalist doctrines also outrage young persons' love of logic. To them a literal hell of eternal torment is unreasonable. To them the trinity is utterly unreasonable. They cannot logically conceive of three persons in one. Logic tells the youths that if the Son is really a Son he could not be as old as his Father. Yet the trinity tells them that the Son is coeternal with the Father. When youths, in their desire for logic, ask searching questions, what answer do they get? "It's a mystery we can't understand," is the typical answer. This kind of answer does not satisfy the youthful inquiring mind.

In high school and college a youth is taught to ask questions. But in church youths soon find that searching questions had best go unasked. Warren Ashby, chairman of the department of philosophy at the Woman's College of the University of North Carolina, wrote in the January, 1957, issue of *Theology Today:* "The asking of embarrassing intellectual questions is not fashionable within the church. The

idea is somehow conveyed to large numbers of young intellectuals that since doubting represents a lack of faith it is sinful and therefore like other sins is to be suppressed or at least not practiced openly. As a recent visitor to one university put it: 'If you go to college for four years and never ask searching religious questions or are never plagued by religious doubts you haven't been to college. You've been to church.' "

Even if youths keep their questioning tongues suppressed, still they cannot be blindfolded. They see the hypocrisy of churchgoers; they see that the daily lives of the churchgoing masses do not harmonize with their church lives. Day by day observing youths read in newspapers and in church magazines candid admissions by clergymen that their faith is not doing what it should, that it is even far removed from the Christianity of Christ Jesus. How does this affect the young?

What do youths think when they read, as young people in London did, the words of a clergyman who was dean of London's famed St. Paul's for twenty-three years? "I have never been happy about the Church of England," said cleric William Ralph Inge. "Perhaps it will be said of me that as I grew older I became a better Christian and a worse Churchman. . . . I know as much about the after-life as you—nothing. I don't even know there is one—in the sense in which the Church teaches it." (*Daily Express*, July 13, 1953) What do youths think when they read words similar to those of Baptist minister Charles R. Andrews, who, in an appeal for Baptist unity, said: "We must discover what this Kingdom is of which we speak. . . . We must discover what our ultimate hope is"?

No matter how popular the denominational label, do youths wish to join a faith of inconsistency and uncertainty? Logic tells them, no.

And what are youths to think of the clerical practice of elevating the god of nationalism above the God of the Bible, with the result that Christendom indulges in the biggest and bloodiest wars, Catholic killing Catholic, Protestant killing Protestant—and clerical blessings go with them? Inconsistent, they say.

Purpose Worthy of All Mankind

As the youths in Hungary could build no hope on the shifting sands of communism, so Christendom's youths can build no hope on a foundation of what to them is injustice and inconsistency. As British historian Arnold Toynbee put it: "I am convinced that human beings cannot live without religion. . . . But they cannot at the same time accept religions which seem to them unconvincing or morally shocking."

Christendom's churches have offered youth, at best, then, only a temporary cause. For bazaars, benefits and bingo are not the ingredients that make up the purpose Walter Lippmann spoke of. "A person," he said, "needs a purpose greater than he is and worthy of all men." Writing in *Theology Today* of January, 1957, philosophy professor Warren Ashby, who has also served as minister of several Methodist churches, said: "A social club provides a cause, a goal. To be sure, the cause is temporary. But this fact is either not recognized . . . or it is conveniently forgotten for the time being. The church, too, provides a cause. But often that cause seems just as ephemeral, just as temporary as those of the social clubs. The youth of the church are asked if they want to give their lives to Christ. When, with that abandon, that selflessness characteristic of many youths, they answer 'yes,' what realistic causes are they asked to serve? To raise their hand, to sign a pledge, to attend the youth fellowship. . . . The adult in the church is urged to make Christ real

in his everyday life. And when he turns a half-inquiring mind and heart asking what specifically this means, he too often receives the same musty answers ('Pray and have faith')."

Having viewed both communism and Christendom's religions through the window of the youthful mind, can we not understand, then, the present revolt of youth? The remedy? It must be this: Give them a faith based on logic and justice, together with a purpose worthy of all mankind.

Where can youth today find this, their paramount need? To answer that question we ask some others:

In what organization today are youth taught that a Christian is one who lives according to the Scriptures, not dogmas, not what man teaches?

Where are youth taught the Bible truth that the Devil, not God, is responsible for today's woes?

Where are the youth told the truth that the unreasonable doctrines of trinity, eternal torment and purgatory are based on human tradition and not on God's Word?

Where are the youth encouraged to ask questions and follow the Scriptural counsel of Isaiah 1:18 (*AS*): "Come now, and let us reason together, saith Jehovah"?

Where can youths associate with Christians who demonstrate love for God and their brothers consistently, at all times?

Where can youth see Christians that live according to the high principles they preach?

Where can youth obtain logical knowledge based solely on the Textbook of truth, the Bible?

Where are youth shown the truth that the Bible is consistent throughout?

Where are youth given a faith of absolute certainty?

Where are young people given an inspiring hope that is sure—the hope of living forever, after Armageddon, in God's new world of righteousness?

Where are youth given a purpose worthy of all mankind—that of sharing in vindicating the name of the Most High God Jehovah by preaching the good news of his kingdom?

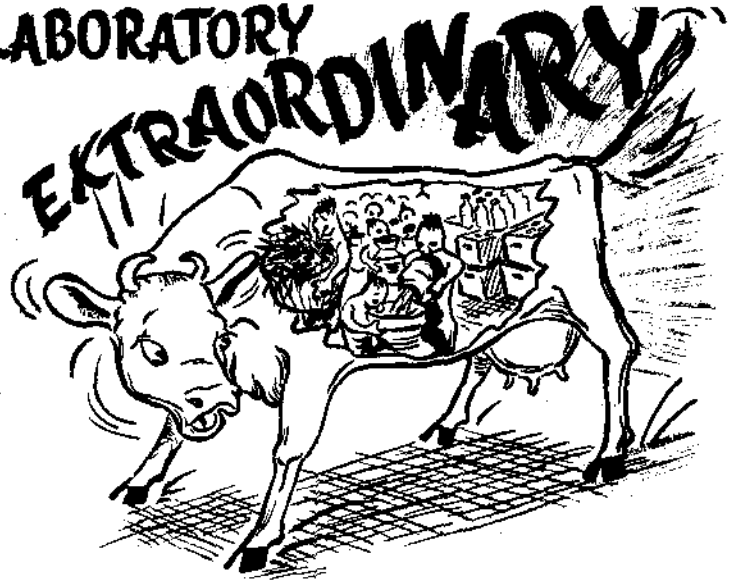
Yes, where is it that at any of their Christian assemblies, instead of youth being "conspicuous by their absence," they are conspicuous by their numerousness?

The answer is inescapable: It is in the New World society of Jehovah's witnesses. Here the needs of youth are being met, as well as the needs of persons of all ages, all races, all nationalities.

A HISTORICAL LETTER ON HYPOCRISY

¶ Many years ago, during the days of slavery in America, Abraham Lincoln wrote a letter to his Southern friend Joshua F. Speed. The letter is a classic on the subject of hypocrisy: "You say that if Kansas fairly votes herself a free State, as a Christian you will rejoice at it. All decent slaveholders talk that way, and I do not doubt their candor. But they never vote that way. Although in a private letter or conversation you will express your preference that Kansas shall be free, you would vote for no man for Congress who would say the same thing publicly. No such man could be elected from any district in a slave State. . . . As a nation we began by declaring that 'all men are created equal.' We now practically read it 'all men are created equal, except Negroes.' When the Know-nothings get control, it will read, 'all men are created equal, except Negroes and foreigners and Catholics.' When it comes to this, I shall prefer emigrating to some country where they make no pretense of loving liberty,—to Russia, for instance, where despotism can be taken pure, and without the base alloy of hypocrisy."

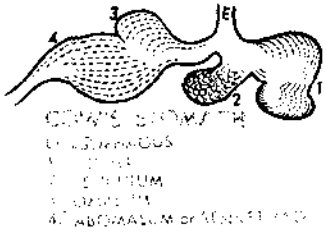
NATURE'S LABORATORY EXTRAORDINARY



ALMOST everyone has used milk or milk products, but few persons know the marvel of the cow's stomach. What a stomach Bossy has! Four compartments make up this internal laboratory. Amazing things go on here.

When Mrs. Cow eats grass or other food she swallows it in haste. The food first passes into the front division of her stomach. This compartment is called by a variety of names, such as rumen, plain tripe, paunch and first stomach. A lot of things happen to the food in this largest of stomach compartments. A fantastic microscopic world lives here. It is a world made up of an astronomical number of microorganisms, mostly the kind that could not live in the presence of air; but in Bossy's rumen they thrive. As many as 90,000,000,000 microorganisms live in a gram of rumen contents, and that is about the size of an eraser on a pencil! All these billions of bacteria are not just one kind either; there are some fifty different kinds all working at the same time. Now what does this world of friendly bacteria do for a living?

In their bovine laboratory the bacteria have two main jobs. They attack and consume fibers of cellulose, such as straw, corncobs, cornstalks and other fodder that would seem to be of little value. The bacteria break down this roughage and leave it in a form that the cow can use as food. Secondly, the bacteria serve as converters. They convert some of the food into the vital vitamin B for Bossy. They also convert the nitrogen found in hay and other foods into proteins that the cow digests in another part of her internal laboratory.



The bacterial action that goes on in Bossy's first stomach is still somewhat of a mystery. To help clarify the matter Drs. Warren D. Kitts and Leland A. Underkofler recently devised an artificial cow's stomach. Into it the researchers fed cellulose. After the man-made rumen broke down the cellulose, the researchers found that the end product was a sugarlike nourishment.

Rumination or Cud Chewing

After about twelve hours in Bossy's rumen laboratory, the food is regurgitated or thrown up into the mouth and there

chewed at the cow's leisure. This is called rumination or cud chewing. Mrs. Cow begins this performance after the paunch or rumen is well stored with food and water. Then when she is not actively eating she munches contentedly on a cud. On the average, Bossy chews her cud seven hours a day. Cud chewing forms the food into a ball-like mass. Of course, this requires a steady flow of saliva. Bossy manufactures about twelve gallons of it a day. After chewing or ruminating on each cud, she swallows and it passes into the second stomach.

Mrs. Cow, incidentally, is just one of many ruminating animals. The camel, the giraffe, the sheep and the goat also have the cud-chewing habit. Cud chewers are called ruminants because the first part of their stomach is the rumen. And the cow's familiar name, Bossy—where does it come from? Naturalists list cattle and buffaloes as near relations in the *Bos* branch of the animal creation (*bos*, a Latin word meaning "cow"); hence the term of endearment frequently applied to the cow. She is "Bossy" by right of strictly scientific assignment.

The second compartment of Mrs. Bossy's stomach is also known by a variety of names: reticulum, honeycomb, honeycomb tripe and the second stomach. The cud of well-chewed food arrives here to receive a special chemical treatment. Then it goes on to the third compartment. This stomach section likewise has several names, such as omasum, manyplies and third stomach. Here Bossy's food receives a second sort of chemical treatment. This muscular section also wrings out the excess water. Now the food is ready for laboratory compartment number four, called abomasum, rennet bag, fourth stomach and true stomach.

The last division of Bossy's stomach is closest in function to the human stomach. Here true digestion takes place. In the process the food receives a third sort of chemical treatment, and the billions of bacteria that made protein in the rumen are digested. Then after going through the intestines the resultant materials are taken up in the cow's blood stream to produce muscular and bone tissue, body growth and, of course, milk.

When Mrs. Cow is working at top efficiency she turns grass into milk at the ratio of about two and one half to one. So when she eats 125 pounds of five-inch-high forage a day she produces about 50 pounds of 3.5-percent milk. And how long does it take for a mouthful of grass to go through this amazing bovine laboratory and for its benefits to reach the blood stream? About seventy-two hours. Bossy spends a lot of time grazing, about seven and a half hours daily, this regardless of how much feed she gets. On the average, this four-legged laboratory does 60 percent of her grazing during daylight hours and 40 percent at night.

Bizarre Fodder for Bossy

As one might expect in this changing world, Bossy's fodder is being modernized. Whether this is an improvement is something else again. At any rate, some of the strange fodder being served up to Bossy nowadays is the pulp left after squeezing oranges. It seems that in other things too Bossy is to get the leftovers after humans extract what they need. Rutgers dairy scientists made the discovery that cows can eat the residue of instant coffee manufacture, at present a waste by-product. Coffee fodder for cows! What next? The claim is made that coffee fodder can make up as much as ten percent of Mrs. Cow's diet. And the milk? Does it come dairy fresh with a subtle coffee flavor? Lovers of coffee will be disappointed, but reports in-

dicate that there is no change in milk flavor.

But coffee grounds and orange pulp are not the only bizarre fodder being served up to Bossy. Now the Sunday newspaper is finding its way to the bovine laboratory. Reporting on the newspaper diet for cows *The Atlantic Monthly* of August, 1956, said:

"Dr. Jonas Kamlet of New York City has received a United States patent for a fodder made of chopped-up newspapers. Newsprint, like hay, is chiefly cellulose, and the ink and sizing apparently have no effect on the cow. Even the wrapping paper can be mixed with the newsprint if desired. The cows seem particularly to enjoy the newspapers shredded and mixed with molasses. Dr. Kamlet has found that cows or sheep can digest about 70 percent of the cellulose in newsprint, to compare with only about 50 percent in alfalfa. Old newspapers cost $8 to $15 a ton, while the average price of hay is about $20 a ton, so the cost per nutritive unit is considerably less. The process is reported under study by a large corporation."

"The cow," continues the report, "gets all this respectful attention because her stomach separates protein and other food substances from plant matter inedible by man." Whether Bossy considers the newspaper diet as "respectful attention" may need further clarification. The report did not disclose how many pounds of newspaper are required to produce a pound of milk. Perhaps it is just as well. It is not exactly a palatable thought to think that the milk we are drinking today may have started out as last Sunday's newspaper!

But the bizarre diet does throw the spotlight on nature's laboratory extraordinary.

Misleading Euphemism

There are times when euphemisms can be misleading. Britain's Manchester *Guardian Weekly* recently told about an instance during World War II: "The old Blücher Palace in Berlin had long ago been converted into a United States Embassy and the architects had naturally enough included in the alterations a 'powder room' for the use of lady visitors. At an early stage in the war, Gestapo agents insisted on entering the building, and they accused the ambassador of using the Embassy for storing munitions. In this belief, they demanded to be shown the powder room. The Embassy officials, with some difficulty, controlled their amusement as they solemnly opened a door and the disgruntled Nazis took a long look at the ladies' lavatory!"

A Doctor's Prescription: Copy the Cat

It probably surprised many a person recently when newspapers and magazines announced the use of tranquilizing drugs for dogs. Dr. William C. Glenney, president of the American Veterinary Radiology Society, has taken note of the increasing number of canine ulcer and frustration cases. The doctor recently suggested that both users of tranquilizing drugs—dogs and humans—could well take a lesson from that expert in the art of relaxation, the pussycat. "I think it's the cat's ability to relax that puts it a little above humans and dogs in this matter of good living," says the doctor. The cat, he further explains, "will eat only what it wants and leave the rest—while humans and dogs usually gorge themselves. Cats don't burn themselves out over matters that don't matter in the final analysis anyway." If his practice depended on cat patients, remarked Dr. Glenney, "it would have gone to the dogs long ago."

Comedy of Errors

A London movie audience recently gasped in amazement. In the middle of the film "Guys and Dolls," Marlon Brando suddenly began to talk to Jean Simmons in Italian. For ten minutes thereafter the audience laughed as the stars spoke to each other in Italian and sang in English. "It's the first time it's happened in twenty years," an M.G.M. official explained. Meanwhile, an Italian audience is also in for a surprise. The official added that there was no doubt that the missing English reel had gone to Italy.

Crystallized Counsel

Automotive editor Harry Stanton of the Boston *Globe* not long ago prepared a column for motorists entitled "Tips on Cold Day Starting." Two days later the cold-weather expert called the city desk. He would be late for work, he explained—his car did not have enough antifreeze.

Time Marches Awry

Repairmen recently started work on the city hall clock at Worcester, Massachusetts. Repairs were authorized by officials after they had received a tip from a round-the-clock traveler. The traveler told officials that the clock was showing four different times on its four faces and that all four were wrong.

Spotless Efficiency

A janitor at the Wyoming statehouse in Cheyenne has long taken pride in his ability as a good window polisher. But he never realized how good he was until, just after diligently cleaning a window recently, he saw some boys running through the statehouse lawn, stuck his head out to yell at them and poked it through the spotless pane.

Error in Extremes

It was too much or too little recently in the case of a Detroit driver. A patrolman stopped Harry Moore and handed him a ticket for traveling too slowly on an expressway. Moore got another ticket when he roared away at seventy miles an hour.

Cold Potatoes

In Washington, D.C., a radio announcer gave a facetious turn to a commercial for a fur store by saying that anyone bringing in 498 potatoes would receive a fur coat. A man who heard the broadcast produced the 498 potatoes and demanded the coat. He took the case to court. The merchant had to turn over a coat for cold potatoes.

Better Late than Never!

A strange letter from Baghdad arrived at the post office in Cremona, Italy. The letter was addressed to "Antonius Stradivarius," the famous violin maker who lived in Cremona and died there in 1737. The letter said: "I read your address inside the violin of a friend of mine. It's a splendid job and I would like to buy one. Please send me your catalog."

Specially for the Critics

In Napanee, Ontario, the weekly *Beaver* informed its readers: "You may notice some typographical errors in this paper. They were put in intentionally. This paper tries to print something for everyone and some people are always looking for mistakes."

Unquenchable Fire

The dread cry of "Fire!" rang out in Choshi, Japan. A fire tower wildly clanged its bell as spotters pointed to a huge red glow in the sky. Three engines sped along and reached the Pacific shore. And there, burning redly on the horizon, was the moon.

THE REVISED CONSTITUTION
OF THE EMPIRE OF ETHIOPIA
ARTICLE 40
ARTICLE 41
Freedom of speech and of the press
is guaranteed throughout the Empire
in accordance with the law.

Ethiopia RESTRICTS Christian Missionary Work

"DANGEROUS to the public security"! With this description of the work of Jehovah's witnesses the order of the Ethiopian Public Security Department of May 28, 1957, reads in its entirety as follows: "Because the Watch Tower Mission has been investigated and found to be dangerous to the public security, all foreign missionaries of this society must leave the country by June 10th and all activity within the country must cease by the above date."

That this overt act was a direct result of pressure from the Ethiopian Orthodox clergy was admitted by the government officials concerned. That according to the Ethiopian constitution Jehovah's witnesses were within their legal rights was also admitted, but "under the circumstances" and because "your preaching creates a problem for the government" the Watch Tower missionaries were forced to leave the country by July 13.

Let us look at the events that led up to the expulsion order and you will be able to see for yourself the heavy hand of religion mixed in with Ethiopia's politics.

The words of the resurrected Jesus to his apostles, "You will be witnesses of me . . . to the most distant part of the earth," present a challenge to the modern followers of Jesus that is met only by world-wide activity witnessing to all kinds of people. Since the ancient land of Bible mention, Ethiopia, is included in the scope of this command, in September, 1950, the first witnesses of Jehovah to preach the good news in Ethiopia arrived in Addis Ababa to seek out persons of good will and to comfort them with the message of Jehovah's kingdom and the new world. In July, 1952, more trained missionaries of the Watch Tower Society entered the country to build up the ranks of these Kingdom proclaimers. As month after month of intense activity passed by, the efforts of these missionaries were blessed as more and more humble folk began to associate with them, being climaxed by a peak of 119 Kingdom ministers reporting in less than seven years' time.

In addition to regular gospel preaching the Watch Tower Society made an agreement with the Ministry of Education and Fine Arts to establish a commercial night school in Addis Ababa for the secular education of the Ethiopian people. Since nominal fees were to be paid in this adult-level school, no religious instruction would be given in the school courses. However, classes in English, bookkeeping and typewriting were instituted and an average enrollment of 125 to 130 adult students was maintained. All this at no cost to the Ethiopian government.

On November 4, 1955, freedom-loving people everywhere were pleased to hear the emperor of Ethiopia, Haile Selassie I,

place into effect The Revised Constitution of the Empire of Ethiopia, particularly specifying the protection by law of the basic human rights of free religious expression, free speech and a free press. Article 40 clearly states: "There shall be no interference with the exercise, in accordance with the law, of the rites of any religion or creed by residents of the Empire, provided that such rites be not utilized for political purposes or be not prejudicial to public order or morality." In addition Article 41 reads: "Freedom of speech and of the press is guaranteed throughout the Empire in accordance with the law."

As more and more Ethiopians in all parts of the country began to investigate their Bibles the work of Jehovah's witnesses expanded into many of the interior provinces. In one of these provinces, a stronghold of the Ethiopian Orthodox clergy, three special representatives of the Watch Tower Society were carrying on their gospel-preaching work quietly in the homes of the people, in the markets and in group Bible study meetings.

Clergy Incite Mobs

One Sunday morning in April, 1957, as these Bible students were assembled in a private home for a group Bible study, a deacon of the Orthodox Church assembled the townspeople in the main city square and began to revile and slander the teachings and work of Jehovah's witnesses, saying that they were haters of Mary and were trampling her pictures underfoot, were followers of Arius and should be driven out of the community.

The people, stirred up by this religious agitation, formed a mob and took up the cry to do away with these followers of a new religion and, as one man, rushed to the meeting place. Fortunately, the city police arrived at the same time and were able to protect the lives and property of the witnesses by escorting them to the police station; they appealed to the mob to disperse. Finally, upon the request of the provincial governor, the mob broke up.

In order to avoid further disturbances and in obedience to Jesus' words in Matthew the tenth chapter, the special representatives 'shook the dust off their feet' and returned to Addis Ababa to continue their activity there. Certainly every honest person must readily admit that they did nothing contrary to public order or morality by their preaching in the town. To the contrary, that lawless elements incited by the Orthodox clergy deliberately attacked these Christians and caused a public disturbance can be testified to by all the officials and police officers in the town.

At the same time information reached the branch office of the Watch Tower Society in Addis Ababa that a special government committee was investigating the work and doctrines of Jehovah's witnesses in Ethiopia. No permission for additional missionary teachers was to be given until this high-level investigation was completed.

On May 30, 1957, the director of the Department of Public Security informed the branch director of the Watch Tower Society that the vice-minister of Public Security had made an order dated May 28, 1957, in which he stated that the work and teachings of the Watch Tower had been examined and it had been decided that this missionary activity must cease because it was dangerous to the public security and that all foreign missionaries would have to leave the country within fifteen days, or by June 10. No reason was given as to just why the teachings of Jehovah's witnesses were "dangerous." Through the good offices of the United States Embassy in Addis Ababa an extension of one month was obtained, during which time the matter could be taken up

and discussed with the responsible government officials.

In the meantime it became necessary to close the night school and dismiss the students enrolled without their being able to finish the complete year's course. To the last student they all expressed their shock and disappointment at the arbitrary action of the government in stopping the work of the Watch Tower Society, especially in view of the fact that the student body represented members of various Christian and non-Christian faiths and were receiving no religious courses in the school. In fact, of their own free will 128 students had signed a petition to the director-general of the Ministry of Education and Fine Arts asking permission for more teachers for the Watch Tower school and plainly stating that the school provided essential nonsectarian education so vital to modern progress and advancement. The petition remains on file in the Ministry of Education to date.

On July 2, 1957, the branch director of the Society was able to have a long interview with the vice-minister of Foreign Affairs, who was appointed by the government as co-ordinator in this question. In the interview the fact was disclosed that it was the Orthodox clergy who were directly behind the movement to expel the Watch Tower Society from Ethiopia because their religious teachings conflicted with those of the Orthodox religion.

Upon further questioning as to just why the work of Jehovah's witnesses was called contrary to public order the vice-minister admitted that they were not the ones causing the mobs or disturbances but that it was the religious fanatics of the Orthodox Church who were inciting the population and that therefore it created a security problem for the government. He argued that if Jehovah's witnesses did not preach a new religious doctrine different from the Orthodox religion these disturbances and security problems would not arise. However, it was pointed out that it was entirely unfair to expel the Watch Tower Society from the country, since it plainly was not responsible for any of the riots.

Constitutional Rights Denied

When the branch director quoted the constitutional guarantees of freedom of religion as expressed in the Ethiopian law the vice-minister again had to admit that Jehovah's witnesses were within their legal rights but that under the circumstances they could not be allowed to continue their preaching activity. He said that the constitutional guarantee of freedom of religion was like a razor. A grown man given a razor uses it to good advantage to shave himself. A child given one may cut his throat with it. In other words, he argued that the Ethiopian people were not ready for the application of this principle of free speech and religious expression.

He frankly disclosed that if the matter were left up to him he would let Jehovah's witnesses continue their work in Ethiopia and those who wanted to follow their religion could do so and those people who did not want to could leave it alone. But he said the decision had been discussed and approved by the council of ministers and he was not able to change it.

Through his offices an interview was arranged with the prime minister of Ethiopia, who is the president of the council of ministers. On July 4 the branch director of the Society was accompanied by the vice-minister of Foreign Affairs to the prime minister's office, where a short interview took place. It had been specified that no questions should be asked about the closing down of the work of the Watch Tower in Ethiopia but that the interview was simply a "courtesy call" in view of the fact

that the emperor was in mourning and was not receiving guests.

However, a letter protesting the action of the government and explaining the position of Jehovah's witnesses along with copies of the Society's publications in Amharic was presented to the prime minister. Upon presentation he said that the letter could be filed if we so desired but that he would not read or consider it, as he considered the matter closed and final. He said the government had carefully studied the matter, had made the decision and did not want to discuss it further. When it was pointed out that the work of Jehovah's witnesses is carried on freely in all countries of the world except those under communistic rule the reply was that what is good for one country may not be good for another country. The constitution was appealed to but all to no avail. Under no circumstances whatsoever could the missionaries remain in the country. Absolutely no reconsideration would be given the matter.

Why is it that a country professing to be free and under constitutional guarantees of freedom of religion restricts the work of a Christian missionary society known the world over? How can it possibly be that these humble Christians constitute a danger to the public security? The work of Jehovah's witnesses is of benefit to the people and enlightened governments world-wide realize this fact. Any honest and inquiring person can quickly see that the Orthodox clergy do not want the people to read and study their Bibles and perhaps learn about Jehovah and his kingdom. It is clear that they hold the power over the Ethiopian governmental authorities in spite of what may be said to the contrary.

Write Letters of Protest

You, for your part, do you approve of this clergy-inspired action of the Ethiopian government? If not, raise your voice in protest over the violation of basic Christian freedom in this "Christian" country by writing a letter of protest to the highest authority in that land, the emperor of Ethiopia. Address your letters as follows: H.I.M. Haile Selassie I, Emperor of Ethiopia, Addis Ababa, Ethiopia. Your Imperial Majesty....

As for the Ethiopian witnesses of Jehovah who are natives of the country and who have dedicated themselves to Jehovah's service, they have taken up the words of the apostles Peter and John: "Whether it is righteous in the sight of God to listen to you rather than to God, make your decision. But as for us, we cannot stop speaking about the things we have seen and heard."—Acts 4:19, 20.

BREAKING THE ICE BARRIER

¶ To win a decent living killer whales often have to break the ice barrier. This is because these cosmopolitan creatures like to roam in the Antarctic regions. When it is dinnertime the killer whales go hunting in a pack of from two to forty. There is no doubt about their appetite! The remains of no fewer than 13 porpoises and 14 seals have been recorded as taken from the stomach of a killer whale. The business end of this rapacious whale is a wide-gaping mouth with a continuous top-and-bottom row of immense, sharp, recurved teeth. Now what does this hungry creature do when there is a layer of ice between its mouth and a dinner? The whales, if they sight a shadow overhead, realize it is a potential dinner, perhaps a seal. So they go into action. They swim deep, then turn about and zoom toward the surface, gathering momentum and smashing into the ice with their backs, shattering it and spilling the victim into the water. Then dinner is served.

defeating FATIGUE

ARE you a victim of fatigue, of that tired feeling? If so, then you can take some comfort in the fact that you are not alone. Fatigue daily robs millions of efficiency in work and enjoyment of life.

The worst part of fatigue is its deceptive nature. Its real cause is seldom recognized. True, the dictionary gives a simple definition of fatigue: "weariness from labor or exertion." But fatigue is not as simple as all that, or one psychologist would not speak of "the riddle of fatigue."

The fact is that there are many facets to fatigue and therefore we find many definitions. Thus one physiologist, Dr. Brouha, who has made a specialty of studying fatigue, describes it as being basically "a tendency toward inactivity." We can easily go along with that definition, for when we feel fatigue we do not want to exert ourselves. Another expert refers to fatigue as "a consciousness of time." That definition also has a gem of truth in it, for when we feel tired and worn out time does drag. Fatigue may also be described as a dull pain in the joints and muscles.

Because fatigue involves great economic loss industry hires efficiency experts, physiologists and psychologists to eliminate as far as possible all causes of fatigue. Cutting out unnecessary movements, creating more comfortable and more cheerful surroundings and "coffee breaks" are among the devices these suggest to lessen the fatigue of office and factory workers.

Of course, there is fatigue and fatigue. There is the acute temporary fatigue that every healthy person feels at the end of a hard day's work, or after strenuous work or play. Because of it "the sleep of a labouring man is sweet, whether he eat little or much." (Eccl. 5:12, *AV*) Such fatigue is a healthy feeling of being tired that the Creator intended us to have to warn us we have reached the common-sense limit of our endurance.

But there is another kind of fatigue that is not healthy. It is that tired feeling that does not disappear with a good night's rest. It is a fatigue that plagues us long before our day's work is done. What is its cause and how can it be defeated?

There are two basic causes: one is physical, the other emotional and mental. Yours may have a physical cause. You may have brought it on by day after day expending more energy than you restore by rest and sleep. If so, the remedy is simple: less activity and more rest and more sleep.

Mind over Matter!

However, the modern trend in medicine is largely to discount physical causes of fatigue. Typical is the discussion by Dr. T. G. Klumpp, an authority on diseases of old age, that appeared in the New York *Times Magazine,* April 21, 1957. After taking due note of physical changes due to old age he observes: "There is no reliable correlation between how hard a person

works and the degree of his fatigue. If anything, fatigue in older people . . . is seen more commonly among those who *don't have enough to do.* Too often such men and women feel that their life work is done, and their fatigue, therefore, has its origin in boredom, loss of incentive and interest. Over and over again, when a crisis arises or something of deep interest comes along, these individuals miraculously lose their fatigue." No doubt every reader who lives with old folks can call to mind such instances.

Nor is this true only of old persons. Dr. Hutschnecker, in his *The Will to Live,* quotes Churchill as saying that during the London blitz "the health of the Londoners was actually above the average. . . . The power of enduring suffering in the ordinary people of every country, when their spirit is aroused, seems to have no bounds." To which Hutschnecker adds: "Everywhere, every day, people go about their tasks without weariness if they are supported by enthusiasm and belief in what they are doing."

Clearly, in all such cases the psychosomatic principle, of the mind and body being one, is at work. The mind by its appreciation of certain ideas becomes enthusiastic. This in turn affects the emotional center in the brain, which in turn stimulates both the ductless glands and the sympathetic nervous system to greater activity. The result is a feeling of well-being and strength.

Making a similar strong case for the emotional cause of fatigue, though giving physical causes their just due, is D. A. Laird in *Increasing Personal Efficiency.* He shows that much fatigue is caused by the emotions and that the best cure for emotionally induced fatigue is "a frank facing of the thwartings of each day, freedom in confiding troubles and aspirations to a close friend, and in general a close adherence to the rules . . . on how to keep emotional health."

Perhaps the strongest possible indictment of emotion as the cause of fatigue, of that tired feeling, is found in M. B. Ray's *How Never to Be Tired.* Its author argues that by proper mental habits one can live "two lifetimes in one," can work from sixteen to twenty hours a day and yet not feel fatigue. Many examples of persons prominent in public life are given to support this position.

According to this author boredom is the greatest single enemy our energies have and we can drive it away by making ourselves take keen interest in our work, if unable to change to work that is naturally interesting and stimulating to us. We must get joy from or take delight in our work for its own sake, apart from material rewards, or we will experience boredom and fatigue. Because assembly-line or routine work means monotony and monotony produces boredom and boredom fatigue, a psychiatrist employed by a large manufacturing concern said to this author: "The man who can think of some way of complicating industry [to make it more interesting] without decreasing production will be one of the greatest benefactors mankind has ever known." Overstated? Perhaps, but undoubtedly containing a large element of truth.

For a familiar example, note: Everyone knows that to the extent that a platform speaker's material or delivery seems lacking, to that extent there is decreased interest and a tendency to weariness, to fatigue, there is a "consciousness of time." But let the speaker arouse and firmly hold our interest by excellent material and an enthusiastic delivery and we are refreshed and the time flies.

Testifying to the same effect is an item that appeared in *U.S. News & World Re-*

port, January 18, 1957. In its report on the findings of research on the subject of fatigue it stated, among other things, that "one study shows a single difference between a group of industrial workers completely 'fagged' and another group full of 'bounce' after equal tasks—the lively ones were looking forward to some sort of evening activity."

Who has not seen obvious examples of this very thing? People who keep complaining of being tired, clock watchers, housewives who are bored with their daily routine. But let some unexpected social contacts come along or the prospect of pleasure appear on the horizon and at once they lose their fatigue, they become energetic and enthusiastic. Like the European proverb: "When I have to work, oh how my feet are sore. But when to the dance I go, they don't hurt any more"!

Among other emotions that undoubtedly bring about fatigue are indecision, worry, fear, cowardice, bitterness and frustration. All such involve mental or emotional conflicts, and such conflicts do consume nervous energy. Lack of control of one's emotions likewise produces fatigue. Oversensitiveness, getting angry or excited about every petty annoyance, is a strain on the nervous system. To defeat fatigue caused by such emotions we must replace them with kind, loving, hopeful mental attitudes and learn to exercise self-control.

Truly there are many facets to this matter of defeating fatigue and more likely than not the mental and emotional causes are the chief culprits.

The Worship of Cats

NO CATS are mentioned in the Bible. The Hebrews no doubt had seen enough of cats during their sojourn in Egypt, for the ancient Egyptians worshiped cats. They built lofty stone temples in honor of the cat divinity. There were even cat holidays. Every year on the cat holiday a great festival was held; there were parades, singing in the streets and wine drinking.

¶ Small wonder that the household cat was treated with the greatest respect. When a cat died the ancient Egyptian shaved its eyebrows, had it embalmed and wrapped in burial cloths and then gave it an elegant funeral. Often the embalmed cat was sent to Bubastis, an Egyptian city that honored Bast, the feline goddess, represented by the body of a woman and the head of a cat. In 1895 the cat cemetery of Bubastis was excavated. What a cemetery! Workers dug up some 180,000 feline mummies. They were sent to England and sold as fertilizer for about $18 a ton.

¶ Showing how seriously the Egyptian took his cat worship, Roger Butterfield writes in *Life* magazine: "Egyptian law provided that if anyone accidentally or deliberately killed a cat his own life was forfeit, and a mob usually tore him to pieces on the spot. . . . Eventually other nations arose who hated the Egyptians, and a violent reaction set in. The enemies of Egypt became the enemies of cats.

¶ "The Hebrews, for instance, had been conquered by a cat-worshiping king named Sheshonk [Shishak] and carried into slavery near the city of Bubastis, which was famous for its enormous cat temple. After their escape from Egypt they shunned all association with cats and did not mention them once in the Bible.

¶ "The Greeks and Romans felt much the same way as the Egyptians, but the Persians, who gave their name to a handsome breed of cat, made ingenious use of the Egyptian attitude. When Cambyses, a son of Cyrus the Great, was besieging the Egyptian stronghold of Pelusium, he ordered his soldiers to throw live cats over the wall at the defending troops, who were thrown into such religious panic that the city was easily captured. With the decline of Egypt as a world power, cats had to make their way in other countries by their own hard work."

THEATER PRICES STIR MOB VIOLENCE

By "Awake!" correspondent in Peru

IT HAPPENED in Iquitos, Peru. It happened on the night of June 1, 1957. It started out as a protest against the high prices of the three theaters in the town; it ended up in ugly mob action. By prearranged planning a large crowd, mainly composed of the younger set of the town, gathered around the Belén theater located at the western end of Iquitos. They intended to picket it and prevent movie-goers from patronizing the show for that evening. They succeeded to the extent that the manager came out and had words with the ringleaders of the group.

As a result the peaceful picketing stopped, the milling crowd stopped milling and became a purposeful vengeful mob. They forced entry into the theater and began literally to tear it apart. The people trapped inside the movie house made for the exits, fearful for their lives, for, indeed, a brick flying through the air is no respecter of persons. Some going out the back way, finding their way blocked, made use of a ladder to climb over a six-foot-high wall to make their escape successfully. The mob tore up the seats, breaking them into kindling wood, using the stubs for clubs. The loud-speakers were smashed, the screen and curtains were torn and all was left in shambles.

An attempt was made to get to the projection machine, but an alert operator had bolted the door and ingeniously attached a live electric wire to the metal parts of the door, making it an effective barrier. He shouted a warning to the mob piling up the stairway, the leading ones disbelieving, as usual. Truth is always better than experience, but they did not believe that, so they grasped the door handle and suffered a violent shock. That saved the expensive projector and film.

By this time the mob had grown, not only in numbers but in stature. Adults were to be seen urging on the young mobsters and joining them as they marched toward the second theater. The Bolognesi theater was vacant, as new equipment and a wide screen were being installed for the showing of panoramic and cinemascope films. This suffered even worse destruction. Here an attempt was made to set fire to it, such attempt being promptly squelched by a cooler mind. It would have meant the possible destruction of an entire block of homes and stores.

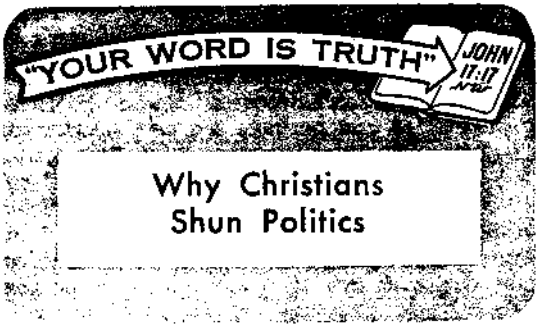
The third and perhaps the best theater of the town, the Excelsior, was next. Strangely, the occupants had no warning or any inkling of what was coming until stones and bricks began breaking doors and windows. All got out safely through a back entrance before the mob took over and left the same picture of ruin.

One more objective to go—the managerial office situated on the main square of the town. The writer was an eye and ear witness of the roaring noise and swelling mob that burst through the narrow streets into the plaza. Kids of ten years of age and up, teen-agers mostly, came charging with bricks and clubs to attack the building--just like in the movies and in the comic books that they have nourished their minds on. Out came the furniture, the light fixtures, down went the shutters. Out came the thirty motion picture films, in themselves representing thousands of dollars, to be torn into shreds by the crowd.

The living nightmare left a result of one person dead, twenty-one injured, one police jeep burned, three theaters destroyed and one office building smashed to bits.

The following morning, Sunday, found the nervous and tense town under the control of the army. Troops had been called out to restore order. In the face of the mob the civil police had proved ineffective. Soldiers with guns, bayonets fixed, paced up and down the square. Others were marched to the local markets, where, rumor had it, the people were going to attack next, as a further protest against the high prices of food. For a full week after one could not go to the market without having to walk around machine guns placed along the sidewalks, side-stepping soldier formations that carefully observed all groups and movements. But in the face of such control and organized placement of troops the tension ran out, and calm was again restored.

The authorities are still endeavoring to find the responsible ones. Several arrests have been made involving schoolteachers, but nothing definite has been made known up to date. Much scorn has been heaped upon those responsible for using the juvenile element for such ends, but from all appearances the younger generation needed little coaching.



Why Christians Shun Politics

"CHRISTIANS have a solemn political duty as well as a religious duty" during an election year, said the Parkersburg (W. Va.) *Sentinel* of January 28, 1956.

We have unprincipled politicians because "Christian people . . . will not carry their share of political responsibility," declared Dr. Hampton Adams, speaking in the Park Avenue Christian Church of New York.

"I would urge every Christian to vote and to show a keen interest in the politics of his community," wrote Billy Graham, the evangelist. "To believe that religion should have nothing to do with politics . . . is a fallacy—or rather a half-truth, wherein the half of falsity is rapidly becoming more important than the half of truth. The separation of religion from politics presupposes a conception of politics which has become largely outdated," reported the *Catholic Herald* of December 16, 1949. According to the New York *Times,* July 23, 1956, Pope Pius XII "urged Roman Catholics . . . to take an active part in politics."

This campaign to drag Christianity into politics is not without opposition, however. William W. Stratman, pastor of St. Matthew's Lutheran Church in Houston, Texas, stated: As "the bride of Christ, the church has no business to dabble in politics. If the state is not to exercise any form of control over the church, the church is not to exercise any form of control over the state." Dr. Eugene C. Blake, president of the National Council of Churches, warned churchmen that God and politics do not mix.

How, then, does a Christian view politics? Does he see himself as an active participant in the affairs of the world or a neutral sojourner?

For their Exemplar and Leader Christians have Jesus Christ, and Jesus Christ was no politician. He could have been had he wanted to. And there is no denying that Jesus could have done much good for humanity had he become a political leader. Still he chose not to mix with politics.

At one time "all the kingdoms of the world" were offered to him. What a golden opportunity that would have been to gain political world leadership and uplift the human race! Still Jesus turned that offer down cold. On another occasion the people tried to draft him to become their political ruler. How did Jesus respond? "Therefore Jesus, realizing they were about to come and seize him to make him king, withdrew again into the mountain all alone." Why this persistent, deliberate refusal of political responsibility on his part? Certainly Jesus had his reasons, and for us to ignore these reasons is to close our eyes to the truth as to why Christians today must shun politics in order to have God's approval.—Matt. 4:8; John 6:15.

True, Jesus did say: "Pay back, therefore, Caesar's things to Caesar, but God's things to God." But nowhere did he so much as intimate that this included delving into the political affairs of the nations. In fact, much to the contrary, Jesus declared himself "no part of the world," which included its politics. Before governor Pilate he stated that his "kingdom is no part of this world." And in prayer to his heavenly Father Jesus said that his followers, Christians, "are no part of the

world just as I am no part of the world." Being no part of the world was a distinguishing feature of first-century Christianity. The fact that they had no part in politics marked them as an unusual lot. Thus the book *Christianity and the Roman Government,* by E. G. Hardy, speaks of early Christians and "their aversion to all civic duties and offices." Another book, *On the Road to Civilization, A World History,* by Heckel and Sigman, tells us: "Christians refused to share certain duties of Roman citizens. . . . They would not hold political office."—Matt. 22:21; John 18:36; 17:14-16.

Now were those early Christians wrong in not trying to better the world by taking part in politics? How could they be? They had Christ Jesus, the Founder of Christianity, and his apostles to guide them.

The Bible tells us why those early Christians shunned politics. It shows that a fundamental principle of Christianity is separateness from the world. Those who became Christians were admonished to "quit being fashioned after this system of things, but be transformed by making your mind over, that you may prove to yourselves the good and acceptable and complete will of God." Christians changed their lives to live up to this requirement for right worship.—Rom. 12:2.

Wrote the disciple James about this principle of separateness from the world: "The form of worship that is clean and undefiled from the standpoint of our God and Father is this: to care for orphans and widows in their tribulation, and to keep oneself without spot from the world." "Adulteresses, do you not know that the friendship with the world is enmity with God? Whoever, therefore, wants to be a friend of the world is constituting himself an enemy of God." To meddle in politics would be an undeniable show of friendship with the world. By such friendship such a one would be "constituting himself an enemy of God." It was for a good reason, then, that Christians shunned politics. They desired the approval and love of God more than the friendship of the world. "If anyone loves the world," wrote the apostle John, "the love of the Father is not in him." "The world is passing away and so is its desire, but he that does the will of God remains forever."—Jas. 1:27; 4:4; 1 John 2:15-17.

Jesus taught his followers that the remedy for human woes lay, not in an earthly political government, but in a heavenly one, the kingdom of God. The disciples of Christ declared themselves citizens of that heavenly government. "As for us," said Paul, "our citizenship exists in the heavens." "We are therefore ambassadors substituting for Christ." It was God's everlasting heavenly government that attracted their attention and won their allegiance. Patched-up political worldly kingdoms held out no hope as far as they were concerned.—Phil. 3:20; 2 Cor. 5:20.

The Bible shows that soon now all political governments of the earth will be subdued by God's kingdom. Said the prophet Daniel: "In the days of those kings shall the God of heaven set up a kingdom which shall never be destroyed, nor shall the sovereignty thereof be left to another people; but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." Why should Christians tie themselves down to fruitless governments when the kingdom of God is destined to rule the earth?—Dan. 2:44, *AS*.

Is politics, then, a duty and responsibility of Christians? Hardly. Christians must shun politics and all worldliness. The everlasting kingdom of God is the government that receives their wholehearted support and vote.

Northern Rhodesia

IF YOU were traveling in the heart of Africa just a few miles from the border of the Belgian Congo, what would you expect to see today? Would you look for thriving, bustling towns, with gleaming new automobiles crowding paved streets? Would you expect to see a skyline dominated by industrial smokestacks? Hardly, you say. You would be wrong, because *that is exactly what you would see* if you drove into the Nkana-Kitwe area, which is the hub of the thriving copper belt of Northern Rhodesia.

Nkana-Kitwe is a town of two parts. Nkana is the mine-owned township where the European and African employees live. Kitwe is the township housing shopkeepers *and others employed in other industries,* and it includes a busy shopping center. It is a boom town.

Thirty miles from Nkana-Kitwe is another thriving copper belt town called Luanshya. Here is where the Watch Tower Society's branch office is located. From Luanshya the work of preaching God's kingdom in Northern Rhodesia, the Belgian Congo and East Africa is supervised.

If you have followed the activities of Jehovah's witnesses in recent years you will recall that at Kitwe a great assembly was held. Since that assembly the work of Jehovah's witnesses in Northern Rhodesia has greatly expanded. There are some 27,015 active ministers of Jehovah's witnesses in that country now, with large Kingdom Halls scattered throughout the land.

About ten miles from the center of Kitwe is where the great assembly site of Jehovah's witnesses was located. Two months prior to that assembly there was nothing on that spot but bush, the natural wooded growth of this country. But those spearheading the convention transformed the place almost miraculously. About the first thing that caught the visitor's eye was an exact replica of a watchtower rising some seven feet atop a huge anthill. This was actually a part of the backdrop to a beautiful platform constructed from two huge anthills. Sun-dried bricks were used to make the tower and the walls of the platform, which was thoughtfully covered with a shade-providing grass roof. In front, set off by a white bamboo fence, were flowers and a lovely lawn, all specially planted for the occasion.

The platform was within a great arena enclosed with bamboo and reed fences. The seating was unusual. Thousands of bundles of grass tied with bark provided a most comfortable arrangement. All cut to the same length, they were laid out in orderly rows to seat some 20,000 people.

The baptism pool had to be made ready. African witnesses stood in water chest-deep to move away some two feet of mud from the river bed. Overseeing the work were two missionaries from the Watchtower Bible School of Gilead, assisted by full-time African circuit ministers.

As these African ministers labored getting the grounds ready for the assembly, they would relate experiences they encountered in the field ministry. One told how some of Jehovah's witnesses rescued a village headman from a lion. The villages

away from the towns are small and are controlled by the village headman. This particular man did not care for Jehovah's witnesses. In fact, he openly opposed the witnesses. One day the headman's easy-going life was rudely disrupted by an unwelcome visitor—a lion! Everyone in sight scattered! The headman dashed for his grass hut, with the lion close behind him. The flimsy grass door would not keep the lion out for long, but none of his erstwhile friends would come to his aid. Some of Jehovah's witnesses who were preaching nearby heard the man shouting for help and the lion's roar. It was they who came to the man's aid by scaring the lion away. Needless to say, that changed the man's view of Jehovah's witnesses. It helped him to see who his real friends were. The headman now attends the local congregation of Jehovah's witnesses along with a fellow headman and seven other villagers whose interest had been aroused by the incident.

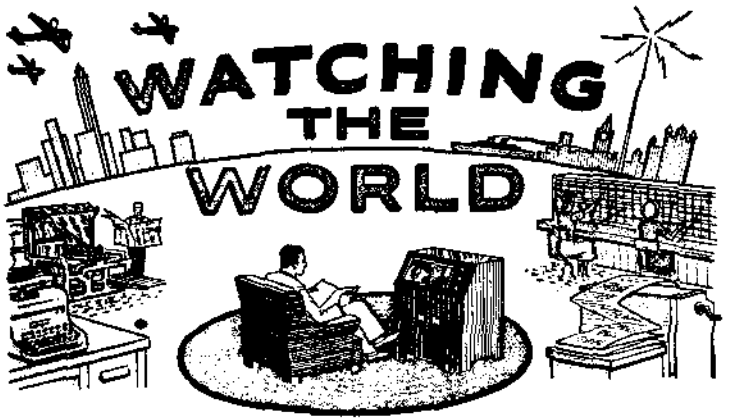
One of the African circuit ministers who serves an area far from the new industrial civilization told of cycling two and a half days to a congregation through country alive with wild beasts. His report was to show that the Christian's work in Africa still takes great faith and courage, along with a love for God and Christ. The wilds bear witness that this is still Africa, despite signs of creeping industrialization.

To attend the assembly that was held at Kitwe, some Africans started out to walk for two or three weeks in advance of the opening day. Others cycled for days. One African circuit minister, whose age is 60, cycled for almost 500 miles to get to the assembly.

On Saturday morning the baptism was held in the specially constructed pool. It was a thrilling spectacle to see 1,742 men and women symbolize their dedication by water immersion. The grand total of those that attended that assembly numbered 36,426. Evidence indeed that the good news is reaching the heart of Africa!

? DO YOU KNOW? ?

- Why many professed Christians are like Nero? P. 3, ¶4.
- Why some people with large sums of money live like paupers? P. 5, ¶2.
- Why the saving of money is largely wise spending? P. 6, ¶1.
- How educational injustice contributed to the loss of Hungary's youth by communism? P. 8, ¶4.
- How churches are contributing to youth's growing disinterest in religion? P. 10, ¶3.
- How old newspapers are being turned into milk? P. 15, ¶3.
- How a fur coat was purchased with 498 potatoes? P. 16, ¶5.
- Where government officials admitted the clergy caused the denial of constitutional rights to Jehovah's witnesses? P. 17, ¶2.
- Where mob victims are punished instead of the mobsters? P. 19, ¶3.
- Where freedom was likened to a razor in the hands of a child? P. 19, ¶4.
- That a person can experience fatigue from doing nothing? P. 21, ¶8.
- Where parades and festivals were held in honor of cats? P. 23, ¶4.
- How a place of entertainment was suddenly transformed into a place of violence? P. 24, ¶2.
- Whether early Christians participated in politics or remained separate from it? P. 25, ¶8.
- Where a 60-year-old minister bicycled 500 miles to attend a Christian assembly? P. 28, ¶2.



Witnesses Banned—Trujillo Petitioned

◈ Ten U.S. missionaries of Jehovah's witnesses were deported to Puerto Rico from the *Dominican Republic August 3.* Action came after a wave of persecution, equaled only in Communist countries, and was climaxed by a total ban on their Bible educational work in that land. Their meeting places have been ordered closed and the witnesses have been subjected to brutal beatings and violence by police and prison guards. On August 24 33,091 delegates of Jehovah's witnesses assembled at the Baltimore Memorial Stadium, Baltimore, Maryland, U.S.A., unanimously adopted a Resolution petitioning Generalissimo Rafael L. Trujillo to consider before Almighty God *the consequences of his action* against Jehovah's witnesses. The Petition accused the Roman Catholic Church of inciting the uprising. It cited names, places and specific instances of brutalities committed against the witnesses. Addressing Trujillo, it stated: "If you persist in persecuting these followers of Jesus Christ you will find that you will have to kill off all of them in your land to silence them and put them out of action." It requested a reply in deeds. The original copy of the Resolution was sent to Generalissimo Trujillo and a copy was presented at the U.S. Dominican embassy in Washington, D.C.

The Moscow Missile

◈ For some time it has been known that the Russians have been making strides in the development of an intercontinental ballistic missile, generally referred to in the West as the "ultimate weapon" within reach of military science. On August 26 the Soviet Union announced that it had successfully tested the dreaded weapon. The report said that the missile covered a huge distance in a brief time and had landed in the target area. It added that the results showed that a missile could now be directed into any part of the world. U.S. experts stated that it is very probable that the Soviet claim is true. The British expressed some skepticism.

All Eyes on Syria

◈ There is a growing fear in the West that the Soviet Union might be acquiring its first Middle Eastern satellite—Syria. The Russians have long sought to exploit the instability of the Middle East. They have sided with the Arabs against the West and Israel. They have operated a heavy propaganda campaign and offered the Arabs economic and military aid. Now it appears they are about to reap a harvest. Syria has suddenly turned on the U.S., with tactics described by President Eisenhower as "the type of thing that has gone on in Czechoslovakia, Hungary and other areas" controlled by the Soviet Union. "The pattern that is seemingly emerging is an old one for the Soviets," Eisenhower said, "but how far this has gone, we don't know." Syrian leaders deny they have become a Soviet satellite. They say they have no intention of going Communist. Syrian Defense Minister Khaled el-Azm said Syria will continue to practice "positive neutralism." But he warned: "We are at the outer edge of that policy—do not force us to go beyond it."

Arms Talks Near Collapse

◈ The U.S. had agreed (8/21) to Soviet terms to suspend tests of nuclear weapons for a two-year period in hopes of reaching some accord. President Eisenhower called the Western proposals for a five-point plan a major step toward reaching a sound agreement. The Soviet Union, however, denounced the proposals (8/24), stating that they "do not alter the position" of the Western powers. Eisenhower appealed to the Soviet Union (8/28) not to "condemn humanity to an indefinite future of immeasurable danger." It appeared that the Soviets had decided that the five-month-old London conference had outlived its usefulness.

A Disappointed President

◈ President Eisenhower at his news conference (8/21) was asked to give an appraisal of what Congress had done and left undone in relation to his program. The president remarked: "I am tremendously disappointed that so many of these bills have not been acted on, and in some cases not even have held hearings." Of 23 major proposals, 11 defi-

nitely were out for the 1957 session. The most he could hope was to get 12 of the 23, and two of these were in doubt. Of the 12, some have been rewritten and watered down. So to some it seems that the U.S. Congress fiddles, while the president frets.

China's Two-Way Policy

◈ On October 6, 1949, Red China requested nations that did not recognize its regime to discontinue their news services. Since then American newspapermen have been trying to enter Red China. A year ago the Chinese government offered 18 of them one-month visas. The U.S. State Department said No to the proposal. That began a feud between the news-gathering agencies and U.S. Secretary of State J. F. Dulles. Recently Dulles came forward with a new plan, which asked every news organization that maintains at least one foreign correspondent if they wanted to send a representative to China "on a resident basis" for a seven-month trial period. Twenty-four answered yes. The Chinese, however, rejected the U.S. decision because it ignored the principle of reciprocity. At first the State Department stated that the U.S. would not accord reciprocal visas to Chinese bearing passports issued by the Red regime. But last reports showed signs of Dulles' reconsidering.

U.S. Faces Fallout Danger

◈ A footnote toward the end of a 6,000-word document released (8/25) by the Joint Congressional Atomic Energy Committee said, in substance, that young persons in the northeastern part of the U.S. face possible danger from atomic fallout. Twelve scientists made an announcement stating that if nuclear explosions in the next several years equaled those in the last twelve, the bones of the young persons might contain one tenth to one fourth the maximum permissible amount of strontium 90. An overdose of strontium 90 can cause bone cancer and leukemia. These isotopes are taken into the system with milk and food. The committee stated that even the smallest amount of external radiation was harmful, because it increased mutation of genes. It also declared that "there is no such thing as an absolutely 'clean' weapon." But, it said, "certain kinds of explosions produce very much less radioactivity."

American Youths in China

◈ After a hectic 9-day train trip from Moscow across Siberia, the 41 American youths who had defied the U.S. State Department warnings against making the trip arrived in Peiping looking livelier and fresher than ever. They were welcomed by Chinese youths with showers of flowers, hand clapping, cheers and chants of "Long live world peace." The visiting youths were housed at Peiping's exclusive hotel, usually reserved for important delegations. The youths said that they had made the trip to learn and to carry back to America their impressions of contemporary China, also to give the Chinese people some understanding of the U.S. They decided (8/24) to extend their scheduled three-week stay to about six weeks, so that they could watch the National Day celebrations in Peiping on October 1. Undersecretary of State Christian A. Herter had warned them that their visit violated U.S. travel restrictions. President Eisenhower said that the youths were ill-advised and were doing their country a disservice.

No "Chatterbox Democracy"

◈ In a nationwide address (8/17) President Sukarno of Indonesia called on his people to forget the "rock and roll of unrestrained chatterbox democracy which does not recognize discipline or guidance." He said: "Mentally we must be completely rejuvenated . . . completely washed clean . . . completely scrubbed clean. Mentally we must be completely forged again." Dr. Sukarno insisted that Western-style democracy is an unsuitable form of government for 82 million Indonesians. "We must apply the kind of democracy which contains the idea of management, the recognized discipline of guided democracy," he said, a government that would exercise stiffer planning and control.

Tough Going in Poland

◈ Absenteeism, alcoholism and hooliganism are weakening Poland. In the first half of 1957 absenteeism has more than doubled, to 26 million man-hours lost. Monthly absenteeism in the Lenin foundry has often reached 20 to 30 percent of the work force. Wages are low, about $65 a month. Many Poles hold down two jobs to meet expenses. Others steal to stay alive. Workers want signs of a better life before they promise to work harder. A sitdown strike in Lodz yielded to tear gas and billy clubs. To drown their woes many Poles have taken to drinking (7.5 liters of hard liquor per person a year, which is 30 percent above the 1956 figure). Roman Catholic Primate Stefan Cardinal Wyszynski of Poland told 700,000 Poles (8/26) that the nation was suffering from the terrible sickness of drinking. The government has cracked down with a new regulation. Those who stay away from their jobs are liable to be fined, demoted or dismissed. "To be brief," said a Warsaw radio commentator, "things are tough in Poland."

Asiatic Flu Comes to the U.S.

◈ At least 20,000 to 30,000 cases of Asiatic flu were reported in the U.S. from June 1 to the end of August. Sur-

geon General Leroy E. Burney, who heads the U.S. Public Health Service, said he was "a little bit surprised at the large number" of flu cases in the U.S. so far. California appeared to be the hardest hit, with 17,900 cases. Dr. Burney warned that the flu might cause an epidemic in the U.S. this fall.

Majority Rule in Algeria

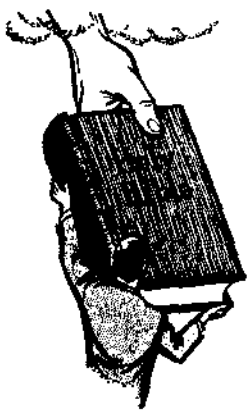
◈ For the past 2½ years the Algerian nationalists have waged a struggle for independence from French rule. The French claim that Algeria is part of France and that they are determined to protect the interests of some 1,200,000 Europeans that live there. (Algeria has some 9,000,000 Arabs.) The French cabinet sought to devise a plan that would satisfy Moslems' desire for independence, while at the same time would protect the interests of the Europeans. The plan would accept the principle of majority rule. Under the proposed plan Moslems probably would dominate in four of the expected six states, while the French would hold control over the rich coastal areas, where they are in the majority. Each region would have its own assembly, council and budget.

Alive 19 Miles Up

◈ Traveling in an aluminum capsule 8 feet high, 3 feet in diameter, attached to a plastic balloon, Maj. David G. Simons of the U.S. air force soared (8/20) to a record altitude of over 100,000 feet, or 19 miles above the earth. There in outer space Simons tape-recorded his physical and psychological reactions to his journey. The stars do not twinkle at night but glow like coals, he said. The daytime sky is purple-black up there and the sunrise was a magnificent and awesome sight. The purpose of the 32-hour flight was to help pave the way for space travel and to determine man's adaptability to live in space. Col. John P. Stapp, officer in charge of the experiment, said that the trip proved that man can live outside of earth's atmosphere. "Men can do it," he said, "by taking their own atmosphere with them."

No Room for Parasites

◈ Loafing and begging are being outlawed throughout the Soviet Union. Soon a law sanctioning the transfer of able-bodied adults who live off unearned incomes to other areas will be in full effect throughout Russia. The townspeople will act as judges to determine whether the deportation sentence should be applied to any of its loafers. There will be no appeal. However, those who have committed crimes, the law states, must be prosecuted in court. Technically, idleness and vagrancy will not be criminal acts, but social crimes punishable by a citizen's peers.



What did Jesus really teach? What is the meaning of his words to his disciples? What instruction did his apostles pass on to the rest of the early congregation? These are vital questions. There is only one sure place to find the correct answer—in God's Word, the Holy Bible.

Hence, it is vital that you examine your Bible. Read it daily, but read it with understanding in the same forceful language in which the disciples read it. How is that possible? By reading it in the same language you speak every day. They did because they had it in the common tongue of the day. You can have the same advantage in the *New World Translation of the Christian Greek Scriptures*. The regular edition is $1.50; de luxe edition, $5.

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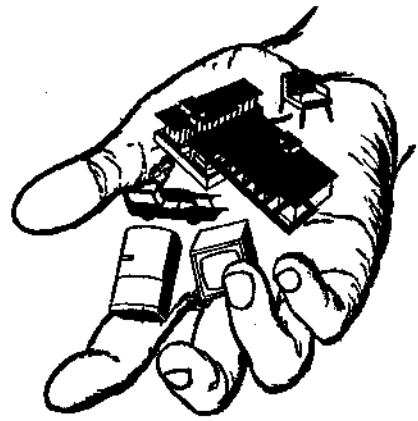

How would you compare those things to life itself? Certainly that is our greatest treasure, and our life depends on our pure worship of Jehovah God.

You may in a lifetime gain much material riches. But wealth is not necessarily evil in itself. Still, do you allow material possessions to rob you of spiritual values? How can you keep a close watch on this world's affairs without being ensnared by its desires? You can keep your vision clear and sharp by regularly reading **Awake!**

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OCTOBER 22, 1957

THE MISSION OF THIS JOURNAL

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ambitions or obligations; it is unhampered by advertisers whose toes must not be trodden on; it is unprejudiced by traditional creeds. This journal keeps itself free that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

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"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of a righteous New World.

Get acquainted with "Awake!" Keep awake by reading "Awake!"

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AS – American Standard Version	*Dy* – Catholic Douay version	*Mo* – James Moffatt's version
AT – An American Translation	*ED* – The Emphatic Diaglott	*Ro* – J. B. Rotherham's version
AV – Authorized Version (1611)	*JP* – Jewish Publication Soc.	*RS* – Revised Standard Version
Da – J. N. Darby's version	*Le* – Isaac Leeser's version	*Yg* – Robert Young's version

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Awake!
"Now it is high time to awake."
—Romans 13:11
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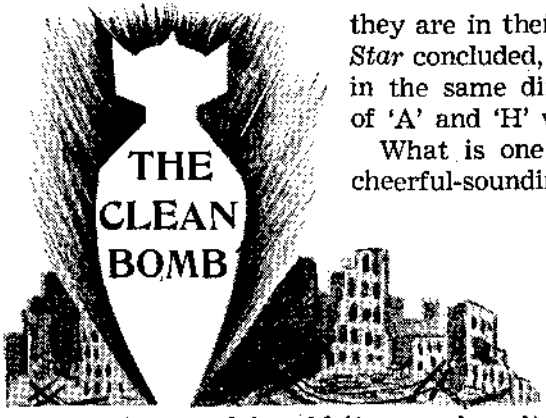


NOW the world is told it can relax: it has the clean bomb. This news, supposed to calm the world's fears, came with the announcement by the United States that it had developed a nuclear bomb 96 percent clean—that is, one virtually free from radioactive fallout. The clean bomb is being hailed as the glorious triumph of modern science.

No small number of columnists were lavish in their effusions over the "progress" the clean bomb represents. One columnist went so far as to suggest in effect that the clean bomb may be the salvation of mankind. It is surprising how many editorial articles about the clean bomb carried a triumpnant and exultant tone.

The Washington *Evening Star* editorialized that American atomic tests now have a significance consisting "not merely of their contribution to our defensive potential but also of their role in terms of making nuclear bombs far less inhumane than they are in their 'unclean form.'" "We can only hope," the *Star* concluded, "that the Russians are striving for progress in the same direction as they build up their own arsenal of 'A' and 'H' weapons."

What is one to think of the so-called clean bomb and cheerful-sounding pronouncements about "progress"? Is the clean bomb a blessing to the world? But since when is war clean? Is it not dirtier than ever before? The clean bomb is a grimly ironical name for a device that can still massacre millions of men, women and children, littering the land with corpses and drenching the earth with blood. Is any bomb clean when its power to burn big cities and their peoples by radiation remains unimpaired?

And does the clean bomb even represent progress in relaxing the world's tension? Is it a greater deterrent to war than the dirty bomb? If anything, the H-bomb seems to have become more usable than before. The clean bomb means that if an aggressor could launch a successful sneak attack he might conceivably get away with it; he would not be punished by the boomerang of deadly radioactivity. The clean bomb actually makes nuclear war more tempting to desperate dictators.

The verbal fanfare extolling the clean bomb is fatuous and inane. It has, as one disenchanted columnist summed it up, induced a kind of "suicidal serenity of mind akin to the argument it's OK to smoke around a gasoline tank if you take care to use safety matches."

IF ONLY man could have a new planet, an earth not ruined by the greed and selfishness of men! Such a wish has long been on the lips of lovers of righteousness. But when you stop to think of it, would a new planet really be necessary? Not at all, for it is not nature that has made this planet an almost unlivable home for man. Earth could be fair. It could reflect more fully the glory of its Creator, Jehovah God. It does not, because man, according to God's own appraisal of the situation, is "ruining the earth."—Rev. 11:18.

It takes no profound study to know what man has done to the earth. Look at earth's vast waterless seas of sand, its numerous fields of desolation! Not all man's doings, true, but much of it is.

To get rich men have ruined the earth. In America alone men have plowed up vast areas of land that should never have been plowed up. Years ago, at a news conference, President Roosevelt once explained what happened to America's land in the West. He told how two-dollar wheat during World War I had invited feverish plowing up of great tracts to plant the crop. This ripped off the buffalo grass cover that held the land together. Stripped of its cover, the dirt became the whim of wind and weather.

Did that ruinous policy teach man a lesson? During another high-priced period —from 1941 to 1950—"about 4,000,000 acres of sodland were plowed up for wheat or cotton," reported the United States Soil Conservation Service. "At least 75 percent of this newly plowed land is unfit for cultivation. It is highly susceptible to wind erosion in years of below normal rainfall."

All over the world this kind of "get rich quick" attitude has led to the destruction or near destruction of innumerable forests—trees that served as nature's police force, as guardians of the soil. Vast acres of grazing land have been overgrazed with the thought of more money but with no thought of the dust and erosion sure to follow. So who has ruined the earth's surface? "Man," says Paul Sears in *Deserts on the March,* "has upset the balance under which wind and water were beneficial agents of construction, to release them as twin demons which carve the soil from beneath his feet, to hasten the decay and burial of his handiwork."

Earth's Creatures Suffer

Small wonder that the animal creation has suffered! With their habitat destroyed by the greed and thoughtlessness of men, birds and animals have disappeared from the face of the earth. And what of the wholesale slaughter of animals for sheer sport? Man has indeed ruined even the animal creation. One of the best-known examples of an animal exterminated by man is the dodo, a large flightless bird. Now the dodo remains only as a symbol of utter extinction. Gone now with the dodo are the passenger pigeon, the great auk, the cahow, the Cuban macaw, the heath hen, the Irish elk, the quagga, the solitaire and Steller's sea cow. More than a hundred kinds of mammals alone have gone into extinction during the past 2,000 years, but the saddest part of it is: Some two thirds of them have disappeared within the last hundred years!

Man's ruinous policy was certain to affect his living conditions. Man needs to eat to live. Erosion and loss of soil fertility reduced earth's productivity. Selfish commerce and politics have made the price of food artificially high. So more than two thirds of the world starves. Millions lack proper housing and clothing. The prime things that man needs—food, clothing and shelter—should be made abundant for all. Instead, man's selfishness and blindness have made them costly, scarce or of inferior quality.

Look at the ruinous policies man has pursued! He has developed countless false religions that bind men to degrading superstitions. He has developed traditions and followed them blindly, even though they lead to misery and starvation. For monetary profit he has corrupted his own mind. A flood of books and magazines engulfs mankind, choking it with the sullied waters of triviality and sensuality.

With his obsession with sex, his immoralities, his broken-down marriages, his crime and his revolutions and wars man has ruined the earth by ruining earth's inhabitants. What bloodguilt the human race is guilty of! Two international wars have claimed the lives of an incredible 40,000,000 persons! In waging his wars man has squandered earth's natural treasures. And now man has the hydrogen bomb. With his nuclear weapons man's ruinous policy toward the earth goes on apace.

Radioactivity Ruining the Earth

Now there is a new kind of fear in the world, fear that man has gone or is going too far in spreading the deadly by-product of nuclear explosions—strontium 90. Fifteen years ago there was no strontium 90. As test after test of nuclear weapons goes on, more and more of these long-lived radioactive isotopes clog the upper atmosphere, sift down all over the earth, then pass through food channels from contaminated plants and animals into human bones, blood and reproductive systems. The radioactive substance then accumulates in the human body, and when it reaches a certain unknown quantity it may cause a form of blood cancer.

Yet this form of radioactivity is in all or most of the food we eat. Milk and cheese especially have a high proportion of radiostrontium. They contain more "sunshine units" than other foods. A "sunshine unit" is one one-thousandth of what is deemed to be the maximum permissible dose of radiostrontium. Just how much strontium 90 can be absorbed without danger? That is not known with absolute certainty. Meanwhile, we eat strontium 90 with our food. A report recently showed that one Wisconsin Swiss cheese measured as high as ten "sunshine units" of strontium 90. But cheeses in other parts of the world may be even higher. There is no escape from strontium 90.

But has not the announcement of a "clean" bomb solved the radiostrontium problem? Even if a clean H-bomb is being produced, the strontium 90 is with us. It would take almost fifty years to clear up the atmosphere, if no more were added to it. And it is unlikely that no more will be added. What about the world's stockpiled bombs? Are they all clean? Obviously not. Is Russia testing clean weapons? Is the clean bomb even a reality in the United States? Is it, as some have suggested, a stratagem to assuage public opinion so the United States can go on testing its weapons?

Whatever the truth, the situation is already dangerous. Famed Dr. Albert Schweitzer has warned the world of its radiation hazards. Dr. Linus C. Pauling, one of the world's most noted theoretical chemists, has made public a petition signed

by 2,000 American scientists calling for a halt to atomic weapons testing. And Dr. William F. Neuman has appeared before a special subcommittee of the Joint Congressional Committee on Atomic Energy. This subcommittee, which has been gathering testimony from top scientists on the present peril, heard Dr. Neuman say that earth's atmosphere may already be "very close to loaded" with the permissible level of strontium 90 from past explosions. Who can say that man is not "ruining the earth"?

Making clean bombs is not the way to reverse man's policy of ruining the earth. It is, after all, not weapons that need to be made less inhuman; it is the governments that use them. And yet, as Harvard University scientist Dr. Pitirim Sorokin has said: "The rulers of the states are the most criminal group in a respective population." Dr. Sorokin warns that man had better do something soon to prevent selfish groups and criminals from destroying the world.

But what can be done? Yes, what can be done when the sad lack is not human intellect and technical know-how but rather morality and common sense? If the rulers of the nations do not develop moral stature along with their technical growth, would it not be better for the human race to stay primitive?

God to Rid Earth of Defilers

Fortunately for right-hearted men, the time has come for the Creator of heaven and earth, Jehovah God, to step in. He purposes not to create a new planet for righteous men. There is no need for that. He has the power to rid this earth of those who ruin it. In times past he has demonstrated his power to rid the earth of those who abuse it. He did it at the great Flood. He did it in the days of ancient Israel, when that nation turned apostate, and Jehovah said through his prophet: "The LORD [Jehovah] has a quarrel with the inhabitants of the land; because there is no fidelity, no kindness, and no knowledge of God in the land. Cursing, lying, murder, theft, and adultery—they break out, and one crime follows hard upon another." —Hos. 4:1, 2, *AT*.

Therefore Jehovah declared his purpose: "Behold, the LORD [Jehovah] will lay waste the earth and make it desolate, and he will twist its surface and scatter its inhabitants. The earth lies polluted under its inhabitants; for they have transgressed the laws, violated the statutes, broken the everlasting covenant. Therefore a curse devours the earth, and its inhabitants suffer for their guilt; therefore the inhabitants of the earth are scorched, and few men are left."—Isa. 24:1, 5, 6, *RS*.

Just as God cleansed the land of the unfaithful Israelites, so he will rid the earth of its defilers. This is certain. Christ's apostle assures us that "all the things that were written aforetime were written for our instruction," and "they were written for a warning to us upon whom the accomplished ends of the systems of things have arrived." Rejoice, then, that the time is at hand for Jehovah God to do what he has promised in his Word—"to bring to ruin those ruining the earth."—Rom. 15:4; 1 Cor. 10:11; Rev. 11:18.

HARDER THAN STEEL, LIGHTER THAN ALUMINUM

¶ What kind of material is this? It is a new ceramic. It is Corning Glass' new family of basic materials called Pyroceram. Besides being harder than high carbon steel and lighter than aluminum, the new product is nine times stronger than plate glass! Even at temperatures of up to 700 degrees centigrade the new ceramic loses very little strength. It resists heat deformation up to 1,350 degrees C.

INGENUITY IN ACTION

Air Service

In Japan a grocer faced up to the problem of how to get orders from customers without telephones. The grocer stationed homing pigeons in four outlying areas of Nagoya—and they fly in with the customers' orders.

Case of the Blues

A mother in Cosham, England, rushed her two-year-old son to the hospital and cried: "What shall I do? His lips have turned blue!" Without referring to medical literature, the doctors quickly made the diagnosis. They told the mother: "Stop letting him suck blue pencils."

Another Use for the Rowboat

The United States Navy recently had the task of dismantling a 100-foot-high water tank at the Portsmouth, New Hampshire, naval base. The navy did it this way: Two men were dropped inside the tank in a rowboat. Then, as others gradually let water out of the 500-thousand-gallon tank, the two men in the rowboat began tearing down the huge container section by section.

Liquidating Larceny

In Paris canteen officials at SHAPE headquarters have been plagued by constant pilfering of coffee spoons. Officials made their decision and took action. They punched a hole in the bowl of each one and liquidated the whole problem.

Matter of Adjustment

A youthful car owner recently took his car to the inspection station in Washington to have the lights and brakes checked as required by law. The inspectors turned him down. "Sorry," they said, "but your headlights shine too high into the air." The youth drove to a filling station, let some air out of his front tires and added air to his rear tires. Then he went back to the inspection center. He passed with flying colors.

Licking the Problem

The Washington National Zoo had a formidable problem recently: how to get rid of some termites. Zoo officials pondered a bit. They decided they already had the means to exterminate the problem. They had a zookeeper bring in "Tommy," the anteater. Tommy spent an hour and a half going through a wooden file cabinet—gobbling up termites.

High-proof Fuel

During the recent period of gas rationing in Britain, Mrs. Alice Klouda of London was driving her car home one day when she ran out of gasoline and ration coupons. She obtained some whisky, poured it into the tank and drove home. "The car went like a bomb," she said.

The Walls of Jericho

Members of the Providence Methodist Church of Easthampton, Massachusetts, recently found the entrance to their church blocked by a wall of 500 bricks when they arrived for the Sunday morning service. They were asked to enter by a side door. During the service they received an explanation. In his sermon on "Joshua and the Battle of Jericho," the pastor likened the bricks to Jericho's walls. Then he revealed that the wall of Jericho represented a fund-raising plan. He urged parishioners to purchase the wall of Jericho at $1 a brick to clear the entrance. Half the 500 bricks were sold on the spot.

Travel in Tibet

Tibet is the highest country in the world, with an average elevation of about 16,000 feet. Lowland regions in Tibet are between 12,000 and 15,000 feet, and mountains rise to 20,000 and 24,000 feet. Since Tibet is quite large—about the size of Texas, California and New York combined—cross-country travel takes some time. Recently it was speeded up considerably. In Peiping the Chinese Communist regime announced that its road-building program in Tibet now makes it possible to travel from eastern to western Tibet "in only two months, whereas before it took two years."

The DOMINICAN REPUBLIC —Back to the Dark Ages?

WHAT you are about to read is the account of recent happenings in the Dominican Republic. As shocking and incredible as they are, they are verified as true. Confirmation comes from several sources, outstanding of which is the testimony of ten American citizens, who, on August 3, 1957, were deported by the government of the Dominican Republic. These ten American citizens had served in the Dominican Republic for many years as Christian missionaries, representing the New World society of Jehovah's witnesses. What these missionaries relate, together with reports coming from the Dominican Republic, makes up an account of religious persecution that could have come right out of the Dark Ages.

People in the United States began to learn about these shocking happenings especially after the "Life-giving Wisdom" District Assembly of Jehovah's Witnesses at Baltimore, Maryland, held August 21 through August 25, 1957. More than 33,000 delegates assembled at that convention adopted a petition to Generalissimo Rafael Leonidas Trujillo of the Dominican Republic. This petition set forth a statement of the facts concerning what is happening to Dominican witnesses of Jehovah and appealed to Generalissimo Trujillo to dignify his government by revoking a ban on Jehovah's witnesses.

The assembly delegates also heard testimony from the deported missionaries. Eight of these missionaries, interviewed at the assembly site, Baltimore Memorial Stadium, had been in the Dominican Republic from eight to twelve years. "Our purpose is solely Christian," said missionary Lennart Johnson, "and we were only preaching the good news of God's kingdom, for which all Christians have prayed."

Background to Present Happenings

The missionaries explained that it was in the year 1945 that the first missionaries, graduates of the Watchtower Bible School of Gilead, were admitted to the Dominican Republic. By 1950 there were twenty-five missionaries in the land, who preached the good news of God's kingdom to Dominicans, both publicly and from house to house. Many Dominicans responded to this gladsome message, and they too took up the message, in obedience to Christ Jesus' prophetic command: "This good news of the kingdom will be preached in all the inhabited earth for the purpose of a witness to all the nations, and then the accomplished end will come."—Matt. 24:14.

Then in June, 1950, the missionaries explained, the government of the Dominican Republic decreed that the work of Jehovah's witnesses was illegal. Yet, despite the ban, during the next six years their preaching work bore fruit; and the active Kingdom ministers in the Dominican Republic increased from 217 to 469.

On August 17, 1956, for reasons known only to itself, the government of the Dominican Republic lifted the ban. "We were given complete liberty," missionary Roy

Brandt said. "In seven months we added 202 to the number of active preachers. Volunteers, native Dominicans, went out even to the smaller towns, zealously preaching."

Though many Dominicans reacted favorably to the preaching of God's kingdom by Jehovah's witnesses, certain groups opposed their flourishing Bible educational work. "Not used to such active Bible teaching," explained missionary Brandt, "the Jesuit priests were furious. On a radio broadcast of June 30 one of them was especially vehement. He even resorted to the ridiculous falsehood that these Christians were Communists—despite the well-known fact that they have been among the most persecuted of all peoples in the Communist lands."

Following the June 30 radio attack on Jehovah's witnesses by Jesuit priest Vázquez Sanz, the newspapers published the lecture. In it the Jesuit called Jehovah's witnesses Communists and haters of all order, and accused them of many other false things. On July 3 three more like articles appeared in the newspapers, written by prominent men in the Dominican Republic. One of the articles, published in *El Caribe,* July 3, 1957, was entitled "Witnesses of Moscow?" It said in part: "By the very essence of their principles of doctrine Jehovah's witnesses resemble a crafty vanguard of Communism. . . . Behind Jehovah's witnesses would come, undoubtedly, the Witnesses of Moscow."

On July 4 two more articles appeared; then three more appeared on July 5. July 6 saw three more, one of which called Jehovah's witnesses "Russia's Best Allies." On July 8 *El Caribe* said: "There is not the least doubt that the Jehovahistic movement is a dangerous spearhead preparing the way for a communistic disaster. . . . The tactics and preaching of Jehovah's witnesses are identical with those of the Communists."

And so the attacks continued. From July 2 to July 25 alone, more than 600 inches of space, in double column, appeared in newspapers, stirring up hatred against Jehovah's witnesses, calling them lawbreakers, insulters of the flag and the anthem and comparing these Christian ministers with the Communists. Then, on July 24, the government of the Dominican Republic reimposed a ban on Jehovah's witnesses. But even before the July 24 ban the Dominican government had moved against these Christian witnesses of Jehovah in a way that shocked lovers of freedom of worship earth-wide and raised a question to the whole world: Have the Dark Ages returned in the Dominican Republic?

Religious Persecution

Violence against Dominican witnesses of Jehovah began especially from Sunday, July 21, onward. Bands of soldiers searched out Jehovah's witnesses as if they were criminals instead of Christians.

"In the town of Salcedo," said missionary Brandt, "a political rally was held to reaffirm faith in the Catholic Church and to stir up religious hatred. After that, soldiers went out to seize the native witnesses who lived around the town."

The entire congregations from Los Cacaos, Blanco Arriba and Monte Adentro were brought into the military prison at Salcedo. Military policemen had brought in whole families, including youngsters down to sixteen years of age. The group of about one hundred Christian witnesses of Jehovah was taken inside and questioned. They were asked to sign statements renouncing their faith as Jehovah's witnesses and stating that they would rejoin the Roman Catholic Church. "Christian men and women were thus lined up and told to give up their faith," missionary Brandt said. He

related how soldiers lined up men and women and then beat each man with their fists, one at a time. But that was not enough: the soldiers then kicked the men and smashed rifle butts into their faces.

"When this failed to break their integrity," explained one of the missionaries, "the men and women were herded into crowded cells, where, throughout the night, the women heard the groans of the beaten men."

The next morning five of the official servants of the congregations of Jehovah's witnesses were taken to an office, one after another. The first was Negro Jiménez, about sixty-five years of age, the presiding minister of the Los Cacaos congregation. Two soldiers beat him senseless; then they dragged the unconscious man out by his feet. There were gashes in his head. Blood was running from his mouth and ears.

Pedro Germán, presiding minister of the El Jobo congregation, was brought in next. When he was taken out, the thirty-five-year-old man bore bloody evidence that he had been severely beaten. Then, Angel Angel, about sixty years of age, was taken into the office. He was brought out unconscious. Blood ran from his mouth and nose.

Pedro González, about sixty years old, and his twenty-five-year-old son, Porfirio González, were taken into the office. Porfirio was beaten until he was unconscious. Blood ran from his ears, and an eardrum was broken. Pedro, the father, was beaten until his eyes were swollen shut. Still they would not renounce their faith or agree, under inquisitional pressure, to rejoin the Roman Catholic Church.

The missionaries were talking about people they knew—personal acquaintances, people for whom they felt a spiritual responsibility. "We thought the Dark Ages and the Inquisition were things of the past," said missionary Raymond Johnson. "In the Dominican Republic we found it just isn't so."

In Santiago other witnesses of Jehovah were arrested. Some were beaten. One of them, Miguel Angel Fernández, was given a leather whip and ordered to use it on his fellow witness Maximino López. He refused. Then the soldiers whipped them both, drawing blood as they gave each Christian minister twenty-one lashes. "If you have ever seen this done in an old movie," said missionary Brandt, "you can imagine the brutality of such an act."

At La Victoria, one of the prisons in Ciudad Trujillo, some of the imprisoned witnesses went for eight days with only corn meal and water. At another prison in the capital one witness was given no food for three days. His only food was candy that he bought with thirty-five cents in his possession. When this witness was finally brought to court he was charged with disrespect for the flag. The trial was short. The judge sentenced him to a fine of $250 and one year in prison —this despite the fact that the policeman who brought him in told the court: "This man did not show disrespect for the flag. I know him and he has always respected the flag."

Neither age nor youth spares one from religious persecution in the Dominican Republic when one holds firm to one's faith as a Christian witness of Jehovah God. Take, for example, the case of Cordelia María Marte. She is a young girl fifteen years of age. She served as a full-time minister, preaching the good news from house to house, during the year the ban was lifted. On July 26 she left the home of her aunt in Villa Báez, a rural section near Salcedo. She had gone there because of persecution and arrests in Santiago, her home. But on July 26 the mayor of the area where she now lived sent word to her aunt that she must put this

witness of Jehovah out of her home. If she failed to do so, she herself, though not one of Jehovah's witnesses, would be arrested.

The aunt told Cordelia that she must leave. Her uncle took her two kilometers to a highway leading to Salcedo and left her to wait for a bus. The owner of a small store told her to step inside while she waited. A man entered the store. He ordered a beer and also offered to buy the girl something. She declined the offer. Then the man began to talk about Jehovah's witnesses and urged her to talk to him. The bus came and the girl stepped outside. She got on. So did the man.

When the bus arrived at Salcedo it stopped in front of the government building. The man compelled Cordelia to get off the bus. She was then taken in a car to a military prison. Here she was brought before the governor, General Ludovino Fernández. After speaking abusively of Jehovah's witnesses he made a comment that they do not have churches and hence must be from Moscow. The young girl asked the general if he knew what the word "church" really meant. He became angry. He replied that he knew and went on to say that they ought to "cut her up, smash her against the wall so that her brains bounced out and then bury her some place where she wouldn't smell." Then he shouted to the soldiers: "Take her away and lock her up without any consideration!"

The guards led Cordelia off and locked her up. On Sunday, July 28, Cordelia was taken to Santiago. Although the law forbids the jailing of minors, she was put in a public jail among prostitutes and women criminals. She was left there until Tuesday, July 30, when she was brought before a juvenile court.

The court accused her of preaching as one of Jehovah's witnesses. The court decreed that she be sent to police headquarters. Then she was taken by truck to the capital, Ciudad Trujillo, arriving about 10:30 p.m. During the journey a secret policeman accompanied her. He showed her a long list of names and stated that these were witnesses in Santiago that he was searching for.

Since July 30 Cordelia has been in the Women's Reformatory (Instituto Julia Molina) in the capital. Imprisoned with Cordelia is another young Christian witness of Jehovah named Ramonita. This young girl, though forced by physical means to attend Roman Catholic mass, still holds fast to her faith. Ramonita is only twelve years old. Such is the kind of religious persecution taking place in the Dominican Republic.

Deporting the Missionaries

Government proceedings to expel the American missionaries from the Dominican Republic came to the surface on July 8. On that day the missionaries were called to the office of Major General Arturo Espaillat, the secretary of security. He told them to sell their personal effects and leave the country as quickly as possible. When the missionaries refused to abandon their Christian brothers voluntarily, the secretary of security told them: "If you want to be martyrs, go ahead, but that went out of fashion a thousand years ago. We will send an official down to your apartment and deport you, if that is what you want."

The missionaries' fears about what might happen to the Dominican witnesses of Jehovah were confirmed by Mr. Espaillat, who said that when they were gone the Dominican officials would "be able to take care of the rest."

While the missionaries explained their work to this official, informing him that their preaching was neither communistic nor political, they asked him if he would like to live in a righteous new world of

God's making. "There's no opportunity for me," he said. "I have done so many things there is not any chance for me." One of the missionaries wanted to know if Generalissimo Trujillo himself knew of this religious persecution, or if it was just something those around him were doing. "I just came from Trujillo's office," said Mr. Espaillat, "and he ordered it."

Finally, at government expense, the missionaries were taken in taxis to the airport and placed aboard an airplane bound for Puerto Rico. So incredibly brutal is the religious persecution against Dominican witnesses of Jehovah that officials at the airport had orders to arrest or kill anyone who even came to see the missionaries off. Said missionary Brandt: "One official in the capital told one of the Christian women: 'It would be good to kill all of Jehovah's witnesses and wash the earth with their blood to remove all the bad seed they have sown.' "

Following the deportation and the widespread publicity given to the religious persecution, thousands of persons in America and elsewhere wrote letters of protest to the Dominican government. These persons received in reply a mimeographed letter from Luis Ruiz Trujillo, secretary of state. Each letter contained a serial number. The letters said, as did letter number 16495, that "the Dominican Police have limited themselves to taking the necessary measures to prevent the exercise of such practices [of Jehovah's witnesses] on Dominican territory, without any atrocity having been committed against anybody."

What are we to think of a country whose officials brutally beat up witnesses of Jehovah for holding fast to their faith and then say that no atrocity has been done.

What are we to think of a government that forces persons to join its state religion at the point of a bayonet? What are we to think of a religion that would want such converts?

What are we to think of any government in this day and age that would stoop to inquisitional methods?

What are we to think of a government that calls Bible-preaching Christians Communists, while the brothers of those Christians are themselves being brutally persecuted in Soviet-dominated lands?

What are we to think of a country whose officials stoop so low as to imprison young girls twelve and fifteen years of age because of their religious beliefs, and then force one of them to attend religious services at a Catholic church?

What can we think but that the Dominican Republic is back in the Dark Ages! At least that is how all lovers of righteousness, all lovers of freedom of worship, will feel. How can they feel otherwise? They cannot, unless the Dominican Republic reverses its present policy of religious persecution.

As for Jehovah's witnesses in the Dominican Republic, they will continue to maintain their integrity, declaring as did the psalmist: "O my God, provide me with escape from the hand of the wicked one, from the palm of the one acting unjustly and oppressively. For you are my hope, O Sovereign Lord Jehovah."—Ps. 71:4, 5.

MARVEL OF THE HUMAN SKIN

"A portion of human skin the size of a postage stamp," said the New York *Times Magazine* recently, "contains one yard of blood vessels, four yards of nerves, fifteen oil glands, twenty-five nerve endings and 3,000,000 cells, according to medical research."

Billy Graham CRUSADE—success or failure?

FORTY years ago revivalist Billy Sunday descended on New York city with an army of assistants. To his opening audience of 40,000 Sunday exclaimed that "an angel from heaven couldn't come down to New York and be here two weeks and trim with the crowd that some of you trim with . . . and go back to heaven without a bath of Lysol, carbolic and formaldehyde." At the end of a ten-week crusade Sunday had stirred almost 100,000 persons to come forward and promise to "come to Jesus."

This year evangelist Billy Graham descended on New York with a host of assistants. He also came to awaken a city "crying for cleansing of its evil." To his opening audience of more than 18,000 in Madison Square Garden Graham declared: "We're praying that New York is going to have a spiritual revolution." At the end of a sixteen-week crusade evangelist Graham had stimulated more than 55,000 persons to make "decisions for Christ."

"What do you think of Billy's crusade?" was a question New Yorkers had on their tongue. It was a good question, but one seldom answered in a worthwhile manner. Such a question needs an answer that goes beyond the mere words "success" or "failure." Actually, Graham's crusade was both a success and a failure.

To understand how the crusade both succeeded and failed one needs to view it from two aspects: (1) How effective was the crusade in reaching its objectives? (2) How did the crusade measure up to the standards of true Christianity as found in the Bible?

Its Objectives and Successes

Crusader Graham wanted New Yorkers to repent from their sinful ways and to gain "the saving knowledge of Jesus Christ." The campaign called for the exposing of sinfulness even among professed Christians.

The target of Graham's double-barreled evangelism had a bull's-eye. It was that mass of some 4,000,000 people—New Yorkers indifferent to religion and not associated with any church. With more than half the city's population unchurched, morale among the clergy was low. Graham aimed to strengthen that morale by directing New York's vast unchurched population to the churches.

In revealing to the people where they stood spiritually and morally crusader Graham was no small success. He was often brilliant in explaining the unscriptural practices of millions of professed Christians. "The disgrace of the Christian church in America," he declared, "is that we do not have love one for another." Besides this "lack of love" there is hypocrisy. Too many churchgoers, said the crusader, are "living like the Devil all week and like the Lord a few

hours on Sunday." To the unchurched observers the exposé of Christendom, though well done, was hardly a stimulus to get them to the churches. Despite revelations of sinfulness, the crowds came.

Graham's success in drawing huge crowds, and that evening after evening for sixteen weeks, was the most spectacular feature of the campaign. Some 17,000 persons thronged to the Garden each evening, filling it most comfortably. Graham's meeting at Yankee Stadium drew a crowd so vast that there was hardly any unoccupied space in the stadium, either on the turf or in the stands. More than a month before the crusade ended the attendance figure had soared above the 1,000,000 mark, shattering all Graham's previous records. Then there was the Times Square finale, whose attendance became a bone of contention between the Graham organization and New York city police. The organization's first estimate of 200,000 was changed to 120,000, in the face of determined police refusal to change their estimate of 75,000. When reporting the incident *Life* magazine gave an actual head count of 5,354 to one block, which means the total attendance at the most was 60,000. But this was still an impressive crowd.

Did not such successful attendance gladden the hearts of clergymen? Yes and no. It was very gratifying to the clergymen of some 3,000 Protestant churches in the metropolitan area, churches that were represented in Graham's audiences. But not all clergymen exulted, especially when they thought about the 4,000,000 unchurched New Yorkers. There were obviously more church members than unchurched persons attending. There was, for one thing, a large number of repeats—church members who made Garden attendance a habit.

Thus some clergymen felt little or no exhilaration, such as preacher George C. Bonnell of the West Side Presbyterian Church, who said toward the end of the campaign: "Billy Graham began his crusade by inviting members of the churches to support the crusade, promising that in about ten days it would move along under its own steam. I heard him repeat that same promise about six weeks after the crusade was under way. This seems to indicate that the crusade has settled into a series of revival meetings for church people and has not appealed to the mass of the unchurched in New York city. Indications of this fact may be derived from the predominant attendance of church members and from the vast number of delegations regularly at the crusade."

Graham urged his radio and newspaper audience in the South and Midwest to "take your vacation in New York and spend time in the crusade." Large chunks of reserved seats were set aside for out-of-town delegations. Even before the crusade began the undenominational *Christian Century* said: "It simply cannot fail. With trainloads of well-saved out-of-town supporters coming from as far away as Texas, the campaign will obviously be railroaded to success."

Just Part of a Fad?

Then there was the religious fad in America. Was this responsible for many New Yorkers' attending the crusade services? *The Christian Century* thought so. "The only startling news possible," it said, "would be word that crowds were falling off. . . . Here is something hugely religious and everybody is religious like everybody else, so why not go to the Garden? They all read Norman Vincent Peale and they all watch Bishop Sheen and they all go to the big Easter showing of The Ten Commandments and they all believe in records like 'I Believe,' so why not go to the Garden?"

If, then, the crusade's statistical success is narrowed down to the number of "deci-

sions for Christ," what do New York's clergymen have? First, one needs to know how many decisions were made by those who are already church members. How many unchurched New Yorkers made decisions?

Graham himself has admitted that between 40 to 75 percent of all decisions come from church members. When calling for decisions at the close of a sermon, Graham's words varied little from evening to evening: "You may be a deacon or an elder, I don't know. You may be a Sunday-school teacher. You may be a choir member. You may be an usher, but you need Christ tonight. Whoever you are, come right now." Actually, then, out of the total decisions the number of those who are not church members is comparatively small.

How Many Stick?

Of those unchurched persons who make "decisions," how many become new church members? How many of these, in turn, stick? "It is impossible to estimate the results of this crusade yet," explains Graham. "It will take at least three years."

Three years after Billy Sunday stirred nearly 100,000 persons to "come to Jesus," people rightly wondered: What difference did Sunday's converts make in New York's civil and moral life and in the vitality of her Protestant churches?

Will it be the same with Graham's converts? Graham says that his decisions stick. He claims that Sunday did not effectively follow up his "decisions." In fact, though, Sunday, like Graham, took down names and addresses and checked church preferences on decision cards. Graham, however, has the added feature of a six-month follow-up campaign, one that is costing New York clergymen some $40,000. Graham sends out form letters and tracts through his organization and stimulates the ministers to follow up the converts that come to them by way of the Graham system. If there is any real effectiveness, it is not in the form letters. It is in the ministers' visiting the card signers. Effectiveness, then, depends on the willingness of the clergy to make back-calls. Will they go to the homes of the card signers, calling back perhaps week after week to nurture them so they become regular church members? In view of the habits of most clergymen, it is doubtful that Graham's method will be any more effective than Sunday's.

London's *Evening Standard* recently made a study called "Where Are the Billy Graham Converts?" It questioned twenty vicars of large London parishes. Of the twenty parishes, with a population of 420,216, the survey found that the Graham organization turned over a total of 336 decision cards. Of the 336 signers, 226 were old churchgoers. That left 110 "outsiders." Of the outsiders only forty-five are still coming. Hence the *Evening Standard* made a rough conclusion: Since 36,000 persons made decisions during Graham's London crusade, about 24,000 of them were probably "old faithfuls," and of the remaining 12,000, fewer than 4,000 are still going to church. Small wonder that New York's Episcopal minister John Ellis Large said: "We are fearful simply that the effort has no continuity."

The Crusade and the Bible

Did the crusade square up with the Bible? In his sermons evangelist Graham spoke mainly about sin, repentance and the need to accept Christ. However, Graham seldom went beyond these elementary truths of God's Word. He gave his vast audiences no Scriptural explanation for the world's flood of woes—how Satan the Devil is the "god of this system of things" and how he is now leading all nations to

destruction at the war of Armageddon. Graham told his audiences nothing about God's paramount purpose—the vindication of his name by means of a heavenly kingdom. Crusader Graham told his audiences nothing about the most pressing need of mankind: how to survive God's war of Armageddon into his righteous new world of "new heavens and a new earth."—2 Cor. 4:4; 2 Pet. 3:13.

Evangelist Graham, in short, is a dispenser of spiritual baby food. He gives his audiences no conception of what Christianity really is. No, baby food is not enough. God's Word declares: "Everyone that partakes of milk is unacquainted with the word of righteousness, for he is a babe. For this reason, now that we have left the elementary doctrine about the Christ, let us press on to maturity, not laying a foundation again, namely, repentance from dead works, and faith toward God."—Heb. 5:13; 6:1.

Christianity is not as easy as Graham's "decisions for Christ" would lead one to believe. "Give your life to Christ," says Graham. "Settle this eternal matter with God. You can leave here tonight knowing you are on the road to heaven." It is not that simple. God's Word shows that dedication to God through Christ is only the beginning. One must thereafter become a follower of Christ, and that means much more than Graham ever disclosed.

If Graham's teachings were *pure* spiritual baby food it would not be so serious. But some of his teaching is not even Bible food. For example, he leaves the impression that all Christians go to heaven. The Bible shows otherwise. It shows that only a "little flock" of Christ's faithful followers will gain heavenly life, that most true Christians will gain everlasting life on earth in harmony with Jesus' words: "Blessed are the meek: for they shall inherit the earth."—Luke 12:32; Matt. 5:5, *AV*.

Clearly the crusade is not interested in a search for right doctrine; its concern is church membership. Is it membership at any price? Among the 3,000 and more churches supporting the crusade there is much conflicting doctrine; it cannot all be true. Yet Graham sends his converts to the "church of their choice." How are these people who are unfamiliar with God's Word to know the right church unless they are first put on a search for right doctrine?

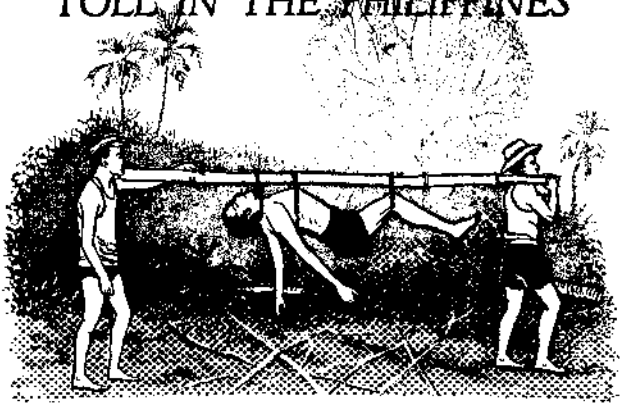
But the crusade's concern is not right doctrine. Said Graham before the New York crusade began: "Ministers have been discouraged and frustrated. . . . In talking with many of them we found almost a sense of desperation. Ministers who could not agree with us theologically . . . are willing to cooperate simply because there seems to be nothing else in sight."

Thus the clergymen also ignore right doctrine for membership gains. The situation is reminiscent of one of Billy Sunday's crusades, during which a clergyman confided to a reporter: "Why, my dear sir, the man has trampled all over me and my theology. He has kicked my teachings up and down that platform like a football. He has outraged every ideal I have had regarding my sacred profession. But what does that count against the results he has accomplished? My congregation will be increased by hundreds."

In seeking membership in such a manner, God's rule is ignored: "What fellowship does light have with darkness?" Did Christ put up with doctrines he could not accept just to gain members?—2 Cor. 6:14.

Spotlighted, then, is the crusade's appalling failure: It falls far short of the standards of true Christianity.

TYPHOON TOLL IN THE PHILIPPINES



BY "AWAKE!" CORRESPONDENT IN THE PHILIPPINES

RESIDENTS of towns in the western half of the province of Pangasinan, in the Philippine Islands, were sleeping soundly at 1 a.m. on Monday, July 15 1957. Within thirty minutes their sleep was shattered by the roaring, tumbling floodwaters of the Balingcagen and Agno Rivers. For seven hours the terrified townspeople fought for survival, and many lost the battle.

Typhoon "Wendy" had swept across the island of Luzon through Saturday and Sunday, with its raging winds and lashing rains. Rice fields became great lakes of water. Mountain streams became torrential rivers. Indiscriminate and uncontrolled logging had stripped the mountainsides of their natural flood barriers, and waters that should have been a blessing to lowland farmers became a death-dealing curse, destroying their rice fields and homes and taking more than a hundred lives. The towns of Mabini, Alaminos, Bani, Agno, Dasol, Infanta and Burgos were right in the path of the waters flooding down from the Zambales Mountains and were caught without warning.

The suddenness with which disaster struck is illustrated by the accounts related to this *Awake!* correspondent by survivors. One man was awakened by the sound of water rushing past his house. He rose and went down to investigate. The water was already knee-deep. He rushed upstairs, awakened his wife and brought her down with him. The water was then to his waist. Without waiting to save a thing they both struck out swimming to higher ground, 150 feet from the house. Upon reaching safety and seeing his wife safely in the home of relatives, the man returned in five minutes and began to swim back to his house to save some personal belongings. The current was too swift so he returned. As he stepped out on high ground again, he turned to see a huge tree crash against his house and demolish the entire structure. It was swept away in the flood.

An uprooted house floated past with six persons on the rooftop. The current drove the house against the riverbank, smashing it and throwing all the occupants into the water. All were rescued at 7:30 in the morning. Nine persons took refuge in another house. Only one survived. In the night cries of pain and terror mingled with the roar of wind and water.

In Nibaliw, a *barrio* of Mabini town, an old man was awakened by the floodwaters, which were about to reach the floor of his house. He

gave the alarm to his two daughters, who loosened the water buffalo (*carabao*). The old man and his younger daughter rode on the back of the beast, while the elder daughter, eighteen years of age, held on to the animal's tail. Thus they floated away from the house.

Soon another sound added to the terror of the night. The old man suspected correctly what it was and warned his children. A great tree was bearing down on them in the darkness and as it neared them it rolled over them, pushing them all down deep into the water. Fighting to survive, they clawed their way to the surface. The old man pulled himself up to a crotch in the tree and clung desperately to a branch, calling for his daughters. Both called back out of the night, saying they were clinging to branches. There they clung for five hours, wet, cold and weary, until the old man lost consciousness.

A rescue team spotted them in the morning and was just putting out in a raft to pull them to safety when the older girl lost her grip and slid to her death in the water. Jehovah's witnesses are glad that this young minister, a servant in the local congregation, was the only one of their ranks to lose life in the backlash of typhoon "Wendy." The old man and his younger daughter were saved.

Another family of four in the same *barrio* tied themselves to a tree and were rescued alive in the morning. Only one house in the *barrio* was left, about thirty being destroyed.

Other eyewitness accounts were related in various newspapers of Manila. The Manila *Times* of July 17, 1957, told the story of José Manzano, a farmer living in Mabini. His house was shaken by a tremendous rush of water that overwhelmed the family. When he dashed out with his five children the water was already over their heads. The six of them reached the street. Then a huge wave dashed against them and the farmer saw his five children swept away from him toward the sea.

Diosdado Vallado, an agent of the governor residing in Mabini, reported that he was awakened shortly after 1 a.m. by the sound of the rushing waters. When he rushed out the water was rising over the rooftops and people were climbing trees and the roofs of higher buildings to escape disaster. Others were caught in their sleep and swept away.

José Bongalon was on guard duty at the municipal building when he heard "a huge, unusual noise as if the entire sky had opened up with flowing water." He ran around shouting and warning the people to abandon their homes, but many refused to heed the warning. Before he could reach the houses farthest from the municipal building, the flood caught up with him and he was forced to seek shelter on higher ground. The chief of police made three trips to rescue his family from his house. The third time he had to swim away from a second-story window.

By daybreak the floodwaters were beginning to subside and rescue teams were on their way. The municipal building was turned into a reception center. Dead bodies began to pile up in the puericulture center as the teams brought them in. Volunteers went to work making coffins so that the dead could be given decent burial. The smell of death hung heavy in the air.

Government relief agencies went into action as quickly as possible. Private organizations sent donations of various kinds to relieve the suffering. A field kitchen was set up at the market site. Early in the morning of July 17 the provincial governor was on hand with emergency food rations. On the porch of the school building two army men sat patiently tapping out messages on a wireless set, trying to establish communication with detach-

ments in nearby towns. Carlos P. Garcia, president of the Philippines, arrived by helicopter with members of his cabinet to survey the damage and to extend relief. He released ₱210,000 for relief and rehabilitation of destroyed roads and buildings.

First reports listed 230 dead and up to 1,000 missing in the disaster. However, as rescue teams and search parties found more survivors, the figures were scaled down to 141 dead and 180 missing in the seven coastal towns.

Part of the blame for the loss of life and property can be attributed to typhoon "Wendy." The rest of the blame can be laid on the men who were responsible for stripping the trees from the slopes of the mountains of Zambales, leaving the coastal towns defenseless against flash floods.

Soon a new world will be here in which all of earth's resources will be used as a blessing to man and a glory to Jehovah God, the great Provider of them all. —Ps. 72:17-19.

Falsehood and Fraud

Newspaper Back Issues Forbidden!

¶ To prevent the exposure of lies, access to back issues of an official Communist newspaper is forbidden in Hungary, says a Hungarian who fought in the revolution and escaped to the West. Writing in the New York *Times Magazine* of December 23, 1956, the escapee said: "The party line changed from year to year, sometimes from week to week, depending on which way the winds were blowing from Moscow. History books were constantly being corrected in front of the young students' eyes. . . . There were so many contradictions and lies that back issues of *Szabad Nep*, the official daily organ of the Communist party, were withdrawn and access to them in state libraries was made impossible. The repeated changes in the party line provoked contempt in the people."

'Against Dictatorship'

¶ On March 24, 1919, Benito Mussolini said: "We demand a national assembly which will decide for Italy: Monarchy or Republic. We reply now: Republic. We are entirely against all forms of dictatorships."—*Can These Things Be?*

Those Precious Antiques

¶ A celebrated English authority, Herbert Cescinsky, once said that eighty percent of all antiques sold in the English market are fakes. The Treasury adds that "Mr. Cescinsky's statement holds good for all foreign antiques." The late Dr. Wilhelm Bode put it more epigrammatically by remarking that Rembrandt in his lifetime painted 700 canvases, of which 10,000 are in America.—Bennett Cerf, in *The Saturday Review.*

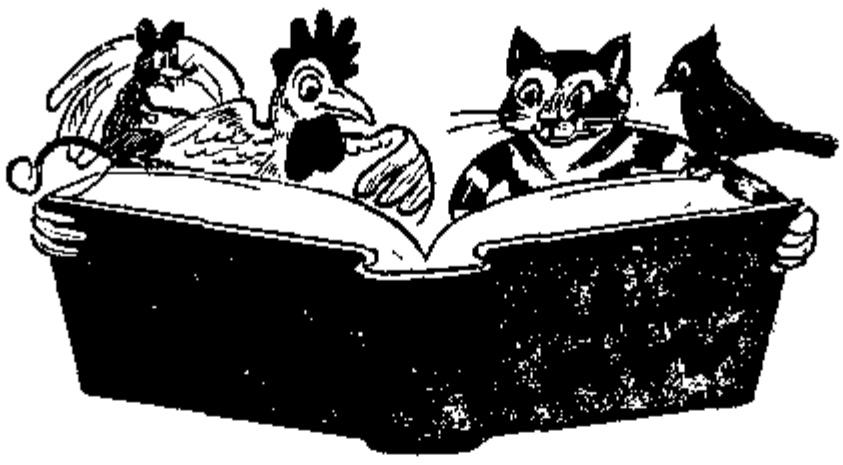
Admission

¶ In *The Catholic Encyclopedia,* Vol. 12, page 737, appears the following: "Many of the more ancient relics duly exhibited for veneration in the great sanctuaries of Christendom, or even at Rome itself, must now be pronounced to be either certainly spurious, or open to grave suspicion."

No Shortage of Religious Relics

¶ "In the present day there are 20 well-known gowns and 70 veils of the Virgin Mary, each pronounced to be the real one; 12 heads of St. John the Baptist, in tolerably perfect condition, besides numerous large fragments of his skull and seven extra jaws, each of great note, and held in much reverence in different parts of Europe. St. Julienne has 20 bodies and 26 separate heads, whilst St. George and St. Pancras each possess 30 bodies, and St. Peter has 16; St. Peter the Dominican only possesses 2 bodies, but he makes up for the deficiency in the number of his fingers, 56 of which are scattered throughout Europe."—Eveline B. Mitford, in *The Monthly Review* (1906).

ANIMALS get into more laws than we realize. If animals only knew these laws they might be quite upset, such as pussycats in California, where it is technically illegal for anyone to trap a mouse unless he has a hunting license.

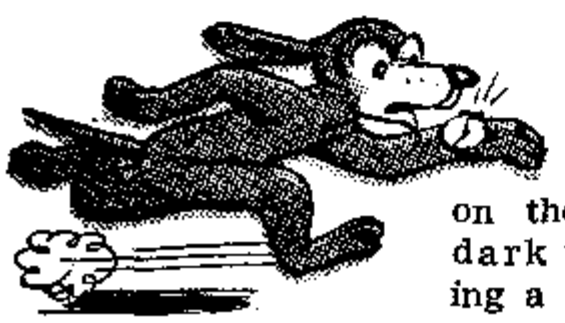


¶ In Shawnee, Oklahoma, a local law defines as a nuisance the airing of three or more dogs "on any private property without the consent of the owner or occupant." And good news for postmen in North Carolina: a law says that a person is not bound to stand quietly by and be bitten by a dog!

¶ An ordinance in Alderson, West Virginia, is concerned with an animal whose bite is more serious. "No lions," says the law, "shall be allowed to run wild on the streets of this city." And a Connecticut law forbids walking a tiger on a leash.

¶ In New York city, though, it is still unlawful to open or close an umbrella in the presence of a horse; it might frighten the animal. In Tahoe City, California, it is illegal for horses to wear cowbells, and on the highways in Kansas it is unlawful for persons to race horses. A law on the books in Honaker, Virginia, says it is unlawful for a person to ride a mule to church, and in Kentucky one must not go behind a mule without first speaking to it.

¶ Dogs, as might be expected, find themselves in more than their share of laws. They must have a license for living in many a city to avoid the clutches of the dogcatcher. And in Provo, Utah, all dogs must be off the streets after 7 p.m. Essex Falls, New Jersey, allows a dog to roam streets at any hour, but an ordinance forbids any dog to bark, as well as any rooster to crow or a duck to quack, between 10 p.m. and 6 a.m. In Berea, Ohio, the dog has a heavy burden: a city ordinance forbids any dog to appear on the streets after dark without carrying a taillight.



¶ A few years ago in Columbus, Ohio, an old law was rescinded: it is no longer against the law to park a cart in the central market without unhitching the horse.

¶ Birds, bats and bees do not escape the eyes of the law. In Mobile, Alabama, any pigeon that eats pebbles from composition roofs is branded as a lawbreaker and is dealt with accordingly. And it is illegal for anybne living in Stillwater, Missouri, to keep bats for pets. In Lawrence, Kansas, a law forbids a person, when walking city streets, to have bees in his hat.

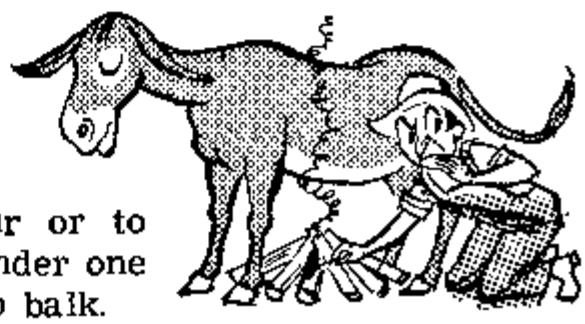
¶ Lawmakers have long toyed with the idea of restricting the activities of pussycats. Fortunately for this feline family the laws seldom get on the books. A few years ago bird lovers in Illinois pressured lawmakers to put through a bill that would make it illegal for cat owners to permit their pets to run at large. Governor Adlai Stevenson vetoed the bill, observing that the leash was contrary to the nature of cats. Explained Governor Stevenson:

¶ "The problem of cat versus bird is as old as time. If we attempt to resolve it by legislation, who knows but that we may be called upon to take sides as well in the age-old problem of dog versus cat, bird versus bird, even bird versus worm. In my opinion, the State of Illinois and its local governing bodies already have enough to do without trying to control feline delinquency."

¶ Pussycats in Illinois breathed a sigh of relief and felt like purring once again.

¶ Police seldom enforce a law in Minnesota that says it is a misdemeanor to tease skunks. Apparently the skunk does all right enforcing that one himself.

¶ Mules in Ohio have reason to be thoroughly delighted. It is against the law there for a person to ride a mule more than six miles an hour or to build a fire under one if it decides to balk.



TOBACCO ON TRIAL

ON JUNE 4, 1957, the American Cancer Society published a report that put tobacco on trial. It showed not only that a heavy smoker of cigarettes is sixty-four times as likely to die from lung cancer as is a nonsmoker, but also that smoking greatly increases the likelihood of one's dying from many other serious diseases. Based on that and other reports, the United States Public Health Service on July 12 issued a warning to the effect that "it is clear that there is an increasing and consistent body of evidence that excessive cigarette smoking is one of the causative factors in lung cancer."

At the same time the public press reported that there had been an increase in cigarette smoking—three percent more than in the previous year—for an all-time high of 399,000 million cigarettes consumed in one year. No wonder the largest American tobacco company boasted of its best year yet, more than $52 million in profits!

Tobacco's Background

This is not the first time tobacco has been put on trial. Nor was 1921, when the noted Dr. Kellogg wrote his book *Tobaccoism.* More than 350 years ago King James, of Bible version fame, delivered his "Counter Blaste Against Tobacco," in which he charged, among other things, that smoking was "dangerous to the lungs."

Tobacco had been introduced in England by that courtier, poet and navigator, Sir Walter Raleigh, during the time of James' mother, Queen Elizabeth I. Ever since Columbus discovered America, European explorers of the "New World" had noticed that its natives, misnamed "Indians," smoked, chewed and snuffed the leaves of a certain plant related to the tomato and potato, and apparently had been doing so from earliest times. They used it for social and medicinal purposes and especially for religious and other solemn occasions, as when making a treaty, at which time they smoked the "calumet" or peace pipe. Later known as tobacco, it was one of the few plants these Indians cultivated. One tribe even made a business of raising and selling it to other tribes.

Tobacco being condemned by the king, the English parliament tried by halfway measures to discourage its use, and James' successors, Charles I and Charles II, also opposed it. One sultan of Turkey even made smoking punishable by death, and a Russian ruler ordered the noses to be cut off of those who dared to smoke tobacco! Several popes at the time ordered the excommunication of any who would use tobacco in any form in church buildings.

But neither halfway nor drastic measures served to discourage the tobacco habit. It gained in popularity, the Puritan

Cromwell himself being a smoker. At fashionable Eton College boys were given daily lessons in smoking, and we read of one lad who was "soundly whipped because he refused to smoke"! No wonder tobacco soon came to be the leading crop for several American colonies, they, by 1775, exporting some hundred million pounds of tobacco leaf annually!

Today some 8,300 million pounds of tobacco are grown annually throughout the world, one fourth of it in the United States. In one year its industry sells $5,600 million worth of products. Some 700,000 farms raise tobacco, and four fifths of this is used for making cigarettes. Tobacco is among America's most valuable crops, although being among the lowest in acreage. The tobacco industry claims it pays $2,200 million in direct taxes and $500 million in corporation taxes annually. In the United States seventy-three percent of the men and thirty-three percent of the women smoke. The average Briton smokes thirty percent less tobacco than the average American.

Tobacco and Health

Does smoking tobacco cause lung cancer? Recently four leading heart and cancer associations in the United States went on record as saying that it does. Also, recently twelve prominent Dutch health experts in a 6,000-word report stated their conviction that there is a definite association between the two. In fact, leading medical researchers in Finland, Germany, Austria, Switzerland, England and the United States bear similar testimony.

As Dr. C. S. Cameron, medical and scientific director, American Cancer Society, well asks: "What are we inhaling which is widespread, which is more prevalent in cities, which is recent, which is increasing, and to which more men than women are exposed?" The only answer to his questions is cigarette smoking.

The British Medical Research Council, Britain's most respected authority on medical matters, stated that "the most reasonable interpretation of this evidence is that the relationship is one of direct cause and effect." British surgeons have therefore urged that tobacco not be furnished to troops or to old-age pensioners, that young people be persuaded not to smoke and smokers be asked to cut down on smoking to the point of privation if unable to give it up altogether.

Consistently, the government of Britain has instituted an antismoking drive. Among the means used are yellow posters printed in black, saying: "To all smokers: There are now the strongest reasons to believe that smokers—particularly of cigarettes—run a greater risk of lung cancer than nonsmokers. The more cigarettes consumed, the greater the risk." Britain's chief health officer has also urged curbing smoking in public places and conveyances.

In the summer of 1957 the matter was being debated in the United States Senate. At that time one senator introduced a bill that would require all cigarette packages to be labeled with a warning that prolonged use of the product may cause cancer and other diseases.

Of course, as one physician expressed it, "if the degree of association which has been established between cancer of the lungs and smoking were shown to exist between cancer of the lung and, say, eating spinach, no one would raise a hand against the proscription of spinach from the national diet."

The Greedy Tobacco Industry

Why this state of affairs? For one thing, once the tobacco habit is formed, it has a very strong hold on a person and many find it hard to break away. Then again,

some claim to get so much pleasure out of it that they do not care what the cost will be. Another reason is the heavy advertising done by the tobacco industry; it stands at the top of the list as to spending money for all kinds of advertising, at least as far as the United States is concerned. The tobacco industry has subsidized its own research of the problem and, not at all surprisingly, physicians and scientists who work for it can find no relationship between smoking and lung cancer. They insist the case is not proved, that the relationship is merely accidental, etc. In June, 1957, a book was published endeavoring to discount all the evidence and arguments in behalf of a relationship between the two.

Human nature being what it is, it is easy to understand why those employed by the tobacco industry would argue there is no harm in smoking. But those who argue that there is are not thus vulnerable. They actually are arguing against their own financial interests, even as is the American Medical Association when it refuses to accept tobacco advertising in any of its publications—the most plentiful advertising money there is. Obviously they must be convinced!

If the foregoing seems uncharitable, then note the way the tobacco industry has recently hoodwinked the public and robbed the farmer in the matter of cigarettes with filters. Because it was shown that about twenty-five percent of the tars causing cancer can be filtered out, filters began to be used. But when smokers shied away from these because it was these very tars that seemed to give them smoking pleasure, what did the industry do?

On the one hand it made filters that removed only a negligible amount of the tars; and on the other hand it began using stronger, cheaper tobacco, and even began to grind up stems and former wastes to make sheets that were then shredded and mixed in with regular tobacco. So now one may switch from a regular cigarette to a filter cigarette of the same company and more likely than not he will get from three to eighteen percent *more* tar than before, all the time thinking he is getting far less, for which reason he is paying an extra price. At the same time the filter cigarette contains from seven to fourteen percent less tobacco! Among the publications exposing this situation were *Progressive* magazine, December, 1956; *Reader's Digest,* July, 1957, and the New York *Times,* July 21, 1957.

Clearly the cold-blooded, avaricious tobacco industry cares little how many smokers get lung cancer so long as it makes profits! Because of such reports a Senate investigation was launched at Washington, looking to the making of a law that would require cigarette manufacturers to state how effective their filters really are.

The Evidence

As to the nature of the evidence indicting tobacco, note the following: Dr. O. Auerbach, a New Jersey surgeon, made autopsies on 117 males, of whom thirty-four had died of cancer; every last one of these had been a smoker. No trace of cancer was found among nonsmokers or the light smokers.

The *British Medical Journal,* November 10, 1956, gave the results of five years' research among more than 40,000 physicians. The lung cancer rate was in direct proportion to the amount of smoking done. Not only did heavy smokers have an incidence of twenty-four times that of the nonsmokers, but the smokers had cancer from middle age onward, while the nonsmokers were stricken with it only in old age. Chronic bronchitis and pulmonary tuberculosis were likewise shown to be far more

prevalent among smokers, the former six-fold so.

The research of the American Cancer Society, a report of which was published in *Time* magazine, June 15, 1957, involved 188,000 men between the ages of fifty and seventy years. As regards lung cancer, those who smoked half a pack a day had a rate fifteen times as high, those smoking from one to two packs a day a rate forty-three times as high, and those smoking more than two packs a day, a rate sixty-four times as high as that of the non-smoker. Other types of cancer were found to be from 50 to 352 percent more frequent among smokers than among non-smokers, and deaths from influenza and pneumonia four times as high.

The report also showed that not a single nonsmoker died of stomach ulcers, but fifty-one smokers did. (This is in line with the policy of Dr. Ochsner, author of *Smoking and Cancer* and one of America's leading surgeons, not to treat stomach ulcer patients unless they quit smoking.) In brief, heavy cigarette smokers died from seven to eight years before they would ordinarily if they had not smoked. Is it worth it?—*Science News Letter,* June 15, 1957.

Why Jehovah's Witnesses Do Not Smoke

As sound as the health arguments against smoking tobacco may be, they are not the main reason why the tobacco habit stands condemned among the witnesses of Jehovah. They do not smoke, first of all, because tobacco is an unclean habit and the Bible counsels: "Let us cleanse ourselves of every defilement of flesh and spirit, perfecting holiness in God's fear."—2 Cor. 7:1.

Those who are addicted to the tobacco habit actually are slaves to it. This likewise is incompatible with Christianity, for Jesus said: "Ye shall know the truth, and the truth shall make you free."—John 8:32, *AV.*

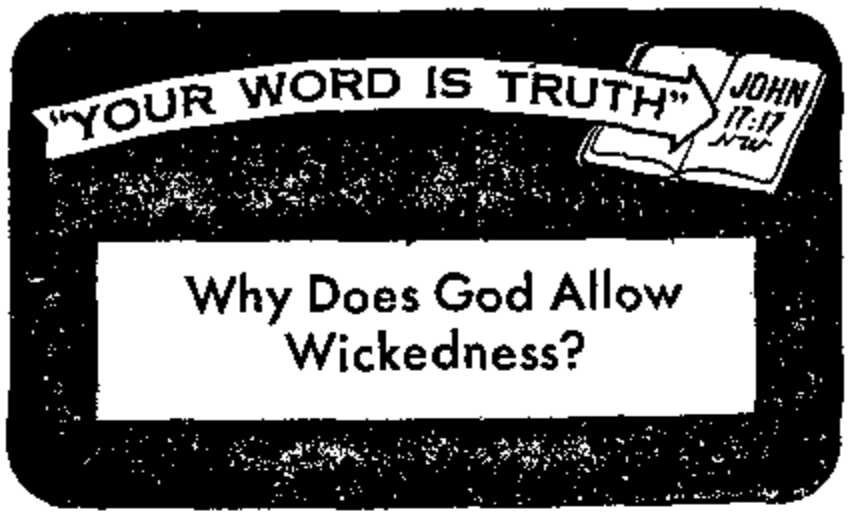
Further, Christians are required to give their God Jehovah exclusive devotion; to love him with their whole heart, mind, soul and strength. Smoking represents a squandering of both one's money and one's health and therefore a failure to measure up to God's requirements.—Ex. 20:5; Matt. 22:37, 38.

Then again, Christians are obligated to love their neighbors as themselves. Smoking befouls the air others have to breathe, some of whom may have a very strong aversion to tobacco smoke. Smoking would not be showing neighbor love to such. And since Christians look forward to a clean new world of righteousness in which there will be nothing that offends or injures, and all will be free, a world therefore free from the tobacco habit, they live now for that world as they expect to live in it then.

So, many arguments can be found against tobacco, none for it. Once a person is convinced of the evils of smoking he can stop the habit, with the help of God's spirit, if he really wants to. Proof of that is seen in the fact that many, many thousands of Jehovah's witnesses have done so.

HOW TIMES CHANGE

In 1942 General MacArthur said: "The hopes of civilization rest on the worthy shoulders of the courageous Russian army." In 1943 the New York *Times* editorialized: "We can do business with Stalin! And that business will help our political relations with the Russians." That same year *Time* magazine quoted Captain Eddie Rickenbacker as saying: "Russia is likely to come out of the war the greatest democracy in the world."



ON MARCH 31, 1957, in St. Joseph, Missouri, a fifteen-year-old boy, angered because his mother took away his hunting knife, shot and killed his mother and father and a sister and a brother. He also wounded a second sister. On that same day, in Galion, Ohio, a man went berserk and killed a couple and a policeman before he was slain in a gun battle. On May 22, 1957, a fourteen-year-old high school lad shot and killed his mother and sister. The boy could give no reason for the shooting. On the night of May 28 in Meshta Kasba, Algeria, 303 men were massacred at the hands of uniformed men.

Each day bleak headlines tell of new crimes and greater violence. Sincere men ask. Why does God allow such wickedness on earth? Is he too weak to do anything about it? Or does he not care what happens to man? The rising crime rate, along with all the other world woes, has caused even some religious persons to doubt the very existence of God. These preface their question with the word "if." "If there is a God," they say, "why does he permit wars, suffering, disease and death to continue among men?" "How can an all-wise, all-just, all-loving and righteous God tolerate wickedness?" they ask.

Reason dictates that a righteous and just God cannot always permit wickedness to continue, because for him to do so would be to deny his supremacy and his attributes. God cannot deny himself. In harmony with this the Bible tells us that wickedness will be destroyed. The psalmist hopefully writes: "When the wicked spring as the grass, and when all the workers of iniquity do flourish; it is that they shall be destroyed for ever." The wise man also writes just as encouragingly: "For the upright shall dwell in the land, and the perfect shall remain in it. But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it."—Ps. 92:7; Prov. 2:21, 22, *AV*.

Sound judgment moves us to believe that God must have a very good reason for permitting wickedness to remain in the earth. And his Word, the Bible, gives us that reason.

According to the Sacred Record God created the earth and man upon it in perfection. He is "the Rock, perfect is his activity, for all his ways are justice. A God of faithfulness, with whom there is no injustice; righteous and upright is he." Regarding the fallen state of mankind we read: "They have acted ruinously on their own part; they are not [God's] children, the defect is their own. A generation crooked and twisted!"—Deut. 32:4, 5.

The cause of wickedness the Bible reveals to be rebellion. The first human pair and their tempter willfully rebelled against their Creator and God. Rebellion against perfect law and order is wickedness.

God forbade Adam and Eve to eat from the tree of the knowledge of good and bad. Violation of this command, God warned, meant certain death: "You will positively die." Man's angelic tempter induced Eve to disobey God's law. Adam followed suit. The tempter degraded himself into a willful opposer of God. Thereafter that wicked one became known as Satan, Serpent, Dragon and Devil. In their fallen state Adam and Eve and their offspring became subject to the fruits of sin: disease, pain, sorrow, suf-

fering, all manner of crimes, violence and death.—Gen. 2:17.

Why, then, did not God immediately destroy the Devil and his proselytes Adam and Eve? The Bible answers that Satan impugned the integrity of all God's creatures. He challenged God's rightful sovereignty over them. In effect the Devil said to God: "Give me a chance and I can turn all creatures away from you." He argued that creatures serve God out of selfishness and not out of love, and that man would do anything to save his life.

How could this wicked challenge be answered? Simply destroying the Devil would not have answered the questions he raised. Only by allowing him to remain over a suitable period of time in which mankind could bring forth offspring and then permitting these descendants to be tested under all conditions could the answer finally be determined.

God accepted the Devil's challenge and granted him a period of 6,000 years in which to prove his boast. We are now nearing the end of those 6,000 years. Has he proved his boast? Though the world is filled with wickedness and violence, it is noteworthy that at no time has the earth been without a righteous, God-fearing man. The eleventh chapter of Hebrews gives a long list of names of men and women who proved the Devil a liar.

Man has no right to complain about the way God judged this matter. "Does not the potter have authority over the clay?" Jehovah is the Potter, as Isaiah stated: "O Jehovah, thou art our Father; we are the clay, and thou our potter; and we all are the work of thy hand." Had Jehovah judged adversely, that is, had he executed Adam and Eve before they brought forth children, none of us would be here today, because we are the offspring of Adam. We should be grateful for the undeserved kindness God has shown toward us by granting us a measure of life and for his opening up a way for humankind to gain everlasting life through his Son Jesus Christ. By accepting Satan's challenge God has allowed the Devil to demonstrate his unworthiness to live. At the same time this interval has furnished an opportunity for men to prove their loyalty and faithfulness to God.—Rom. 9:21; Isa. 64:8, *AS*.

God is not responsible for the woes now plaguing the earth. The Devil is. The apostle John reminds us that "the whole world is lying in the power of the wicked one." "Woe for the earth and for the sea, because the Devil has come down to you, having great anger, knowing he has a short period of time." Yes, only a short time remains before Almighty God destroys the Devil's entire wicked organization in the battle of Armageddon.—*1 John* 5:19; Rev. 12:12.

After Armageddon there will be a peaceful, righteous world. Wickedness will not be tolerated. The earth will be turned into an Edenic paradise by those who live on it. Those who have proved their love and devotion to Jehovah and have died will be resurrected and be given an opportunity to live forever. Those now living have the hope of surviving Armageddon and entering into God's new world to enjoy perfect health and life there.

Armed with this knowledge and hope, accept the psalmist's counsel: "Fret not thyself because of evil-doers, neither be thou envious against them that work unrighteousness. For they shall soon be cut down like the grass, and wither as the green herb. Trust in Jehovah, and do good; dwell in the land, and feed on his faithfulness. For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and he shall not be. But the meek shall inherit the land, and shall delight themselves in the abundance of peace."—Ps. 37:1-3, 10, 11, *AS*.

South Africa

SOUTH Africa is a land of great variety and contrast, a land of extremes. Geographically it varies from desert, semi-desert and grass-covered plains to rich agricultural lands, green hillsides, fertile valleys and majestic mountain ranges.

Racially the contrasts are like black and white. Two main white-skinned European races are prominent, the English-speaking and Afrikaans-speaking, while the black-skinned African is represented in many tribes, such as the Zulu, Xhosa, Basuto, Swazi and others, each speaking a different tongue.

Politically the smaller parties fade into insignificance before two powerful opposing parties: The Nationalist party, supported mainly by the Afrikaans-speaking community and a sprinkling of the English section, and the United party, supported by the English community and a goodly number of the Afrikaans population. A European youth in this country becomes politically conscious about the age of three, or about the same time as he first learns to kick a rugby ball. Thereafter politics and rugby are meat and drink to him.

The housing of the people presents another striking contrast. Wealthy Europeans living in the fashionable suburbs of the cities have magnificent homes with every modern comfort and convenience. They have their own private tennis courts and swimming pools surrounded by beautiful gardens. At the other end of the scale we find the African living under primitive conditions, whether in his humble home in locations outside the towns or in his hut in his kraal in one of the reserves.

Jehovah's witnesses are represented in this interesting country as in other lands throughout the earth. Their growth in recent years has been phenomenal. Whereas the population of the country has increased by 32 percent since 1936, Jehovah's witnesses have increased by 4,500 percent! In 1936 there were only 276 of Jehovah's witnesses in the Union of South Africa. There are now close to 14,000 of them busily witnessing concerning God's kingdom.

Jehovah's witnesses are not drawn from just one section of the population. They are drawn from all classes and all races in proportion to the population figures. So we find Europeans, Asiatics, mulattoes and Africans from all the different tribes forming part of Jehovah's New World society, and all of them united in their worship and service of the Most High.

Here we have remarkable proof that the Almighty God shows no discrimination, that the message of his kingdom finds a responsive chord in the hearts of all kinds of men, provided their hearts are in the right condition. Here, too, is striking evidence that while politics and false religion divide and lead to strife, hatred and bitterness, true religion unites and enables people in all walks of life to get along together in peace and harmony.

We can see another interesting thing in the situation of South Africa. The fact that Jehovah has raised up witnesses for his name and kingdom from all sections of the population, in proportion to the numbers of the various racial groups, means that the good news of his established kingdom

can be taken by representatives of each group to their own people. And this is being done!

Some of the African people, when they first heard about God's purpose to create a new world of righteousness, could not read or write their own language. But when they heard their hearts were made glad. They wished to hear more. They could not hear enough. And the more they heard the greater became their desire to tell others. Now they are learning to read and write so that they can study for themselves and more effectively help others to understand and appreciate the wonderful hope of life set forth in God's Word, the Bible.

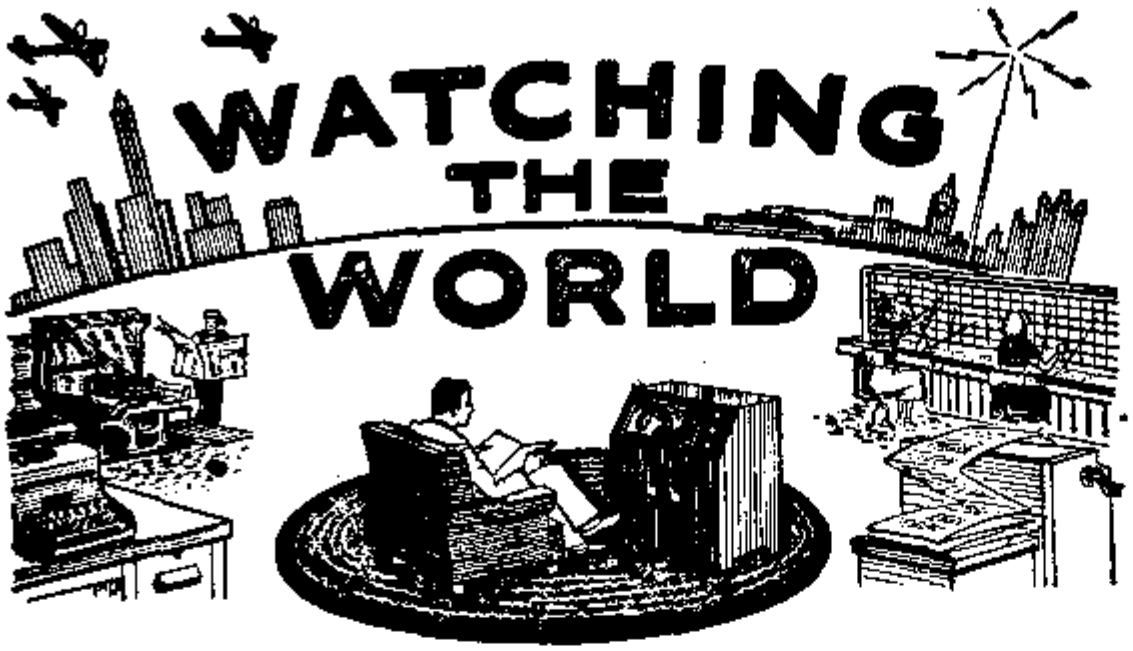
Jehovah's witnesses are rendering the needed assistance to such meek and teachable ones. They have prepared and published literature containing the good news of God's kingdom in many of the South African languages, such as Afrikaans, Zulu, Sesotho, Xhosa, Tsonga, Sepedi, Venda, Herero, Cinyanja, Cishona and Cibemba.

In addition, they conduct literacy classes to enable those who cannot read to do so. Good progress is being made in that direction. As the numbers of the witnesses increase from year to year, so this educational and pastoral work spreads into every corner of the country. The scattered sheep are being found and brought along to the fold of the Right Shepherd. Few there must be who have not yet heard of Jehovah's witnesses or of their Christian activity.

The Kingdom message is receiving increased recognition among both whites and nonwhites. With hardly a word having been spoken about the need for moral and physical cleanliness, those coming into the New World society make the change. The message itself builds up and cleanses. The hope for South Africa is the same as for the earth at large—the kingdom of God. And according to God's promise, it will be realized in our day.

Did You Know?

- Why the "clean" nuclear bomb is improperly named? P. 3, ¶4.
- Why the food we eat is becoming dangerous to our health? P. 5, ¶4.
- Where people order groceries by homing pigeons? P. 7, ¶1.
- What country has returned to the Dark Ages in its treatment of Christians? P. 8, ¶1.
- Why soldiers in the Dominican Republic lined up Christian ministers and then beat them with fists and rifle butts? P. 9, ¶8.
- How Billy Graham's New York crusade was both a success and a failure? P. 13, ¶4.
- Why some of Billy Graham's supporting clergymen were not rejoicing over his crusade? P. 14, ¶3.
- Where a wave swept five children out to sea before the horrified eyes of their father? P. 18, ¶4.
- Why most antiques are not really antiques? P. 19, ¶6.
- Where it is illegal to trap mice without a hunting license? P. 20, ¶1.
- What government has instituted an anti-smoking drive to protect the health of its people? P. 22, ¶5.
- What the cause of wickedness is? P. 25, ¶6.
- How there is striking evidence in South Africa that true religion unites people of different races and walks of life? P. 27, ¶6.



Desegregation Test

◈ On May 17, 1954, the Supreme Court of the U.S. outlawed racial segregation in public schools. About a year later it laid down rules for enforcement of its opinion. Progress in desegregation, however, has ranged from complete compliance to complete defiance of the court's decision. The most striking example of defiance manifested itself in Little Rock, Arkansas, when Governor Orval E. Faubus ordered the National Guard (9/3) to encircle the Little Rock High School to preserve "peace and order." The guardsmen, however, prevented Negro pupils from entering the school. They said their admittance would disturb the peace and incite to violence. Thus, rather than supporting the law the governor thwarted it. Mayor W. W. Mann of Little Rock called the governor's action a hoax. He said: "If any racial trouble does develop the blame rests squarely on the doorstep of the Governor's mansion." Faubus was next served with a summons to appear in federal court on September 20 to explain why he used troops in the dispute. The governor then appealed to President Eisenhower to confer with him on the problem. The conference (9/14) lasted two hours and ten minutes. The governor called the meeting "very constructive." As the governor left, the president was heard to say: "Well, good luck to you. I hope it all works out all right." The governor maintained that the National Guard would remain at the school. Their withdrawal hinged on the 'tranquillity of the populace.'

An Uneasy Calm over Syria

◈ Tension over Syria eased and a questionable calm settled over the land. There were tense moments, however. When Loy Henderson, U.S. expert on Middle East affairs, returned (9/4) from a fact-finding visit of those Arab lands, he warned that Syrian moves toward communism had "serious effects upon the security of the whole free world." In Washington President Eisenhower conferred with his secretary of state. After the conference he declared that he hoped the people of Syria would act to relieve anxieties about "the apparently growing Soviet Communist domination" of their government. He also warned international Communists not to push Syria into any acts of aggression against her neighbors, because he would use whatever powers might be necessary to protect pro-Western Arab governments from overthrow by the pro-Soviet government of Syria. The Soviet Union accused the West of "reinforcing their war of nerves against Syria" and of meddling in Arab affairs. The U.S. charged the Soviets with reviving the cold war and increasing international tension. Syria, after receiving arms and economic aid from Russia, managed somehow to adjust herself to a state of normalcy. Tensions subsided. The Western nations adopted a "wait and see" policy.

Adenauer Wins

◈ The 81-year-old Chancellor Konrad Adenauer won an absolute victory over his opponent (9/15) in West Germany's general election. His overwhelming success confirmed his authority to continue his pro-Western policies. Of the total popular vote of 31,055,412, Adenauer's Christian Democrats obtained 14,996,504, or 50.2 percent, while the Social Democrats polled 9,490,119, or 31.8 percent of the votes.

Arms Airlift to Jordan

◈ The U.S. countered the serious Syrian arms build-up from the Soviet Union with an arms airlift to friendly Arab powers. Arms flown into Jordan (9/10) included jeeps bearing antitank guns, machine guns and small arms ammunition. A U.S. State Department spokesman said the military aid was strictly for Jordan's defense and internal security. When asked if the arms airlift was an emergency move, U.S. Secretary of State J. F. Dulles replied that it was not an emergency program, but merely an acceleration of previously scheduled allotments.

Spotlight Again on Hungary

◈ The Soviet Union's intervention in Hungarian domestic affairs again came to the attention of the world—this time through the U.N. A resolution containing a second condemnation of the Soviet Union for its actions in Hungary was adopted (9/14) by the U.N. General Assembly. The vote

was 60 in favor, with 10 opposed and 10 abstentions. The resolution suggested that Prince Wan Waithayakon of Thailand be appointed as a special U.N. representative to go to Moscow for top-level discussions, in an effort to obtain compliance with the Assembly resolutions calling for free elections, the withdrawal of Soviet troops from Hungary and other measures. There are about 100,000 Russian soldiers in Hungary at present. The atmosphere in the U.N., however, was reported to be filled with cynicism mixed with despair. Fainthearted men were urging that nothing be attempted by the U.N., because nothing could be accomplished. There was little hope that anything practical would be done about Hungary.

Revolt Jolts Cuba

◈ Since the beginning of the year the political temperature of Cuba had been rising and the rash of violence spreading. On September 5 rebel leader Fidel Castro contributed his share to an already tense situation by launching an attack at Cienfuegos in south central Cuba. President Batista rushed tanks and planes to the scene and what ensued was a vicious, bloody battle that continued into the next day. Over-all casualties for both sides were estimated at 100 dead and 45 wounded. Disturbing to the president, no doubt, was the report that segments of his armed forces joined rebels in the revolt. The rebels conceded that they had virtually no chance of overthrowing Batista's regime without the support of the armed forces. Did this token support mean the beginning of the end for Batista? Some experts seemed to think so. Batista announced that he would not be a candidate for reelection next June 1.

Death Took No Holiday

◈ The U.S. National Safety Council warned motorists that unless caution was exercised 420 would die on the nation's highways during the three-day Labor Day weekend. The death toll was behind schedule when the holiday passed the halfway mark. But as the weekend drew to a close, the final statistics grimly read: 445 fatalities—16 fewer than the 461 all-time peak, 25 more than the safety council had predicted. There were also 636 others who died as a result of drowning or other accidents.

Malaya Free but Troubled

◈ At midnight August 30 the Federation of Malaya, the world's newest independent nation, was born. Britain's Union Jack, the last European flag to fly over a major Asian country, was lowered slowly, and in its place was hoisted the banner of free Malaya. The future of the new nation, the tenth member of the British Commonwealth, will depend chiefly on the ability of the Malayan and Chinese populations to live together in peace; it will also depend on the price of rubber and tin and the development of the great forests of that land. The Communist uprising that began in 1948 still goes on. The first move of the new government was to offer surrender terms to some 1,800 die-hard Communist terrorists that are still holding out in the jungles. Malaya applied (8/31) for membership in the U.N. The application was endorsed by the Security Council (9/5) by an 11-to-0 vote.

Mrs. Roosevelt in Russia

◈ Mrs. Franklin D. Roosevelt was visiting the Soviet Union for the first time. She said (9/3) that she was traveling as a journalist and that she hoped to learn all the facts she could. While there she would try to get interviews with all the top Soviet officials —from Khrushchev downward. Her tour included Moscow, Leningrad and Stalingrad, plus a ride down the Volga. She said that she would visit Communist China too, if granted a visa.

Churches Gain

◈ The National Council of Churches released its 1958 *Yearbook of American Churches*. The book shows that church membership has reached new peaks. The overall figure from churches and synagogues showed an increase of 3 percent for 1956. The U.S. population rise for that same period was estimated at 1.7 percent. Total membership numbered 103,224,954, or slightly more than 3 million over the previous year. The report shows that 62 out of every 100 Americans of all ages were members of a church or synagogue. Thirty years ago the figure was 20 out of every 100. In the same period church membership has doubled, while the population has risen 40 percent. Sunday-school enrollment increased 2.5 percent for a new peak of 40 million. Local congregations also increased to a total of 308,647, an increase of 3,198 over last year. Per capita contributions—$54—reached an increase of 8 percent. New church construction was at an all-time high of $775,000,000, which is $40,000,000 more than the previous year. The average congregation, rural as well as urban, numbered 235 a generation ago. Today's figure is 334, nearly 50 percent greater. The Church of Christ Scientist did not turn in a report, because a church regulation forbids "the numbering of people and reporting such statistics for publication." These statistics cover the continental U.S. only.

Red Jet Airliner in U.S.

◈ The Soviet Union has made bold advances in its air transport business. It concluded an agreement with Athens (8/14) that allows its planes on the

way to and from the Middle East to land at Athen's Hellenikon airport. Soviet planes fly three times a week from Moscow to Peking. Its planes also make a daily trip to Prague from Moscow in about two hours, a distance of 1,000 miles. The first Soviet civilian airliner to fly to the U.S. landed at McGuire Air Force Base in New Jersey September 4. The Russian twin-jet TU-104 is the only type of jet in passenger service anywhere. U.S. civilian airlines are not expected to fly such aircraft until 1959 at the earliest.

Argentina—30 Years Behind Times

◈ Argentina is a nation that is "*mentally and materially* living thirty years behind the times"! Hard to believe, but that is what the nation's provisional president, Pedro Eugenio Aramburu, told his 19 million citizens. Argentina, he said, is trapped in "a vicious circle" of self-deception and is losing ground every day, while other Latin countries are making remarkable industrial and technical progress. Too many of the nation's responsible officials are listening to "worn-out slogans about nationalism, about the oligarchs, about statism, etc., etc.," he said. The real and basic problems are transport, electric power, fuel and steel. These, he said, must be solved immediately if Argentina is to keep from sinking definitely.

U.N. Approves Fluoridation

◈ A U.N. *committee of experts* made up of representatives from the U.S., Sweden, Brazil, India, Britain and *Switzerland declared (9/4)* that the use of fluoridated drinking water to prevent tooth decay was safe, sound, effective and practical. The report stated that tooth decay in children was found to have decreased about 60 percent with those using fluoridated water, that they had better-formed, healthier, decay-resistant teeth. Adults using fluoridated water were found to have about two-thirds fewer cases of tooth decay, according to the report.

Booted to Outer Mongolia

◈ The "*nyet*" or "no" man, as former Soviet Union Foreign Minister V. M. Molotov was called in the West, rated a few bleak lines (8/31) on the back page of *Izvestia*. The notice read: Molotov appointed Soviet ambassador to Outer Mongolia. *The boot into isolation* came after he was expelled from his government and party post for antiparty activity. *The 67-year-old ambassador* was one of Stalin's closest associates. Former Soviet Premier Georgi M. Malenkov, who was implicated in the same "plot," was made manager of an electric power station in Kazakhstan.

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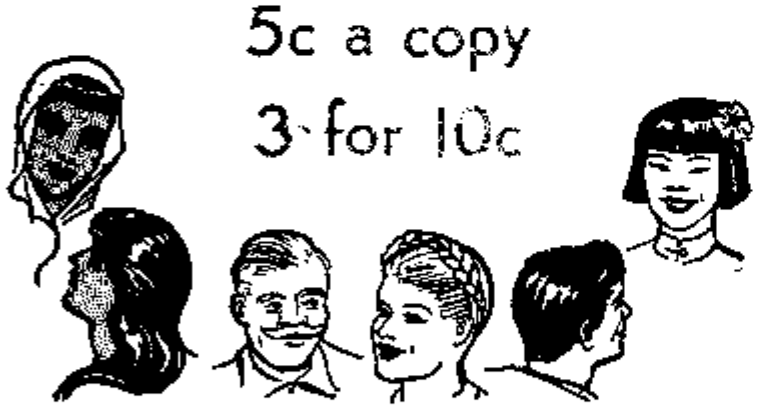

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Awake!

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NOVEMBER 8, 1957

THE MISSION OF THIS JOURNAL

News sources that are able to keep you awake to the vital issues of our *times must be unfettered* by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ambitions or obligations; it is unhampered by advertisers whose toes must not be trodden on; it is unprejudiced by traditional creeds. This journal keeps itself free that it may speak freely to you. But it does not abuse its freedom. *It maintains integrity to truth.*

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The Bible translation **used in "Awake!" is the New World Translation of the Holy Scriptures. When other translations are used the following symbols will appear *behind the citations:***

AS – American Standard Version	*Dy* – Catholic Douay version	*Mo* – James Moffatt's version
AT – An American Translation	*ED* – The Emphatic Diaglott	*Ro* – J. B. Rotherham's version
AV – Authorized Version (1611)	*JP* – Jewish Publication Soc.	*RS* – Revised Standard Version
Da – J. N. Darby's version	*Le* – Isaac Leeser's version	*Yg* – Robert Young's version

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Awake!
"Now it is high time to awoke."
—Romans 13:11

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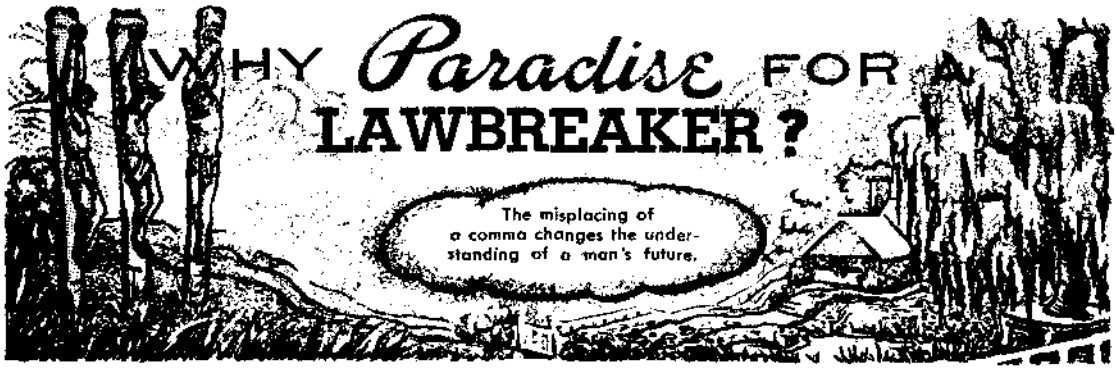
"THE wisdom of this world is foolishness with God," the Bible tells us at 1 Corinthians 3:19. A case in point is the so-called "Children's Charter," supposed to have been formed by some eight hundred "wise" educators from various lands who met in Paris during the past summer. According to this charter "no one has the right to impose on children and adolescents, before their maturity, ideas and beliefs which are not the result of their own experience or of their free choice. The moral exploitation of children is forbidden on the same grounds as material exploitation."—*La France Catholique,* June 28, 1957.

What motive prompts such a declaration? Is it not the agnostic conviction that there is no such thing as a revealed religion, that no one can be certain about moral laws and therefore parents may not invoke the voice of authority in their efforts to teach children moral laws? Yes, it is, and as such it betrays religious intolerance. Its authors hold that since they are not certain what right moral laws are, such laws may not be taught to children, even though the parents are convinced that they have the truth regarding moral laws. It is as intolerant as the Communist ruling that since religion is opium for the people parents may not teach it to their children.

Is it not folly to let children choose for themselves? Why let a child choose its food until it finds out by experience, if it does, that a diet of sweets ruins both its teeth and its digestion? Or shall we let a child learn by being penalized for theft that it is wrong to steal? Is not the truly wise person one who learns from the experience of others? Experience is costly and does not always teach!

Wisely the Bible shows that "foolishness is tied up with the heart of a boy; the rod of discipline is what will remove it far from him." The increase of juvenile delinquency proves that what is needed is not less but more discipline and moral education. Nor can the impressing of moral values upon the minds of the young be likened to selfish economic exploitation. Teaching a child right principles is not exploitation, but aids it to gain everlasting life.—Prov. 22:15; Eccl. 12:1; John 17:3.



THE paradise of Eden was not intended for lawbreakers. Because Adam and Eve became lawbreakers they were expelled from it. God's purpose was that it should be the home of obedient humans, and his purpose will be unchanged when paradise is renewed. That he purposes to re-establish an earthly paradise or garden as in Eden is evident from many Bible prophecies.

When that time comes "the meek shall inherit the earth; and shall delight themselves in the abundance of peace." (Ps. 37:11, *AV*) It will be the meek and obedient, not the wicked, who will enjoy paradise. The tenth verse of this same psalm makes this clear. It says: "For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be."—*AV*.

Since the restored paradise will have no place for wicked people, why did Jesus promise paradise to a criminal? This promise was made while he was hanging on the torture stake with a lawbreaker on each side of him, fastened to similar stakes. One taunted Jesus abusively, whereas the other said: "Do you not fear God at all, now that you are in the same judgment? And we, indeed, justly so, for we are receiving in full what we deserve for things we did; but this man did nothing out of the way." And he went on to say: "Jesus, remember me when you get into your kingdom."—Luke 23:40-42.

In reply to this request Jesus said: "I tell you truly to-day you will be with me in Paradise." (Luke 23:43, *The Riverside New Testament*) In the course of the years this statement has become the source of much misunderstanding. A great number of theologians have contended that Jesus' promise was fulfilled that very day. They knew that heaven could not be the paradise he spoke of, as he did not ascend there until forty days after his resurrection; which means he could not have been there with the man the day he made the promise.

The theologians decided that he must have been speaking of a section of hell. One of the reasons for this conclusion is Psalm 16:10, which says: "For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption." (*AV*) This psalm foretold that Christ, God's Holy One, would go to hell. Since the theologians considered hell to be a place of torment for the wicked they could not imagine Christ as going there. Their conclusion, then, was that hell was divided, with one section for tormenting the wicked and another section called paradise.

Instead of supporting this conclusion, the Bible contradicts it. It shows that Christ went to the grave for three days, not to an imaginary hellish paradise. At

1 Corinthians 15:4 (*AV*) it says: "And that he was buried, and that he rose again the third day according to the scriptures." While he was in the common grave, which is the Bible hell, he had no thoughts, knowledge, wisdom or works, as is plainly told us by Psalm 146:4 and Ecclesiastes 9:5, 10. He was sleeping "the sleep of death," as mentioned by Psalm 13:3, *AV*.

This means Christ was actually out of existence for parts of three days. Then the heavenly Father brought him back into existence by the miracle of the resurrection. Since he had ceased to have a conscious existence during that time, the preaching the Bible says he did to the spirits in prison was done after his resurrection.

Many theologians will have difficulty accepting these plain, simple facts, because their thinking has been influenced by the doctrines of soul immortality and hell-fire torment that were adopted many centuries ago from pagan religions. The Bible gives no support to these doctrines, but contradicts them. Instead of saying that the human soul is immortal, Ezekiel 18:4 says the soul dies. And instead of saying the punishment for sin is eternal torment in a fiery hell, the Bible says, at Romans 6:23 (*AV*), that "the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." God's gift is conscious existence, sin's wages nonexistence.

What must we conclude, then? That Christ and the evildoer did not continue to have a conscious existence when life expired in them, that they did not go to an imaginary hellish paradise and that Christ had no such place in mind when he made his promise.

Many Bible translators have permitted the traditional teachings of hell and soul immortality to influence their translations, with the result that Jesus' words have been punctuated in such a manner as to give seeming support to them. A good example of this is the manner in which the *King James Version* translates what Jesus said: "Verily I say unto thee, To day shalt thou be with me in paradise."

It would appear from this that Jesus meant that the evildoer would be in paradise that very day, but, as we have seen, this could not be. Both ceased to exist that day. On the third day Jesus was resurrected, but not so the evildoer. He remained in the grave and is still sleeping "the sleep of death."

Misplaced Comma

You may ask how punctuation changed the meaning of Jesus' words. It was by adding the comma before the word "today." No such comma was put there by Luke when he wrote the sentence. Luke wrote in the Greek language, and no punctuation marks were used at that time to divide sentences. Greek was written in continuous, unbroken lines of letters across a scroll, and later a page. It was not until the ninth century after Christ that any system of dividing sentences by punctuation marks was devised. Here is what *The Encyclopedia Americana,* the 1956 edition, says on the subject:

"No attempt to punctuate is apparent in the earlier manuscripts and inscriptions of the Greeks. It was in Alexandria that punctuation originated, when that city was the centre of ancient learning. The open space to the left of a line which indicates the beginning of a paragraph made its appearance on papyri at Alexandria. The early signs intended for punctuation were at first used in poetry only, to enable readers to comprehend the meaning hidden in obsolete words and involved and difficult verses. Ages passed, however, before any form of punctuation became general, and it was not until the 9th century after Christ that the division of sentences by

period, colon and semicolon marks took place. The comma was the same as to-day, a large dot or double dot indicated the full stop, and a high dot stood for a colon or semicolon."

And here is what *The Century Dictionary and Cyclopedia*, Volume 6, says: "The modern system of punctuation was gradually developed after the introduction of printing, primarily through the efforts of Aldus Manutius and his family. In ancient writing the words were at first run together continuously; afterward they were separated by spaces, and sometimes by dots or other marks, which were made to serve some of the purposes of modern punctuation, and were retained in early printing." Even the vowel-pointing of Hebrew was not begun until the sixth or the seventh century.

Since no punctuation existed in the early Greek, there is no valid reason for placing a comma before the word "today," and there are Bible translations that do not put it there. Take *The Emphasised Bible of Rotherham* for example. It says: "Verily I say unto thee this day: With me shalt thou be in Paradise." *The Modern New Testament from Aramaic* by George M. Lamsa says: "Truly I say to you today, You will be with me in Paradise." And here is what the *New World Translation of the Christian Greek Scriptures* says: "Truly I tell you today, You will be with me in Paradise." The translation from the old Syriac Version by William Cureton puts the conjunction "that" after the adverb "to-day" and reads: "Verily I say to thee to-day that with me thou shalt be in the Eden's garden."

From these translations we see that Jesus was not promising the evildoer that he would be in paradise that very day, but rather that he would be in paradise when it is finally re-established.

The promise to this man was different from that made to the disciples. Jesus said nothing to them about paradise. They had a different standing before God, as they had taken in accurate knowledge of God's Word, had repented and had taken up their torture stake and followed Christ. This made them eligible for a ruling position with Christ. It was after Pentecost that they realized that this position would be heavenly. But the evildoer lacked these qualifications for membership in the heavenly kingdom. Besides that, he died before Christ's ransom was presented in heaven and before holy spirit was poured out and before it anointed Christ's followers for the heavenly calling. The only thing Jesus could promise him was a resurrection to earthly life when paradise or an Edenlike garden is restored.

Why Promised?

The promise given this lawbreaker is no sign that God approves lawlessness, but rather that he is forgiving and is willing to show undeserved kindness toward a person that repents of a wrong course. Regarding this the apostle Peter said: "Jehovah is not slow respecting his promise, as some people consider slowness, but he is patient with you because he does not desire any to be destroyed but desires all to attain to repentance." (2 Pet. 3:9) The evildoer was no exception.

Long before Peter's day God revealed that forgiveness is possible for evildoers. It was in the days of the prophet Isaiah that he said: "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." (Isa. 1:18, *AV*) This means that there is hope even for criminals if they repent or turn around from their wrong course.

The evildoer had confessed that he had taken a wrong course and was being justly

punished. From what he saw and heard he knew that Jesus was innocent. He felt that someday Jesus would come into a kingdom by resurrection from the dead, and he asked from a sincere heart that he might be resurrected and be in that kingdom. He knew nothing of a heavenly kingdom but, like Jesus' disciples, he expected it to be established on earth.

Because Jesus knew the man's heart attitude he promised on that day that the man would be in paradise. This assured the evildoer of a resurrection from the dead when Jesus would be ruling as King and would have re-established paradise on earth. He will receive then what he expected—a resurrection in the flesh. He will be one of the earthly subjects of the King Christ Jesus. If he then proves to be a loyal and law-abiding subject and acknowledges the sin-atoning sacrifice of Christ he will be permitted to enjoy eternal life in earthly paradise.

That such men who die without accurate knowledge of God's purposes and without having proved their integrity to him will have a resurrection is assured in Paul's words when he said that "there is going to be a resurrection of both the righteous and the unrighteous." (Acts 24:15) The unrighteous, such as this evildoer, will then have the opportunity they failed to have before dying of gaining an accurate knowledge of God's purposes and of proving their faith in Him and in Christ. This does not mean that men whose hearts are set to do wickedly will be raised. God is able to know the heart or innermost thoughts and feelings of such men. He can determine who such people are. Such men he forgets. They will perish without any hope of being resurrected. "When a wicked man dies [his] hope perishes and even expectation [based] on powerfulness has perished."—Prov. 11:7.

Because a man is a lawbreaker it does not necessarily mean his heart is set or deep-rooted in wickedness. The world has many men who have never broken human laws but yet whose hearts are hopelessly wicked. The religious leaders who caused the death of Christ were of this type. Such men will never see paradise, whereas many people, like the evildoer on the stake, who have been law violators, will. If they are willing to change, paradise can be their hope.

When Jesus' words are properly punctuated there is no misunderstanding of what he said. What he promised the evildoer that day was for the future when his kingdom rules the earth and has re-established the Edenlike garden. Misplacing the comma may change the evildoer's future in the minds of theologians but it does not change it in the mind of God or in that of Christ. The restoration of paradise under the kingdom of God is still the sure hope for distressed mankind.

An Inquiring Catholic

After Roman Catholic pressure groups brought about the cancellation of the movie "Martin Luther" over a Chicago TV station, a Catholic wrote an inquiring letter to *Time* magazine. It was published in the January 21, 1957, issue. Said the writer: "I am one of many Roman Catholics, I hope, who are appalled at the shallow thinking of our Chicago brethren who became a pressure group protesting the showing of the TV film *Martin Luther*. If, as Catholics, we possess the truth, why do they resort to such intolerance in order to prohibit what they consider to be false from the beginning. We cannot deny the historical existence of Luther and his founding of the Protestant Church. Do Chicago Catholics fear the facts of history?"

TERROR RIDES A LANDSLIDE

By "Awake!" correspondent in Sweden

ON JUNE 6, 1957, a small crack appeared in the yard of a sulphite factory near the banks of Sweden's Göta River between Lake Vänern and the North Sea. In any other locality a small crack would not be disturbing, but in the Göta River Valley it is different.

In 1648 a slide took the lives of 127 persons. Among the buildings swept into the river at that time were three saloons with their customers. In 1950 a village at a glassworks slid toward the river. The slide clogged the river for six weeks.

Now, seven years later, an ominous crack was snaking its way across a factory yard at the village of Göta. The men who noticed it when it was merely one half inch wide were duly concerned. They promptly checked it the next morning and found it much wider. The foreman and manager were notified, and they stationed a man to keep watch on the crack. By ten o'clock it was widening at the rate of half an inch an hour.

An hour later the danger was too great to stay in the factory's vicinity. Almost at the same time that the factory manager shouted a warning to run for safety the ground suddenly gave way, sweeping buildings, cranes and supplies toward the river. The mile-long slide came so suddenly that some workmen were caught by it. Three were killed and two injured.

The river is thirty-five feet deep at this point, but in a few seconds a ford was formed by great chunks of clay protruding out of the water. The slide created a wave that lashed a thousand feet up the opposite bank, knocking a six-hundred-foot-long building down like a house of cards and carrying away the remains and a surrounding brickyard into the river. As the wave moved up the river it tore out small jetties and trees and finally hit the locks and power station at Lilla Edet. The locks were damaged and the power station was submerged.

Two tanks containing sixty thousand cubic feet of heating oil were ruptured at the factory site, and leaking oil threatened to contaminate the river from which the village of Gothenburg drew its drinking water. An army of tank trucks quickly brought to the scene began emptying the storage tanks. In eight days enough oil was removed so that contamination was no longer a threat. The oil that had leaked out was burned.

When the two power stations on the river were notified of the slide they cut the water flow from 14,000 cubic feet a minute to 1,000 cubic feet. By thus reducing the amount of water passing the slide area they helped reduce the chances of contamination while the oil was being removed. It also prevented the clay from moving again.

The slide stranded about a hundred large and small vessels in Lake Vänern. There are a number of big factories around this lake that ship their products by way of the Göta River. Forty-four of the trapped boats were from Germany, Holland, Russia, Denmark and Norway. The four weeks it took to clear the river by means of Northern Europe's largest dredges brought a great loss to the shipping companies. A Swedish company with eight trapped freighters counted a loss of $6,000 a day.

Even though the approximately three hundred factory workers must now find employment elsewhere they will not quickly forget the terror that was felt on that day when the ground suddenly gave way and tumbled toward the river.

The disaster reminded some persons in Göta of what the Bible says about the collapse of the present world or system of things in the coming battle of Armageddon. At that time God's appointed King will dash the nations to pieces like a potter's vessel. Since Bible prophecies marking the last days are now undergoing fulfillment, they are a warning of the destruction to come, just as the small crack in the factory yard at Göta was such a warning. Instead of waiting until it is too late, now is the time to flee to safety. This is the time to heed the advice of the prophet Zephaniah: "Seek ye the LORD, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the LORD's anger."—Zeph. 2:3, *AV*.

Camels OF THE ANDES

DOES the word "camel" remind you only of sand and deserts? If so, then add snow and mountains; for in the Andean countries of South America live a quartet of animals that are the only relatives of the camels of Asia. They are so closely related to the camels of Asia that they are called cameloids. Indeed, if the cameloids were larger and had humps they would look almost exactly like Old World camels. Do you know these camels of the mountains?

Long-necked, long-haired, sure-footed and standing from three to four feet high at the shoulder, the camels of the Andes make up an intriguing quartet: the cargo-carrying llamas, the woolly alpacas, the wild guanacos and the rare vicuñas.

"¿Cómo se llama?" ("What is it called?") Spanish explorers asked when they saw the curious animal for the first time. And so the llama got its name. The Spanish conquerors lost no time in putting the domesticated llama to work. In those days it was not uncommon to meet droves of from three hundred to five hundred or even a thousand llamas, each laden with silver ingots, and the whole caravan in charge of a single Indian. Such a line would traverse the highest passes of the Andes and skirt the most stupendous precipices with perfect safety.

Long before the Spanish explorers put the llama to work the Indians knew its value. To the Incas llamas were important beasts of burden and, as wool producers, furnished the Indians with material for most of their clothes.

Just as the camels of the desert play a vital role for many people, so do the camels of the mountains. Just see what an all-purpose animal the llama is! For the Indian of the Andes the llama furnishes meat that tastes somewhat like mutton. The llama even gives a kind of milk. With the long, coarse wool of the llama the Indians weave textiles to keep them warm. They tan llama skin for leather so that the llama even provides the sandals with which they are shod. Its tallow aids the Indian in making candles. Its long hairs, braided, serve the Indian as rope. Llama excrement, dried, makes up the *carbón peruano* (Peruvian charcoal) that helps ward off the penetrating chills of the Indians' high-altitude home. Besides all this the llama is friend and companion to the Indian on the lonely *puna*, or high plateau, and for the youngsters the llama lambs serve as pets.

But, above all, the llama is the Andean Indians' beast of burden, the cargo carrier of the Andes. Though these ships of the mountains cannot carry as heavy a load as mules, they have much in their favor. At altitudes no other cargo-carrying

animal can tolerate, llamas can carry a load of a hundred pounds or more. And how sure-footed the llama is!

Another thing in the llama's favor is the low operating cost; compared with that of a mule or a horse, it is practically nil. Not even a pack saddle is needed! The llama has a built-in saddle—the thick matted wool that protects his back from the cargo. Fuel costs? Again this is no problem; the llama merely grazes on natural grasses. Should a few snowstorms cover over his food supply, that is all right too; for, like the camel he is, the llama is able to carry over a few spare cuds of food in his complex stomach.

Visitors to the lands of Andean camels are often intrigued by these sturdy ships of the mountains. One visitor to Peru expressed it this way: "I never tire of watching these pack animals padding rhythmically and silently by, heads held high, ears erect, interest showing from a variety of blotched faces as they follow every motion of the casual passer-by."

Though thoroughly domesticated, llamas take only so much nonsense from humans. If goaded or treated cruelly the llama shows its displeasure in an odd way: he lowers his ears to a horizontal position and spits out a half-chewed cud mixed with a copious supply of saliva. This salvo of llama wrath, incidentally, is fired with considerable accuracy and range. Woe betide visitors to a zoo who annoy a llama! Imagine their surprise when the llama fusillade scores a direct hit! Anyone familiar with llama marksmanship treats llamas with respect, since the saliva bath is very irritating and decidedly unpleasant.

Unlike some pack animals the llama when overloaded or exhausted will not struggle on. In fact, the llama recognizes very readily the state of exhaustion and knows its exact cargo-carrying capacity. If a pound more than its exact capacity is strapped on its back the beast will likely fold up its legs and quit. No amount of persuasion or force will break this llama sit-down strike until the overweight is taken off. And if a llama thinks itself exhausted it lies down, neatly tucking its front feet under its body catlike, refusing to budge until rested. Treated on its own terms, this cargo carrier of the Andes is docile and a faithful servant.

The Woolly Alpaca and Wild Guanaco

Meet Mr. Alpaca. He too is fully domesticated. You can quickly recognize him from the other cameloids. How so? Because Mr. Alpaca looks more like an animated couch than an animal, yes, like an animated couch covered by a thick woolly blanket from which a camellike neck and head rise.

Obviously the alpaca owes its fame to its wool. And what wool! In some animals it is so long that it almost reaches the ground. Its color varies from black to gray or yellowish. The fiber is small but strong, lustrous and silky. It is highly valued for weaving warm and fine cloth. Alpaca wool is remarkably light and easily sheds rain and snow. Though most common in Peru and Chile, the alpaca is known from the equator to Tierra del Fuego. Once a year the Indians drive their flocks to enclosures and shear the wool. Its fleece is the alpaca's glory.

The guanaco, unlike the llama and alpaca, is wild. It is really one of the most interesting and valuable of wild animals. Like the llama the guanaco stands about four feet high at the shoulder and has pointed ears. Its wool, though fairly thick, has no commercial value; it is too coarse. But the Indians eat the flesh and use the skin of these fast-running camels—when they can catch them. The guanaco's curiosity is often its downfall. An entire herd, which may average from six to thir-

ty, may be attracted by the antics of a performing human. Sometimes they even remain in the vicinity after shots are fired, accepting gunfire as part of the performance.

Another oddity of the guanaco is its willingness to take to water, a trait most unlike Old World camels. They have many other odd habits, such as regularly depositing their droppings on the same spot—a habit appreciated by the Indians who use the deposits for fuel. Perhaps the oddest feature of the guanaco is the habit of resorting to certain spots when they feel their end approaching. Then they seek out a place where other guanacos have died. So what has wrongly been applied to elephants is rightly applied to the camellike guanaco, since heaps of guanaco bones are often found in one spot.

The Vicuña—Golden Fleece of the Andes

Smallest of the cameloids is the rare vicuña. It is lighter and more gracefully built than the others. Its distinguishing feature is a pale-colored patch of long hair on its chest and shoulders. Graceful in motion, it has been seen to keep up with trains of the Southern Railroad of Peru.

The vicuña is a camel of the clouds. The thinner the air the better it likes it. It will gladly live at 16,000 feet above sea level; in fact, only the line of perpetual snow and ice prevents this little camel of the mountains from clambering above 17,000 feet to the loftiest of peaks. Amazingly, the vicuña's cloud-scraping homeland averages elevations considerably higher than the summit of the Matterhorn! High altitudes never seem to impair this camel's efficiency. It can run along at a speed of thirty miles an hour at an altitude of more than 15,000 feet!

What is the vicuña's secret for high-altitude efficiency? Reporting on a study of the cameloids, among them the vicuña and llama, François Bourlière says in his book *The Natural History of Mammals:* "The researches of Hall and his associates showed that the hemoglobin of these three species has a much greater affinity for oxygen (oxygen capacity) than the hemoglobin in rabbit and sheep blood. This peculiar character, an important advantage for life at high altitudes, would seem to be *hereditary,* since these same authors have also found it in four llamas in the Boston Zoo, three of which were born in that city and the fourth in Hamburg!"

But amazing high-altitude efficiency is not the only glory of the vicuña, for the vicuña is the golden fleece of the Andes. No other wool in the world is quite so fine, so soft or so silky as vicuña wool. Compared with the hair of the vicuña, the human hair appears like coarse wire. Clearly, vicuña wool is a most beautiful textile fiber. Yet it is said that only one person in about every 5,000,000 enjoys the beauty, exquisiteness and warmth of fabrics woven from the golden-brown wool of the vicuña. Why is this? Alas, the vicuña is wild. Though this little prince among camels can be tamed, it usually refuses to breed in captivity. And as is to be expected with something as fine as vicuña wool, one animal produces only about one third of a pound of wool; thus annual wool production from a flock of 300 domesticated vicuñas would be only about a hundred pounds—barely enough to make half a dozen fine coats. No wonder one may have to pay $1,000 or more for a vicuña coat!

Here, then, are valuable, interesting camels of snow and mountains: the llama, high-altitude cargo carrier; the alpaca, wool-bearer extraordinary when it comes to luster and quantity; the guanaco, wild camel with odd habits; and the vicuña, that camel of the clouds with the finest fleece in the world.

[This article by a retired editor-in-chief of *Mainichi Shimbun*, one of Japan's three leading dailies, with circulation running into several millions, appeared in the Tokyo *Education Shimbun* of July 1, 1957.]

I HAVE always been a Buddhist, of the *Nichiren* sect. However, those who know me will be surprised to learn that I have now come to exercise faith in Jesus Christ. In all honesty, I must now make known that fact to those who understand and believe me, and in whom I believe. With all my heart, I believe it is my duty to do this.

¶ It was in the morning of the second day of January this year. A Japanese *nisei* (second-generation) of America called at my house, offering a half-year subscription to a Christian magazine, *The Watchtower*, which is published twice a month. Usually I refuse such offers, but this time I was so impressed by his humble attitude that I paid him the money, regarding it as a mere contribution.

¶ At that time he left, without saying any more. So I started reading this magazine, and then I received his return visits. Thus I learned that the end of this world is near, that the war to end this world will strike soon, and that we should not put too much trust in this world's political, commercial, educational and religious systems—its church, school, social and judicial structures. I told this missionary that he could be punished as a disturber of the peace for saying such things.

¶ He replied, saying that even Christ was punished for that. I just could not help agreeing with him. According to recent newspapers, many persons in political and scholastic circles are wondering what will be the ultimate fate of this world. I have often thought that the world is at its end, in its last days. Even Buddhism teaches a righteous world, a semi-righteous world, and a decadent world of turbulence. Now, today, it is that decadent, turbulent world.

¶ The Watch Tower Bible and Tract Society has come to the conclusion that a revolutionary change greater than Noah's flood is due to come upon the present world, that the first stage began from 1914, when World War I broke out, and now this change is developing, with the time close at hand. It is not my purpose here to argue on this point. However, their explanation of the Bible---that those who do not believe Jehovah will perish, that those who disobey Jehovah will be destroyed, that those who do not believe the day of destruction is so soon are indeed the unfortunate—I consider to be most pertinent to this present time.

¶ The coming war to end this world is called Armageddon, and it is said to be a war of world destruction in which the heavens will be burned up. According to the Christian Bible the so-called modern Christendom, which is moving to bring untold disaster upon the earth by its nuclear experiments, is, from Jehovah's standpoint, in a state of rebellion against God.

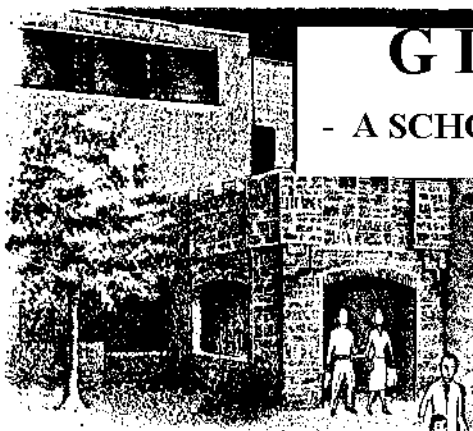
¶ I have to give thanks through Christ to God, who was so kind in sending me this messenger at the New Year.

What Could Be Done for Mankind!

¶ One wonders what that relentless foe of war Benjamin Franklin might say if he could know the cost of armaments today. We can have some idea, because he wrote to Sir Joseph Banks the following in 1783: "What vast additions to the comforts and conveniences of living might mankind have acquired if money spent in wars had been employed in works of public utility! What an extension of agriculture, even to the tops of our mountains, what rivers rendered navigable, new roads, and other public works, edifices, and improvements . . . might have been obtained by spending these millions in doing good instead of doing mischief."

GILEAD

- A SCHOOL OF HIGHEST LEARNING

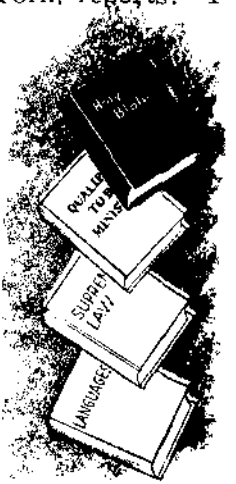


FOR years the newspapers and radio and television stations have heard about the international flavor and unusual work of the Watchtower Bible School of Gilead. This school's population—its faculty, its permanent staff and its student body—are all ministers. Sunday is a day set aside at Gilead for the field ministry. So they are out ministering to the needs of the surrounding communities.

Gilead's student population of about 115 changes every six months. But while enrolled the student-ministers are dispersed among twenty service groups that share the field ministry with congregations of Jehovah's witnesses within a sixty-mile radius of the institution. The academic principles learned in class are applied in the field. Instructors work side by side with students, preaching from house to house, calling back on interested people, studying with them in their homes—all in a pattern of the Christian ministry originated personally by Jesus Christ.

Long before coming to the institution Gilead students are seasoned ministers. Gilead assimilates Christian ministers from all nations—forty-five different nations during its first twenty-eight classes—and the Watch Tower Society sends them to the four corners of the earth to advance the preaching of the good news of Jehovah's established kingdom. Gilead graduates are hard at work in more than a hundred countries today.

Academically speaking, Howard I. Dillingham, assistant to the president of Ithaca College, says: "It is my judgment that you are offering Christian education on a level approximating work offered by colleges and universities." Henry J. Arnold, president of Hartwick College, Oneonta, New York, reports: "I am of the opinion that the subjects offered in your curriculum are comparable in content to first-year college work."



The Theological Seminary of the Reformed Episcopal Church reports: "It would be our judgment that the course offered constitutes genuine training for the ministry of Jehovah's Witnesses; that the course constitutes valid and

[*] Subjects taught at Gilead include Theocratic Records, Missionary Service, Theocratic Ministry, Bible Truth, Public Speaking, Bible Research, Scriptural Facts, Language, History of Worship, Kingdom Prophecies, Supreme Law, Bible Themes.

thorough training and education for the period listed and the purpose contemplated and that foreign students ought to be admitted for this purpose just as much as to be trained in the Seminaries or Bible Schools of undenominational or denominational sponsorship."

Carroll C. Arnold, associate professor of speech, Cornell University, is of this opinion: "*Essentials of Public Speaking,* by Warren G. Dubois, has been a standard college textbook in Public Speaking for nearly a generation. The materials in the textbook *Theocratic Aid to Kingdom Publishers* [a Watch Tower publication used not only at Gilead but in Kingdom Hall training schools of general congregational seminaries] seems to us to be generally sound and of a sort comparable to what is found in standard textbooks for beginning college courses. The subjects and activities covered in your courses, as represented in the outline presented to us, are similar to those usually included in college courses entitled 'Fundamentals of Speech.' It is, therefore, our opinion that the course in Public Speaking offered at the Watchtower Bible School of Gilead is not unlike other beginning courses offered in colleges and theological seminaries throughout the United States. We base these views on the evidence which was placed before us and on our general acquaintance with the syllabi for public speaking courses offered by a number of American colleges and universities."

Since its first semester in 1943 Gilead School has taught language courses, depending on the countries to which graduates were to be sent, in Spanish, French, Italian, Japanese, Portuguese, Arabic, Urdu and Malayalam. Regarding the Spanish course Frederick B. Agard, associate professor of linguistics at Cornell, made these observations:

"After having examined the textbooks and supplementary materials used in your Spanish language course, and having talked with Mr. D. H. Burt, your [former] instructor in Spanish, I am of the opinion that this offering compares favorably with a one-year college course in Spanish as regards both contents and outcome. I base my judgment on the following considerations:

1] The total number of class hours, 108, is on a par with the 90-120 hours of language instruction which most colleges provide in one year.

2] The rate of instruction, in terms of hours per week, is closer than that of many colleges to the Cornell rate of eight hours per week which we consider optimal.

3] The number of students receiving instruction in the same classroom at the same time does not exceed that existing in many accredited colleges.

4] The principal introductory textbook, Barlow's *Basic Spanish,* Holt and Company, is widely adopted in college courses throughout the United States.

5] The approach to language learning is functional, with strong initial emphasis on good oral command of the language in life situations, while at the same time providing grammatical grounding as an aid to deeper understanding of the structure of Spanish. In this respect the course is in line with recent progressive developments in language teaching.

6] The instructor has spent some years living in a Spanish-speaking culture and himself speaks the language fluently—an advantage by no means enjoyed by the majority of college instructors in this country."

Gilead School awards twenty-six credit hours (nontransferable) during its approximately six-month course, to compare with the thirty hours' credit given by the normal college for one year. All its record

cards and forms are modeled after standard college forms in general use.

In 1953 the Watchtower Bible School of Gilead received through its legal counsel this notice from the United States Department of Justice: "As you were informed telephonically on January 15, 1953, the Watchtower Bible School has been approved by this Service for the attendance of foreign students, and the Department of State has been informed of the approval granted by this Service." (Signed by A. C. Devaney, assistant commissioner, Inspections and Examinations Division.) Accordingly Gilead is listed, page 24, in *Educational Institutions Approved by the Attorney General.*

"How would you describe Gilead?" a reporter asked instructor Harold Jackson. Jackson replied: "Gilead is a professional school. Successful actors, artists and musicians take time off from their careers now and then to attend a professional school to sharpen their technique. The students here at Gilead are already seasoned ministers. But here they learn more of the deeper meaning of the Christian ministry."

"Some students tell us that they learn more from the practical community life than they do from the academic courses," another instructor, Karl Adams, told the reporter.

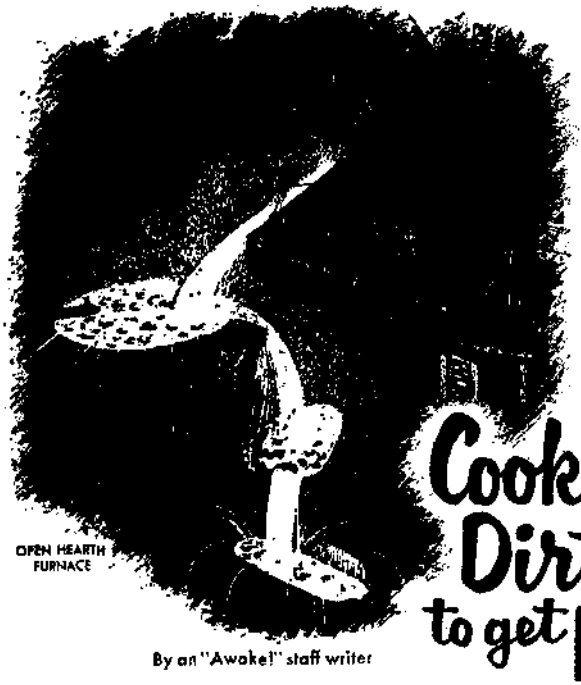
Registrar A. D. Schroeder added that at Gilead the students learn a life pattern of Christian behavior that they follow to great profit ever after. He said that the level of the ministry of Jehovah's witnesses today is remarkably higher than it was ten years ago and that there is every good reason to believe that "within another ten years the level will have attained a far higher plateau than at the present."

While acknowledged by contemporary educational institutions as a school of higher learning, the Watchtower Bible School of Gilead offers much more than any institute of learning that bears a general resemblance to it. Jehovah's witnesses place utmost confidence in God's Word that this present old world will not live out this generation, that a new world of God's making will arise triumphant and uncontested. Bold, practical preparation to survive Armageddon into God's new world as a society of people is displayed nowhere else as in Gilead's "course in community living." In this respect, because its basic textbook is God's Word, the Word of Life, the Bible, Gilead is a school of the highest learning.

What is the future of the people from whom the ranks of Gilead students are drawn? Theirs is a living destiny growing brighter. They see Armageddon soon clearing out a world that has turned blind eyes toward the example of a New World society, which Jehovah has created and set before their very eyes. After Armageddon the peace, the unity, the understanding that Jehovah's name people now enjoy will suffuse all surviving mankind: "For the earth shall be full of the knowledge of Jehovah, as the waters cover the sea." Then all their institutions of learning, at their Kingdom Halls of modest beginnings, will surpass all conceivable standards of the present advanced school of Gilead.—Isa. 11:9, *AS*.

WAKING-UP ROUTINE IN ANTLAND

According to Dr. Julian Huxley, ants sleep with their legs close to their body. "When waking (after some three hours' rest)," he says, "the head and then the six legs are stretched to their fullest extent, and then often shaken; the jaws are strained open in a way remarkably reminiscent of a yawn."



Cooking Dirt to get STEEL

By an "Awake!" staff writer

STEEL has intrigued me ever since I saw a movie years ago in my childhood. I do not remember the name of the picture or the stars in it or the story. But I have never forgotten the scene where the furnace was tapped and the fiery stream of steel shot out and down into the huge ladle. Showers of sparks boomed up and the glowing metal pushed back the surrounding darkness. Then the overhead crane trundled over like some giant crab moving sideways, swung down its claw, hooked onto the ladle and sidled off with its tons of glowing cargo. The scene caught my imagination. Passing years have not dimmed it.

From that moment I wanted to see a steel mill, and with passing time came the desire to understand what I would see. My fascination reduced itself to this simple wonder: from a shovelful of dirt can be made the shiny scissors I hold in my hand. Who would suspect such a hard, sharp, cutting tool could come from loose dirt? Who first dreamed of such a thing? How is it done? I look at dirt and I look at the scissors, and I marvel at the ingenuity of man. My curiosity stirs. I must know how this wonder comes about.

This year opportunity knocked, in the form of an invitation to tour the Aliquippa works of Jones and Laughlin steel mills. I began to read about steel, to more readily grasp what I would see. I learned that men had made iron from dirt as far back as 1500 B.C. A special kind of dirt, it is true, but dirt nonetheless. It is rich in iron oxide; we would call it iron ore. In ancient times the ore was heated in a charcoal fire on a windy hillside, to take advantage of the natural draft. Later, crude bellows made from hides provided the draft, and still later a blowing device operated by water-driven wheels was used. The stronger the draft the hotter the fire and the more efficient the forge.

But what happens when this dirt is cooked? The fire reduces the iron oxide to metallic iron. It is not hot enough to melt the iron, but it does the sand and clay and the lime-bearing minerals in the dirt. Most of this runs off as slag, but some of it is trapped in liquid form in the lump of iron. So future heatings and poundings are needed to work out this trapped slag. It is like squeezing water from a sponge, only harder work.

But who first conceived the possibility of getting iron from dirt? No one knows. Probably someone stumbled onto it. Perhaps in the residue of a charcoal fire on a windy hillside rich in iron an intelligent observer found a porous lump of iron. It

was the opening wedge for steel to enter our lives.

I realized how far it had come as I drove into the Jones and Laughlin mills on the bank of the Ohio River at Aliquippa, Pennsylvania. In the office I was introduced to Mr. Collins, who was to guide my tour through the mill. He was a personable young man of average size, reddish hair and large, round brown eyes. He was a rather intense person, friendly and accommodating, with a considerable store of knowledge about steel and the Aliquippa works.

"I'll give you some general information on our way to the blast furnaces," he said as we rode through the plant in his car. "Jones and Laughlin has steelworks in Cleveland and Pittsburgh, but this is the Aliquippa works. It was started in 1907, covers 480 acres, is 20 miles north of Pittsburgh and extends over five miles along the Ohio River. There are 50 [illegible] buildings, 14,000 employees."

He maneuvered around a [illegible] truck, waved a greeting to a [illegible] workmen walking along some railroad tracks. "There're 87 miles of track in this plant. It's operated by a J & L subsidiary." We made a turn and bounced over the tracks and stopped by the blast furnaces.

"This plant can produce 2,000,000 tons of steel annually," he said, "including flat bars and shapes, pipe, wire, nails and tin plate." He got out of the car and pointed toward the five blast furnaces towering 90 feet in the air, saying, "And it all starts here." A fiery stream of slag spouted out the side of one into a ladle. Small cars called skips trundled up steep tracks to the top of the furnaces to dump in their loads of coke and ore and limestone.

"These furnaces produce pig iron," Collins said as I watched the steady stream of skips going up and down. "From this pig iron steel is made. Each furnace is tapped five times a day, 190 tons of pig per tap, and the furnaces run 24 hours a day."

My mind went back to the small forges of ancient times when feeble bellows wheezed to help charcoal fires make sponge iron. How different these monsters that roared and spewed out tons of molten iron! Not until the middle of the fourteenth century after Christ did the forerunners of the modern blast furnace operate in Europe. Steady improvements came. Coke replaced charcoal as fuel and the air blast began to be preheated, to effect enormous savings in fuel.

The Modern Blast Furnace

How does it work? The hot blast of air enters near the bottom and goes up through the porous layers of coke, ore and limestone. The hot air burns the coke, producing carbon monoxide, which, in turn, reacts with the iron oxide. The carbon monoxide becomes carbon dioxide, the iron oxide is reduced to metallic iron. The heat melts both the iron and the limestone and clay and slag. This drips downward and finally [illegible] the hot air blast, to collect in the hearth at the bottom of the furnace. The lighter slag floats on top and at intervals is drawn off

BESSEMER FURNACE

through the slag notch or taphole, which is above the level of the iron. The iron is tapped from a hole lower down. So this monstrous cooker roars round the clock, the hot gases going up and out the top, the solids charged in at the top melting and dripping down to the bottom to be tapped as slag and pig iron.

I watched fascinated as the molten iron tumbled out in a straw-colored stream to twist and turn in its sand-bed channel till an abrupt drop sent it diving into a huge ladle called a submarine. Flying sparks and waves of heat encourage you to keep your distance.

"It takes four tons of air," Collins said, "for every ton of iron smelted in the furnace. A large furnace making 1,000 tons of iron a day takes 2,000 tons of rich ore, 800 tons of coke, 500 tons of limestone and 4,000 tons of air."

And I recalled reading that in addition 11,000,000 gallons of water for cooling would be used by this furnace in 24 hours.

The Coke Oven

I was prepared to follow the submarine with the molten pig to the Bessemer furnaces, but Collins drove me near the riverbank, where I saw four batteries of 352 coke ovens. Each oven is narrow, seventeen inches wide, but some 15 feet high and twice as long, and held side by side like books on a shelf or like slices of bread in a wrapped loaf.

"Eighteen tons of coal," Collins informed me, "is put in each oven for 17 hours and it makes 12 tons of coke. Six tons pass off as by-products." He mentioned tar, ammonium sulphate, benzol and naptha, and others I have forgotten. "Much gas is produced," he added, "and 40 percent is returned to the ovens as fuel, the rest being used in various heating furnaces throughout the plant."

An engine pushed a railroad car along the tracks just below the ovens. An oven was to be emptied. From the other side a flat ram the height and width of the oven is pushed through by a long arm, shoving out all the coke. I was on the side where the coke comes out.

The high, narrow door is open, the railroad car waits below, and the glowing coke can be seen inside. The ram must have started through, for now the high wall of glowing coke begins to come out, and as it does it crumbles and collapses like a flaming brick wall. As it tumbles into the waiting car flames burst upward 30 or 40 feet and the black smoke billows.

"Notice," Collins said, "how it breaks up into blocks like big bricks. That's an advantage, for the coke and ore and limestone put in the blast furnace has to be in chunks to give room for the hot gases to come up through the mass."

By now the oven was empty and the car with its flaming load was moving down to a giant shower, and when the water is turned on the flames hiss and sputter while the black smoke gives way to clouds of white steam. After this the coke is passed over screens that allow the dust and small pieces to fall through, leaving the large chunks for use in the blast furnace.

The Bessemer Furnace

Only now did we go to the Bessemer furnaces to pick up the trail of that submarine of molten pig iron from the blast furnace. I could hear the roaring as we walked toward the roofless shed, and inside I saw the cause. A great metal cup pointed skyward and a white flame whipped thirty feet into the air, roaring like some giant's blowtorch. Two other Bessemers were alongside, one being charged with pig and the other tilted over, pouring out its finished steel into a ladle mounted on a small railroad car. But I

could only gaze in awe at the huge tongue of flame blowing from the mouth of the first one, too intent to catch what Collins was saying. Gradually I got my attention back to him.

"Iron from the blast furnace," he said, "has around four-percent carbon, along with some silicon and manganese. Steels run from .05-percent to 1.5-percent carbon. The Bessemer burns out the carbon, manganese and silicon, and afterward just enough carbon, along with some manganese, is added to make steel. This furnace uses no additional fuel, just air that supplies the oxygen that unites with the carbon and silicon, liberating the heat necessary to keep the metal molten and remove impurities into the slag."

"We are just in time to see a complete blow," Collins tells me. The furnace tilted down to receive its charge of molten pig is turning skyward, the air pushes through the metal, and as the furnace reaches its proper position the roar begins. Sparks burst from its mouth, dense brown fumes and dark angry flames come out. The roar is rather muffled and the deep-red flames do not shoot so high, and indicate that the manganese and silicon are being burned out. In a few minutes the flame turns yellow, shoots higher, and the roar increases. Periodically showers of sparks are blown out and spread like an umbrella.

"The carbon is being burned out now," Collins said. The flame is white and reaches high, whipping like a banner in a gale, and the roar is so loud talking is difficult. But soon it dies down. The impurities are gone and the blow must stop or the iron itself will be burned and rendered as useless as a housewife's scorched beans.

"It takes only 12 minutes," Collins said, "to complete a blow and get 26 tons of Bessemer steel."

As I watched the flame and listened to the roar I thought of William Kelly. He had a small iron business in Kentucky the middle of the last century. He also had ideas. He thought he could turn iron into steel without fuel for heating. One day he had noticed on his furnace a small spot of iron that glowed with white heat, but no fuel was causing this heat. He puzzled over this. Iron has carbon, air has oxygen, and oxygen burns away carbon and what is left is pretty close to steel. The more he thought the surer he became. Just blow air through molten pig and the impurities would be the fuel to turn it to steel, Kelly reasoned.

But Kelly's neighboring ironmakers thought he had lost his reason. They came to his demonstration to laugh. They got a scare instead, for the converter smoked and strangled and belched hot iron all over the place. When Kelly tried to make a new converter his father-in-law called a doctor to commit Kelly to an asylum. But the doctor heard Kelly's theory, did not think him so mad, and in 1850 or 1851 the ironmakers were invited to another demonstration. They stood well back this time. The flame roared red, turned yellow, then white, and soon died down. From the cooled metal a blacksmith made a horseshoe and some nails and shod a horse on the spot. No one shook his head over Kelly's insanity this time.

A few years later, in England, Henry Bessemer revealed the same process. Kelly got the American patent, but the converter got Bessemer's name. Actually, the converter did not produce steel, but malleable iron. Robert Mushet, an Englishman, found that by adding a small amount of carbon and manganese after the blow he had steel.

The Open Hearth

My steps lagged as I left those dramatic roaring Bessemers, but Collins was heading for the open hearth furnaces. They make a higher-grade steel than the Bes-

semers. In front they look like brick ovens some ten feet high and 15 to 20 feet deep. Inside I could see the gas flame whipping over the bubbling metal. These furnaces can be charged with scrap iron and ore and molten metal from either the blast furnace or Bessemer. Usually molten metal is used, with some ore and scrap added. When the furnace is tapped ingredients, mostly carbon and manganese, are added to deoxidize and recarburize the steel. Aliquippa has five open hearths, each tap gives 150 tons of steel, and if the charge is hot metal each furnace can yield five or six heats daily.

I did not see an open hearth tapped at Jones and Laughlin, but that night at Crucible Steel in Midland I saw it. At the back of the furnace there is a drop of 15 feet, and on this lower level a huge ladle sits to receive the hot steel. The clay plug is knocked out, and like a living thing the white-hot metal leaps out and lands in the ladle below. The metal splashes, the sparks fly, the darkness is pushed back—and I am seeing the movie scene that impressed me in my childhood! The heat drives you back, the light blinds you, for it is like looking at the sun being poured out. When viewed through a purple glass the metal can be seen bubbling in the ladle. Slag rises to the top and is drawn off into a smaller ladle at the side. The tap is over, the ladle full to overflowing, and the big crane above sidles over crablike, hooks its claws onto the ladle, hoists it up and rumbles off, to pour the hot steel into ingot molds.

The Rolling Mills

After being evenly heated in soaking pits, the white-hot ingot is dumped on a table of rollers that feed it into the blooming mill. I saw these 8,000- to 10,000-pound ingots carried into the big rollers of the blooming mill and squeezed like clothes going through a wringer. The rollers are grooved to keep the steel in a square shape, and are adjusted to be closer together than the height of the ingot. They crunch down on it with a heavy bite, pulling it through, squeezing it, elongating it. When it is through, the carrier rollers on the table reverse, the huge rollers on the blooming mill reverse and adjust closer together, and back through the ingot comes, being squeezed and elongated still more. Back and forth it goes, until what was an ingot some six feet long and two feet wide and two feet thick is now about eight inches square and from 50 to 75 feet long. As a housewife uses a rolling pin on dough, this huge rolling mill squeezes out these ingots. It calls for power.

"The electric motors," Collins said, "that drive this mill total 12,000 horsepower."

Smaller rolling mills then take over making small bars and flat plates. One of these mills can roll 3,000 different shapes. Small rods are finished at a rate of a mile a minute, and wire is drawn so fine that it is like a human hair. From one ingot enough of this tiny wire can be drawn to reach from Aliquippa to New York, to Europe, to Asia, and across the Pacific to California.

But to continue detailing the many products made takes us beyond the scope of this story. The dirt has become steel when its iron content has come out of the Bessemer or open hearth, or from an electric furnace perhaps, if it is to be some alloy or stainless steel. From there on it is a matter of mechanical manipulation and shaping to get any of the multitude of steel products that fill our daily lives.

I left Jones and Laughlin impressed by the drama of steelmaking, and I understood much of the procedure, as I had always wished to understand it. But even so, my wonder still remains when I think of taking a shovelful of dirt and making the shiny scissors I hold in my hand.

—The Great American Pastime

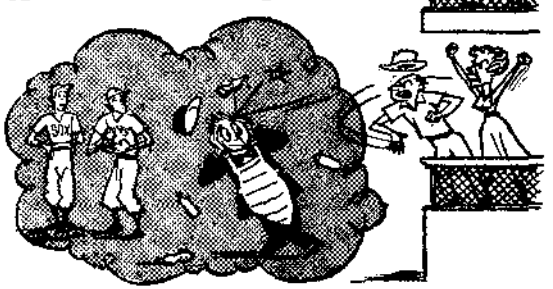
OF ALL the heroes of boyhood that stand out there are those whose names are connected with sport. In the United States a boy's heroes are largely in the baseball world. Names such as Lou Gehrig, Ty Cobb, Babe Ruth, Joe DiMaggio, Mickey Mantle and an endless number of others, many now gone, many still alive, are held in undisputed eminence. Baseball players are idolized and hero-worshiped by youth and adults alike.

In this most favored position baseball figures have a rare opportunity to exert lasting influence upon the youth, but many are not worthy of the honor bestowed upon them.

Shortly after the birth of modern baseball heavy betting surrounded each game. *The Official Encyclopedia of Baseball* says that soon after the game's beginning some players were blatantly "throwing" games in return for bribes, that the league was powerless, or at least it did not choose to use any disciplinary powers it had, and that when Boston's triumphs became monotonous, gamblers infested the ranks so badly that the public was fast losing confidence in professional baseball. Open pool-selling on the day's results used to take place right in the park, and as much as $20,000 would be bet on a game, with the expected consequence of widespread bribery and open intimidation of umpires and players.

When Louisville proceeded to lose games with unbelievable regularity, the club's vice-president, Charles E. Chase, called for an investigation. One of Louisville's substitute players, Al Nichols, was receiving an unusual number of telegrams. Chase asked him for a written authorization to open all his wires, since he was one of the players suspected of dealing with gamblers. Nichols refused. "Your refusal is an admission of guilt," Chase charged. "That means you're barred for life." "All right, then," snapped Nichols. "Open them." Out poured damning and damaging evidence. Several of the players had been taking bribes from Eastern gamblers, telegraphing the code word "sash" for games that they agreed to throw.

For a number of years after the beginning of professional baseball, authorities say, "the game abounded in pathological liquor users, and some of these were players of great reputation." For example, there was hard-drinking Mike "King" Kelly in the eighteen-eighties, highest-paid player up to that time; also star pitchers Arthur L. "Bugs" Raymond and Charles Radbourne, and Edward Delahanty, top batter of his day. And there was George "Rube"



Waddell, a left-handed strike-out artist. Old Rube, a heavy drinker, died of tuberculosis at the age of thirty-seven. It is a matter of record that these top performers all died young—Kelly at thirty-six, Raymond at thirty, Delahanty at thirty-five and Radbourne at forty-three—as a result, direct or indirect, of hard living. "In baseball's earliest years," writes John Lardner, "management accepted alcoholism among the performers as an inescapable feature of the business."

It was not until bookmaking and liquor-selling on league ball grounds were banned and crooked players were expelled from the leagues that professional baseball was ensured of a stronger footing. The spirit of baseball became less alcoholic, the air less profane, the whole atmosphere softer, more dignified, though no quieter or less exciting.

Modern Baseball

Alcoholics are almost obsolete among baseball players today. Since about 1930 at most there have been only four or five problem drinkers in the two major leagues. As a rule, current league players are unusually abstemious men. But not all of them bristle with the virtue and prudence that some sports writers would have us believe.

During spring training in 1956 Don Larsen, perfect game pitcher in the 1956 World Series, wrecked his automobile in returning at dawn from a tour of night clubs. Other star players have been accused of night-club brawls and unsportsmanlike conduct in and outside of the ball parks. Manager Casey Stengle referred to Billy Martin, formerly of the New York Yankees, as "that fresh kid who's always sassing everybody and getting away with it." One of the most pathetic sights in baseball history was the Martin-Piersall bare-knuckles battle under the stands in June, 1952. "I'm ashamed of that," Billy said. "I didn't know Piersall was on the verge of cracking up. My only excuse is that I was only a jump away from the guys in the white coats myself."

Baseball heroes have altogether too often been held up as perfect specimens in sportsmanship for youth to follow, whereas a good many of them have proved themselves worthless fellows, brawlers, not sportsmen, and certainly not examples for youth.

In the 1956 World Series, after the Yankees knocked big Don Newcombe out of the box on a grand-slam home run by Yogi Berra, Don had a run-in with a parking-lot attendant. "Can't you take competition?" razzed the attendant. "What's the matter, Newk, are you gutless?" Big Newk reportedly exploded with both fists and assaulted his inquirer. Some months earlier a Cincinnati fan had called Duke Snider, another Dodger star, "gutless." The Duke replied with a sharp left to the jaw of his heckler. A Cincinnati judge encouraged the two battlers to shake hands and make up, which they did. "But I still haven't got my two teeth back," complained the fan.

In recent years the major league pennant race has been marred by fights and unfriendly feeling between players. Men generally noted for their easily extinguished fury and futile blows are seen today knocking each other down with sharp punches in regular brawls. Bats as well as fists fly. There is petty name-calling, spitting, spiking and beanballing.

During a game with the New York Yankees the Boston Red Sox' slugging hero, Ted Williams, expressed his displeasure by spitting at the fans and newspapermen. Williams repeated his hit-and-spit performance on another occasion. The United Press reported Williams as saying: "I'm not a bit sorry for what I did. I'd spit again at

the same fans who booed me today. If I had the money, I wouldn't be out there tomorrow." Temperamental Ted, whose annual salary is $100,000, was fined $5,000 for his actions.

June, 1957, was a month of brawls. So frequent were they that the New York *Daily News* was moved to call the national pastime "The Great Game of Basebrawl." In Cincinnati, pitcher Raul Sanchez of the Redlegs hit Charley Neal of the Dodgers with one pitch and knocked down Campanella with two others. Campy said bitterly: "If I ever tangle with him, I'll break his neck." On July 12 the two teams did tangle. The melee lasted almost fifteen minutes. Fortunately no necks were broken.

In a game between the Dodgers and the Braves pitcher Don Drysdale hit batter Johnny Logan in the back with the ball. This erupted into a fight. In Chicago's Comiskey Park, June 13, 1957, there was a similar battle between the dignified New York Yankees and the Chicago White Sox. The violent free-for-all raged for twenty-eight minutes before order was restored. Players were roughed up. Some were trampled on, while others were just plain slugged. Enos Slaughter of the Yankees said: "It was the roughest thing I've seen since I've been in baseball." Enos is a twenty-year man.

The Changes in Baseball

Baseball has become not only a brawl but a big bore, some say. They claim players are not what they used to be. While the rules have not changed significantly in the last fifty years, yet it appears true that the mood of the players has changed. Players used to love to play for the love of the game and not so much for the love of a fat pay check. There is a difference and it shows up when the chips are down. Today pitchers work at their job more methodically, as if they were on an assembly line. Batters and runners are less daring. When Cleveland's ace pitcher, Bob Feller, was asked to pitch an extra all-star game, he replied that it would be a bad thing for his arm. Back in 1884 Providence had two pitchers on its professional roster. Twenty-seven games remained to be played. One pitcher quit in an angry moment. "Old Hoss" Charles Radbourne pitched all the games, winning twenty-six of them. He did not whine about its being bad for his arm.

In the gay nineties Big Bill Delahanty's greatest delight was to go after wild pitches and hit them out of the park. An ordinary ball he considered an insult to his batting ability. And there was "Rube" Waddell, a left-handed pitcher, who, in the closing innings of exhibition games, would wave his outfielders to the showers and then strike out all the remaining opponents. Baseball players were carefree men, filled with humor and life.

Slightly more than a century ago the umpire's position was perhaps more dignified. He donned a Prince Albert coat, picked up silk hat and cane and gave his decisions deliberately. Today that dignity has been translated into power rather than appearance. The ringing cry, "Kill the umpire!" can still be heard in bleachers. But once it was more than a harmless cry to let off steam. Clarence "Brick" Owens got his nickname from the objects that were thrown at him. Minor league umpires have been tarred and feathered. For a long time, even in the big leagues, police protection used to be standard equipment.

The typical bleacher fan is no longer a middle-aged, vulgar, boozing loafer, as was conceived in the past. The typical fan of today is more likely to be a boy or girl, white or Negro, of school age.

In an oddly vicarious way baseball makes men and boys see themselves lash-

ing out titanic home runs, pitching no-hitters or making miraculous fielding plays. It causes young girls and mothers to swoon and well up with pride to get a glimpse of their star performers in action. "Call it hero worship, if you will," said Arthur Daley, sports writer for the New York *Times*, "but the fact remains that the baseball gods are worshiped with a fervor which is almost idolatrous." Perhaps not all fans pay homage to the baseball gods, but a good many do. To these baseball is a form of worship. As "The Old Arbitrator," Bill Klem, once admitted: "Baseball is more than a game to me," he said. "It's a religion."

What a religion, basebrawl!

REJOICES IN NEWLY FOUND FREEDOM

THE commission of Christians includes proclaiming "liberty to the captives, and the opening of the prison to them that are bound." (Isa. 61:1, *AV*) While this text has primary application to freeing persons by means of the truth from figurative prison houses, religions that keep people in bondage due to the fear of man, superstition and false teaching, at times the truth also frees persons held in a literal place of bondage. From Canada comes a report of such an instance:

Six months ago a young man in Montreal, Quebec, became one of Jehovah's witnesses. Ever since then his concern was to help his natural brother, a monk in a monastery in Quebec City, also to become a witness.

Finally, one Sunday morning, in company with three friends, he went to visit this brother. Arriving at the monastery, he asked to see his brother. After much difficulty he was able to see him, and his first words to his monk brother were, "I've come to take you out of here." Surprised, the monk said, "How did you know? I've been trying to leave here for weeks." "Well, now is your chance," he was told, and was handed a pair of trousers.

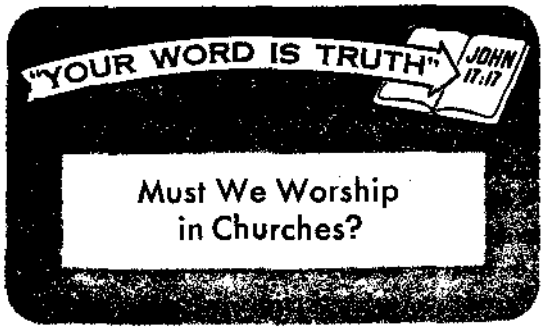
For a moment he was concerned: Where would he go? What would he do? Where would he find a job? But his witness brother told him: "The Bible says we should not worry about tomorrow." "I know," he replied, "but we don't trust the Bible much around here." Thirty minutes later he had secured his release and joined his brother and his companions in going back to Montreal. For months he had been troubled in mind by reason of the injustices practiced in the monastery and he was grateful for the opportunity of leaving.

Halfway to Montreal they revealed to him that they were all Jehovah's witnesses. Greatly surprised, he nevertheless listened to what they had to tell him as to why they had become Jehovah's witnesses and he had his questions answered from the Bible. He received some literature and has been reading it ever since. In his own words: "I've never been so happy in my whole life! I could jump in the air and shout at the top of my voice —'freedom!'"

One week after leaving the monastery he attended a meeting of French-speaking witnesses in Montreal. So thrilled was he with what he heard that he exclaimed: "I have been very happy this past week but now I am so filled with joy I have no words to express my feelings." The humility, sincerity and happiness of his newly found 'brothers,' in such striking contrast with the mental disposition of his erstwhile monastery 'brothers,' helped to convince him that he had indeed found the pure worship of Jehovah God.

Before another week was up this one-time monk not only had done much studying of the Bible together with the Watch Tower publications, but had enrolled in the witnesses' ministry school and started to tell others the things he was learning. He eagerly looked forward to attending his first assembly.

You will know the truth, and the truth will set you free.—*John 8:32.*



THE religious building boom is so big that no one can miss it—and so is its burden. From Maine to California United States churchgoers are building religious edifices with an unprecedented frenzy, spending upward of $900 million a year on new church construction alone, for a record-breaking $2,500,000,000 church building boom over the last four years.

This means that United States churchgoers are spending over $2 million for church construction every single day. This also means that a tremendous financial burden has been placed on church members, so much so that almost every time money is mentioned for religious purposes parishioners groan. Is it mandatory that worship be carried on in elaborate churches? they inquire. Can Almighty God be housed in an ivory tower or a Gothic cathedral? Is the Lord's house to be a place of worship on Sunday only and a place of curiosity for visiting tourists to inspect during the rest of the week? Is true religion not meant to be an integral part of everyday life? and the place of worship as near to man as his home and as dear to him as life itself? Why the accent on architectural pomposity, when all a humble Christian wants is a roof over his head, a place to sing, speak, listen, worship, teach and make public declaration of his hope, a place "to incite to love and right works"?—Heb. 10:23-25.

Jesus beckoned: "Come to me, all you who are toiling and loaded down, and I will refresh you. Take my yoke upon you and become my disciples, for I am mild-tempered and lowly in heart, and you will find refreshment for your souls. For my yoke is kindly and my load is light." Parishioners are admittedly far from refreshed, and the load they carry is obviously far from light. The new St. Peter's church in Chicago's loop is estimated to have cost $4 million. The First Christian church in Oklahoma City cost $1,300,000, which was considered a bargain. The stained-glass windows of the new First Reformed church of Pella, Iowa, cost some $22,000. Truly religious leaders "bind up heavy loads and put them upon the shoulders of mankind, but they themselves are not willing to budge them with their finger," as Jesus said.—Matt. 11:28-30; 23:4.

Millions of religious dollars are spent to "cleanse the outside of the cup and of the dish, but inside they are full of plunder and immoderateness." "Blind Pharisee," said Jesus, "cleanse first the inside of the cup and of the dish, that the outside of it also may become clean." When religion has truly become less a showy splurge and more a part of everyday life, when Christianity takes root in the heart and is encouraged to grow, then we can expect its influence to wipe out the disgraceful rise in crime, which exceeds church growth, and remedy racial differences, greed, selfishness, wars and shameful religious divisions. But gaudy church structures will not do it.—Matt. 23:25, 26.

Dr. John R. Scotford of New York in effect blamed the people for the trend toward eye-appealing edifices with quarters in them for cribs, play pens, kitchens, youth parlors equipped with coke machines and record players, with contiguous space for drama, music and dance. He said that people who now attend the churches

are not content with an auditorium-type construction of the past. They crave a place where they may experience the presence of God. Yet some of the most glorious chapters of religious history were written by faithful men who never saw the inside of a church edifice, who worshiped God under the open sky, who prayed in catacombs, in caves and in prisons.

"It is hard to imagine now," said Dr. Howard V. Harper, "but for the first two centuries of the Christian era there was no such thing as a church building. Services were held in people's homes. By the beginning of the third century, however, they began to set special buildings apart for use as places of worship." Jesus and his apostles met with small groups of Christians for Bible study and worship in private homes. Later these home Bible study groups were called congregations. Paul, writing to the Christians at Colossae, says: "Give my greetings to the brothers at Laodicea and to Nympha and to the congregation at her house." To the Romans Paul wrote: "Greet the congregation that is in their [Prisca's and Aquila's] house." The fact that the Christians "had no sacrifices, temples, images, oracles, or sacerdotal orders" irritated the Romans, writes the learned John Laurence Mosheim.—Col. 4:15; Rom. 16:5.

Just as the early Christians did not have "church" buildings to worship in and still gained God's approval, it is also true that the early Jews did not have synagogues or a temple to worship in. At God's command Moses constructed a tabernacle for the purpose of conducting pure worship after the Israelites left Egypt. The synagogue did not come into being until after the Jews returned from their seventy-year exile in Babylon. Faithful men prior to Moses' time worshiped God in the open. To Adam in Eden God gave no command to build a temple or church for the purpose of worship. Christ Jesus gave no command to his followers to build costly, imposing temples, basilicas, cathedrals and "churches." Neither did he encourage his followers to waste their time, money and energy in rearing such proud structures.

Christ foretold a return to the simple worship such as Adam offered in Eden. He told the Samaritan woman near Mount Gerizim: "Believe me, woman, The hour is coming when neither in this mountain nor in Jerusalem will you people worship the Father. God is a Spirit, and those worshiping him must worship with spirit and truth."—John 4:21, 24.

As far as man's building a house for God to dwell in, this is not only impossible but absurd from a Scriptural viewpoint. The wise King Solomon said: "Will God truly dwell upon the earth? Look! the heavens, yes, the heaven of the heavens, themselves cannot contain you; how much less, then, this house that I have built!" The martyr Stephen declared to the Jewish court at Jerusalem: "The Most High does not dwell in houses made with hands." Years later Paul said to the temple-minded Athenians: "The God that made the world and all the things in it, being, as this One is, Lord of heaven and earth, does not dwell in handmade temples, neither is he attended to by human hands as if he needed anything, because he himself gives to all persons life and breath and all things."—1 Ki. 8:27; Acts 7:48-50; 17:24, 25.

True Christians, who obey Jesus' example, have not engaged in building temples. There is nothing wrong in building a hall for Christians to meet in. It is wrong, however, to bind heavy burdens on the poor, to magnify and glorify the building above the Christian's mission, which is to bear witness to God and to his kingdom. What counts is not the place or the building, but a sincere drawing to God from the heart according to his Word.

Mexico

THE land of Mexico has the form of a horn of plenty, which truly symbolizes the inexhaustible natural resources that the nation possesses.

Mexico is a vast country covering over 760,000 square miles. The distance from the city of Tijuana, which borders on the state of California, to the city of Tapachula, which borders on Guatemala, is almost 3,000 miles! About 29 million people live in the country. Mexico City, the country's largest city, has about three million of these inhabitants. It is a large, modern city that is oftentimes referred to as the "Paris of the Western world."

In many of the small towns the priests have great influence over the affairs of the people and the people greatly respect them. Each town, no matter how small it is, has at least one church. The little town of Cholula in Puebla has 365 churches, one church for each day of the year.

In these small towns the people live completely cut off from the rest of the world. They are unaware of world conditions. To appeal to them the minister of Jehovah tells them that under the new world of righteousness each one will have his own house or *ranchito* and enjoy the fruit of his labor on a paradise earth. They are interested in this, because in these small towns and in the rural sections the people usually work for somebody else and barely eke out a meager existence. They live on property that is not their own. Their homes are generally just one room without windows, with only one door, and with as many as five to ten persons living in one room.

The people of Mexico are enthusiastic and full of life and they love to talk. They do have a love for righteousness and justice. As a result, the Kingdom work of Jehovah's witnesses has rapidly spread to all parts of this vast republic. There are now over 15,500 ministers of Jehovah's witnesses publishing the good news of God's kingdom in the country. These are associated together in 552 congregations, thirty-six of them in Mexico City.

Recently a general convention was held in Mexico City with 10,102 in attendance. Jehovah's witnesses that attended this assembly came from every one of the twenty-nine states, two territories and one Federal District that comprise the republic. The great majority traveled by chartered buses or trains, many spending four days' time in the trip. Visitors too were present from Texas, New Mexico, Arizona and California.

Wherever Jehovah's witnesses hold an assembly it seems to have a definite effect on the people in the neighborhood. A lady that owns a store across the street from the ball park where this convention was held associated so much with the witnesses that went to her store that she began to call them "brothers." When a drunkard tried to insult two young women ministers in her store she protected them by standing between them and the drunkard. She finally got the drunkard out of the store but not before she got her face slapped for her efforts. This woman attended sessions at the assembly and when she heard it an-

nounced that an international convention of Jehovah's witnesses is going to be held in New York city in 1958 she said that she would make arrangements to attend.

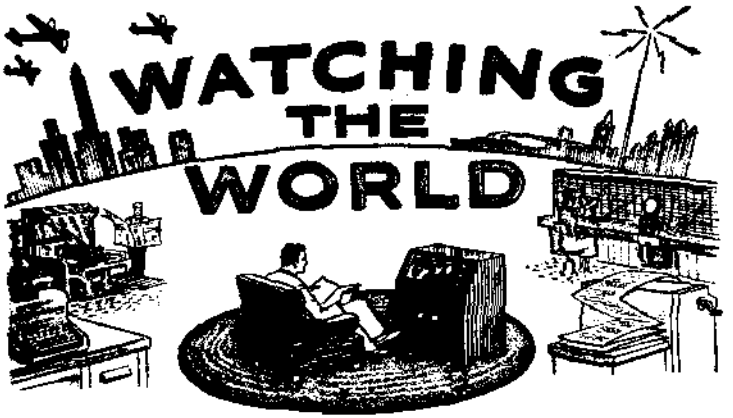
Illiteracy is a big problem in Mexico. The government recently reported that there are about nine million people in the country who cannot read or write. In 1944 the government of Mexico established a national campaign to combat illiteracy. For over ten years now Jehovah's witnesses, co-operating with the Mexican government, have helped thousands of people to learn to read and write.

Recently when beginners' classes were again enrolled by the Watch Tower Society a total of 2,793 persons was enrolled in 191 classes. The reports on these classes are very encouraging. One of these reports, after showing that ten men, nine women and fifteen children, a total of thirty-four, were enrolled, says: "All the students are grateful for this provision. By now [two months after the classes started] most of the students know how to spell and how to read diphthongs. The classes are conducted twice a week and if they continue as they have up to now all the students will know how to read and write in a short time, despite the fact that all were born and raised in this mountainous area." In view of the progress others have made, their success is assured.

So in Mexico, as in other parts of the world, Jehovah's witnesses are carrying on a real educational program, not only teaching the people how to read and write but, even more life-sustaining, helping persons of good will to learn of the truth of God's Word. Equipped with a knowledge of the truth, these look forward to life in the new world of righteousness when all the earth "shall be filled with the knowledge of the glory of Jehovah, as the waters cover the sea."—Hab. 2:14, *AS*.

? DO YOU KNOW? ?

- Why it is folly to let a child learn by experience? P. 3, ¶3.
- Where punctuation originated? P. 5, ¶7.
- Why Jesus promised paradise to a criminal? P. 6, ¶5.
- Why some men who have never been lawbreakers will be executed by God? P. 7, ¶3.
- Where a small crack was a warning of disaster? P. 8, ¶3.
- Where there are camels only three and four feet high? P. 9, ¶2.
- How a llama is a good marksman? P. 10, ¶3.
- What moved a Japanese Buddhist to become a Christian? P. 12, ¶2.
- What school has given special training to ministers from forty-five different nations? P. 13, ¶3.
- How a modern blast furnace works? P. 17, ¶7.
- How many tons of air it takes to make a ton of iron? P. 18, ¶2.
- What corruption plagued professional baseball in its early days? P. 21, ¶3.
- Why many baseball heroes cannot be held up to the youth as specimens of sportsmanship? P. 22, ¶4.
- Why a Quebec monk was glad to leave a monastery? P. 24, ¶5.
- What heavy load is causing many churchgoers to groan? P. 25, ¶2.
- Whether it is necessary for Christians to have church buildings? P. 26, ¶2.
- What city is called the "Paris of the Western world"? P. 27, ¶2.
- How Jehovah's witnesses are helping to combat illiteracy in Mexico? P. 28, ¶2.



Integration at Bayonet Point

◈ Mob rule won a temporary victory when nine Negro pupils were forced to withdraw from Arkansas' Little Rock Central High School. American democracy was ridiculed around the world by Communist and some noncommunist newspapers. President Eisenhower pledged that he would uphold the federal Constitution, and warned that mobsters could not with impunity flout the law. In a surprise move the president federalized the Arkansas National Guard, then ordered a thousand airborne troops into Little Rock to preserve order. The next day (9/25), with fixed bayonets, the federal troops escorted the Negro students into the school. Mobsters were shocked into silence. One man was struck in the head with a rifle butt, another was pricked by a bayonet. Mob force retreated before a greater force. Inside the school Negro students appeared to make friends quickly. During a fire alarm both races were seen chatting amiably. A senior student said: "If the parents would just go home and leave us be, we'd work this thing out for ourselves." That appeared to be the case. Eisenhower indirectly charged Gov. Orval E. Faubus of Arkansas of having encouraged mob violence in the school integration crisis. Perhaps the most tragic fact to have come out of the racial controversy was the complete disregard on the part of youth and adults for Christian principles—the love of man for man—and this in a highly religious community.

Dulles—Syria Threatens World Peace

◈ The world situation has worsened because of the military build-up in Syria, charged U.S. Secretary of State John Foster Dulles (9/19) before the 82-nation U.N. General Assembly. Turkey is sandwiched between the armed might of the Soviet Union on its northern frontier and the military might of Syria on its southern border. This maneuver, said Dulles, endangers the peace, freedom and independence of Turkey and of the free world. He called on the U.N. to exert its influence in an effort to stabilize the Middle East situation. But U.N. diplomats are prone to believe that the Syrian problem is not nearly as explosive as that existing in Moscow and Washington.

Gromyko—U.S. Is Troublemaker

◈ Speaking from the same rostrum that Dulles spoke from the day before, the foreign minister of the Soviet Union, Andrei Gromyko, hurled back U.S. charges. He said that the Soviet Union will stand for the independence of the Arab world and that Russia would not remain an "impassive observer." Gromyko called "American oil monopolies" the troublemakers in the Middle East and urged the U.N. to raise its powerful voice in condemnation of them. Despite the shallowness of Gromyko's speech, many diplomats felt that he had won a victory over Dulles in his propaganda fire. Gromyko was pictured as a peacemaker, while Dulles was pictured as a harsh cold-war accuser. Andrei's speech was milder than the West had expected.

Lloyd Lashes Soviets

◈ The U.N. General Assembly became an open arena in which world diplomats found an occasion to let off verbal steam. First came Dulles, then Gromyko, and not to be outclassed was Britain's foreign secretary, Selwyn Lloyd. He slashed Gromyko's conciliatory speech to shreds. Boiled down, Lloyd said, the Soviet propositions were simply this: The West should disrupt its alliances, lay aside its weapons and remain silent while the Soviet Union does her dirty work of infiltration and subversion. Lloyd called for deeds, not words. Free elections in all Germany, East and West, would be one deed. In the Middle East, he said, the Soviet Union has played a double role, first with Israel against the Arabs, now with the Arab nations against Israel. What next? On the disarmament issue, the Soviet refusal to get down to brass tacks and work out an agreement made the Briton wonder if all their talk about disarmament was 'just so much propaganda exercise.'

Gomulka and Tito Join Hands

◈ No one in the West knew exactly what position Communist party chief of Poland Wladyslaw Gomulka would take during his recent visit to

Yugoslavia. But at the conclusion of his visit it was clear that President Tito and Gomulka were solidly behind the Soviet Union. Together they signed a statement reaffirming their agreement with the Soviet Union's foreign policy. Both rulers expressed a determination to co-operate with the satellite nations and with other nations, despite their differing political views or economic systems.

Army Coup in Thailand

◆ General unrest followed the election of Premier Pibul Songgram to power. There were reports of corruption in government. The people were dissatisfied. Fifty-eight members of parliament demanded Songgram's resignation. He refused. The army commander in chief, Field Marshal Sarit Thanarat, said there was but one thing to do to save the nation from disorder and disaster, and that was to seize the government. Shortly before midnight of September 16 army, navy and air force units quietly moved into Bangkok and took over key positions. Then in a radio speech (9/17) Marshal Sarit announced to the nation that he had taken possession of the government in a bloodless coup to maintain peace and order. Sarit assured the U.S. that he had no intention of swerving from the previous regime's pro-Western policies. Some authorities referred to the bloodless rebellion as a "family quarrel." Premier Songgram was reported to be in Cambodia.

Red China Knocks—No Answer

◆ Memories of Red China's aggression in Korea are still too vivid for even slumbering U.N. members to forget. Strong forces, however, would like to see Communist China a member of the world organization. The U.S. is strongly against admitting into the world body an avowed aggressor that is still technically at war with the U.N. What appears even less appetizing to the U.S. is that this aggressor's sponsors want Red China to replace Nationalist China in the U.N., which would mean that Red China would be given a permanent seat on the Security Council with veto powers. For sound reasons, then, the U.N. Steering Committee did not include China's membership on its recommended agenda. Though small in size, still the Nationalist government represents more people and resources than some U.N. member nations.

Inflation Perils Free World

◆ Earth-wide inflation threatens the sound economic growth of the free world. That warning came from President Eisenhower, who told finance ministers and other economic experts of sixty-two nations (9/23) that inflation was "a world-wide phenomenon today." He said that inflation was "a homespun product" and that there is a tendency toward "overpaying ourselves for the work we do." The chief reasons for inflation in undeveloped lands were given by economic officials as: Needlessly wasting money on useless projects and military forces, maintaining unsound domestic policies and living beyond the national means.

More Per Pound—Less Per Mark

◆ Inflation, plus a steady loss of gold and dollar reserves, has forced Britain to take a bold step to restore confidence in the pound sterling. The British losses in revenue appear to have resulted chiefly from West Germany's prosperity and the inflow of great amounts of capital to that land. In September both nations took drastic steps to halt economic trends and to bring their money markets into better adjustment. To slow down investments and to keep the Deutsche mark from being overevaluated, the interest rate on the mark was reduced from 4½ percent to 4 percent. It was hoped that this would lessen the flow of currency into West Germany. On the other hand, in an effort to stabilize the pound the British increased the bank rate on the pound (9/19) from 5 percent to 7 percent. Peter Thorneycroft, chancellor of the exchequer, said the British government was determined to keep the internal and external value of the pound at the $2.80 exchange value.

Radar Against Missiles

◆ When the Soviet Union announced that it had successfully fired an intercontinental ballistic missile, the world shuddered at the thought of being bombarded by the weapon without warning. On September 20 General Thomas D. White, chief of staff of the U.S. air force, told a group of U.S. civilians that a radar device had been perfected that could detect missiles 3,000 miles away. He said the new system would "provide instantaneous warning to our population and military centers." Long-range ballistic missiles travel about 15,000 miles an hour. This means that if it were sighted 3,000 miles away, it would give civilians approximately fifteen minutes to seek cover.

Atoms Rock the Earth

◆ The earth shook from top to bottom from the explosions of atomic and hydrogen bombs. The U.S. Atomic Energy Commission reported (9/24) that the Soviet Union set off a large nuclear device, presumably a hydrogen bomb, north of the Arctic Circle. Down toward the bottom of the earth at Marlinga, South Australia, on September 25 the British successfully detonated an atomic device. Toward the center of the earth the U.S. exploded an A-bomb in the heart of a mountain. Seismographs as far

away as Tokyo and Rome registered shock waves. Scientists hoped that this first recorded underground nuclear explosion would yield new information relative to the crustal structure of the earth.

Crime on the Rampage

◈ Crime in the U.S. kept climbing during the first half of 1957. The nation's chief crime buster, J. Edgar Hoover, said that 3,023 police departments reported 1,399,670 major crimes in the first six months of the year. That represents the highest crime figure on record in any similar period of time, an average of one crime every 11.2 seconds, or an 8.4-percent increase over the rate for the same period during 1956.

Caste War in India

◈ A sanguinary battle between touchables and untouchables waged for days in the southern state of Madras. Homes were burned, armed bands fought in temples, villages and fields. In Ramnad terror reigned for eleven days. By September 23 at least forty persons were reported dead. The Harijans, or Children of God, are of the untouchable caste. The Maravars, the lowest of four very broad categories of caste Hindus, are the touchables. Reportedly, the two groups have been feuding for twenty years.

Rock 'n' Roll in Bulgaria

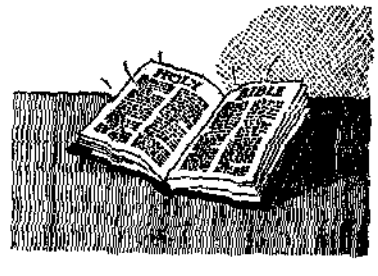
◈ Bulgaria has taken a peculiar twist for the modern. Store windows are stocked with flashy, good-quality merchandise equipped with price tags that tell of high prices. New-make automobiles attract as much attention on the streets as those in salesrooms. Car prices, however, are beyond the reach of the average Bulgarian. Hot jazz, rock 'n' roll and boogie woogie are the craze of youth. Tunes are sung in English, with lyrics and arrangements unchanged from Tin Pan Alley. Girls wear slit skirts and tight-fitting sweaters. There are crew cuts among the boys. Six of eleven Sofia University students expressed a desire to go to the Soviet Union to carry on their studies. None mentioned the U.S. However, they did ask about the Negro problem and civil liberties in America.

Cutters Circle Continent

◈ The U.S. Coast Guard cutter Spar became the first U.S. vessel to circumnavigate the North American Continent completely. The Spar left its home port, Bristol, Rhode Island, in June. After going through the Panama Canal it journeyed to Seattle, where it was joined by the cutters Bramble and Storis. The three vessels set out to find a practical passage across the top of the world. The U.S. Navy sought an alternate route to the east that vessels supplying the distant radar outposts might use.

New World Translation of the Hebrew Scriptures

Volume 3, Job to The Song of Solomon



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Awake!

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NOVEMBER 22, 1957

THE MISSION OF THIS JOURNAL

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no *fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by* political ambitions or obligations; it is unhampered by advertisers whose toes must not be trodden on; it is unprejudiced by traditional creeds. This journal keeps itself free that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

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"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of a righteous New World.

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AS – American Standard Version	*Dy* – Catholic Douay version	*Mo* – James Moffatt's version
AT – An American Translation	*ED* – The Emphatic Diaglott	*Ro* – J. B. Rotherham's version
AV – Authorized Version (1611)	*JP* – Jewish Publication Soc.	*RS* – Revised Standard Version
Da – J. N. Darby's version	*Le* – Isaac Leeser's version	*Yg* – Robert Young's version

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Awake!
"Now it is high time to awake."
—Romans 13:11

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Lost without a compass

THE world is lost in a vast sea of confusion, distrust, nerve-racking tension and immorality. Its greatest need is a moral compass to point the way it should go.

Because it is without such a compass political dishonesty and commercial double-dealing keep it in an endless circle of cold wars and hot wars.

Now that modern weapons imperil the existence of mankind by their frightful power, the nations acknowledge that it is imperative to disarm for the good of mankind. But they dare not. The lack of moral integrity makes treachery too great a possibility. Even disarmament-inspection safeguards cannot create trust.

Certainly the need for a moral compass could never be greater. It is the world's lack of morals that makes the situation a seeming impasse and such a threat to human existence. The only solution is a moral compass that will give mankind a straight course toward peace.

This need was voiced by David Sarnoff, chairman of the board of the Radio Corporation of America. He said, as quoted in *Radio Age:* "Many more people now sense the need of a moral compass to steer by, if only because they recognize that today a single blundering act may prove fatal to our civilization, if not to the continuance of the race of man. . . . The problems with which nations are so concerned —problems of boundaries, governments, trade, reduction of armaments—are, in the last analysis, symptoms rather than causes. Temporary solutions and delaying expedients may be found, but they cannot be dependable or enduring as long as the moral ailments from which the problems derive remain and fester. . . . The human race must be made aware that unethical conduct now amounts to race suicide—that man's true progress and real security are to be found in the principles of universal morality."

Without a question "universal morality" is what the nations need, but where are they to find it? They cannot look to politics for it, and certainly they cannot turn to the business world. Morality is a stran-

ger to both. Neither can science come to the rescue. Even though it can make a compass that points north, it cannot produce a moral compass that points to peace.

Mr. Sarnoff expressed the belief that the moral compass will be found in religion. If he means the religions of Christendom or heathendom he is in for disappointment. Instead of being able to supply a moral compass for the world they need one themselves. They are filled with confusion, contradictions, untruths, intolerance, distrust and strife.

The failure of Christendom's religions to provide moral leadership is admitted by chaplain George H. Birney. He said: "We have raised a generation which is biblically, theologically and morally illiterate. And that is the fault of the churches."

One of the reasons for their failure is their readiness to compromise moral principles to please the political state and the people in general. Regarding this, clergyman McCracken said that modern religion "shows itself overanxious to placate and accommodate the state and the world at large. . . . That is why all kinds of injustice, oppression and immorality can flourish right under its eye." In one of its issues *The Christian Century* said regarding the churches: "If they compromise too much and too long and too willingly, their moral drive and authority finally all but disappear." And that is precisely what has happened.

The True Moral Compass

What the people need is a moral compass that does not shift its direction because of political pressure, financial attraction or public opinion. They need something that will always point in the same direction, unaffected by outside influences. Does such a compass exist? Yes, it does.

It is found in the Bible, the book of true religion. If the nations would follow its high moral principles they would not be lying, hating and killing. Neither would their people be plagued by the degenerating disease of sexual immorality.

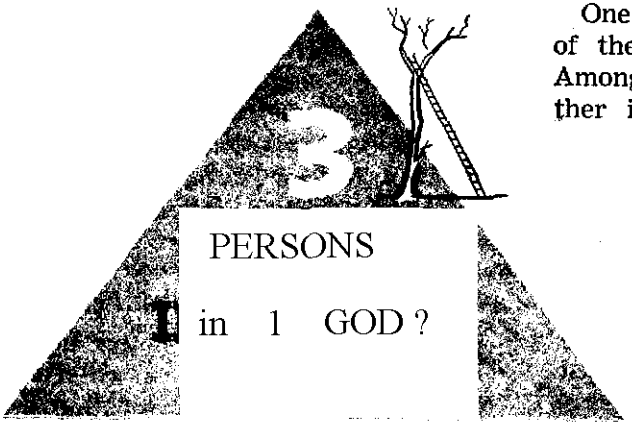
If the nations would follow the Bible's admonition, "Speak ye every man the truth to his neighbour," would they have any reason to fear duplicity? Would they need to doubt one another's integrity or expect treachery?—Zech. 8:16, *AV*.

If they would obey the commandment to "love one another," how could hatred arise between them? How could one nation take advantage of another for commercial profit or make it a subject power? How could one people feel superior to another? They could not.—John 13:34.

If the nations would obey the command, "Return evil for evil to no one . . . be peaceable with all men," how could there be fighting, quarreling and war among them? Instead of fighting there would be peace. —Rom. 12:17, 18.

If they would heed the command, "Deaden, therefore, your body members . . . as respects fornication, uncleanness, sexual appetite, hurtful desire, and covetousness," how could there be widespread venereal disease, broken homes, emotionally upset people and acts of crime?—Col. 3:5.

If they would follow such Bible principles they would have a moral compass that points unwaveringly in the way of moral cleanness, happiness, permanent peace, justice and righteousness. But since the nations refuse to follow them they are lost without a compass. They will continue their lying, stealing, hating, fighting, killing and their wallowing in immorality until God brings their wicked career to an end at the coming battle of Armageddon. At that time people who live by the Bible's moral principles and who obey Jehovah God will "possess the earth and they will indeed find their exquisite delight in the abundance of peace."—Ps. 37:11.



According to The Catholic Encyclopedia, the teaching of the trinity, of three persons in one God, is "the central doctrine of the Christian religion." Most Protestants agree. But does God's Word, the Bible?

"A LADDER leaning against anything forms a triangle. And a triangle has always been symbolical of the Trinity—that mystic number three, which is even more potent when it becomes three times three, or nine. To brave and defy the Trinity has always been held to play into the hands of the Evil One." Thus the *Encyclopedia of Superstitions* tells what is the origin of the fear so many persons have regarding walking under a ladder. Could it be that superstition is associated with the teaching itself? Let us see.

Trinitarians like to use very strong language in speaking of their favorite teaching, the trinity. Thus one Roman Catholic writer states that the trinity is "the fundamental truth on which everything in the Christian religion rests," and that without the trinity "there could be no Christian religion." A British evangelist not long ago stated that "either Jesus Christ was God or else he was mad." And the American evangelist Billy Graham, likewise supporting the trinity, recently stated that Christ either "is God as he claimed to be, or he is a total liar and the biggest fake of all time."

One of the earliest complete statements of the trinity is the Athanasian creed. Among other things it says: "The Father is God, the Son is God, and the Holy Ghost is God. And yet there are not three Gods, but one God. . . . in this Trinity none is afore or after other; none is greater or less than another."

Trinitarian Argument

Did Jesus claim to be God himself? No, he did not. Look where we may, not once do we read that Jesus claimed to be God. But time and again he did refer to himself as God's son, something entirely different. His enemies accused him of blasphemy, not because he claimed to be God, for he did not, but because he said: "I am the Son of God."—John 10:33-37, *AV*.

For centuries the favorite text of trinitarians was 1 John 5:7. It reads: "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one." (*AV*) However, the consensus of leading Bible scholars and translators for many years now has been and is that this text is spurious, a forgery. It was not written by John. How could it have been when it is not found in any Greek manuscript earlier than the fifteenth century?

Used to support the trinity also is the fact that the Father, the Son and the holy spirit are mentioned together in several places in the Bible, such as at Matthew 28:19 and 2 Corinthians 13:14. But the mere fact that these are named together does not at all prove that they are equal in 'power, substance and eternity,' as

claimed by the trinity. Not by any means! No more than the fact that Peter, James and John are repeatedly mentioned together proves that they are equal or three in one. Such an argument merely serves to prove the weakness of the trinitarian position. In passing let it be noted that many of the expressions of the early "church fathers" that are taken to prove that they believed in a trinity are no more conclusive than is the mentioning of the Father, the Son and the holy spirit together.

Then again, the fact that we repeatedly read that God said "Let us" is said to prove a trinity. (Gen. 1:26; 11:7) But this does not prove anything of the kind. There is nothing to indicate how many were present simply by the term "us." God no doubt was talking to his Son, the Word, for we read of his being used of God to create all things.—John 1:3.

Trinitarians also rely strongly on John 10:30 (*AV*), which reads: "I and my Father are one." At most this could but prove a duality, not a trinity. But that no trinitarian equality was meant by Jesus is clear from Jesus' expression in his prayer to his Father regarding his followers: "that they may be one, even as we are one." Christians are "one" with one another in that they recognize one head, Christ, and work harmoniously together, having one cause and one goal.—John 17:22, *AV*.

Throughout his ministry Jesus made repeated references to his prehuman existence. (John 3:13; 8:58; 17:5) These references have been used to support the trinity teaching of Jesus' equality with God. However, such references merely prove that Jesus lived before he came to earth as a man, not that he inhabited eternity as did his Father. (Isa. 57:15, *AV*) The fact that Jesus had a beginning is seen from his being described as "the Son of God," as "the only begotten," as "the firstborn," and as "the beginning of the creation of God."—John 10:36; 1:18; Col. 1:15; Rev. 3:14, *AV*.

The Scriptural Teaching

To refute all trinitarian arguments would take volumes. However, a positive presentation of what the Scriptures do teach regarding the Father, the Son and the holy spirit will make further refutation unnecessary, for it will indicate that they can be as successfully refuted as the foregoing were.

It is admitted that the teaching of the trinity is a mystery; that it is impenetrable to reason; that there is no way by which it can be explained how there could be three Gods and yet only one God, as the Athanasian creed states; how a son could be as old as his father. This is in direct contrast with the teachings of the Scriptures, which can be reasoned upon. Yet, inconsistently, trinitarians futilely try to explain the unexplainable trinity!

If the trinity is the central doctrine of the Christian religion, is it not strange that it is never mentioned by name, never defined, never discussed or explained once from Genesis to Revelation? The most important teaching, the most difficult to grasp, the most controversial, and yet no plain statement of it? No wonder that a professor of religion at Mount Holyoke College, in his book *What Americans Believe and How They Worship,* can say: "The claim that the first Christians were unitarians [that is, did not believe in the trinity] in their beliefs has far more basis than the average orthodox Christian would like to think. There is no positive affirmation of the Trinity in the Bible."

How could Jesus be said to be equal with his Father when he referred to Jehovah as "my God"? He objected being called good, saying: "None is good, save one, that is, God." (John 20:17; Luke 18:19, *AV*) Thus Paul at Philippians 2:3-7 (*RS*)

counsels Christians to be free from ambition and lowly in mind as Jesus was, who "did not count equality with God a thing to be grasped" before he came to earth. And while on earth Jesus said: "My Father is greater than I." (John 14:28, *AV*) And that the Father is still greater than the Son since Jesus' resurrection is seen by Paul's words: "The head of Christ is God." In fact, after all things have been subjected to Christ he himself will subject himself to his Father, "that God may be all things to everyone."—1 Cor. 11:3, *AV;* 15:28.

As for the Scriptural teaching regarding the "Holy Ghost": While most versions render it "Holy Spirit," their use of capitals is without justification, as there were no capitals used when the books of the Bible were written. The united testimony of the Scriptures indicates that holy spirit is God's *active force* or his force in operation. It is holy because it proceeds from him, and it is termed spirit because it is both invisible and powerful. It is spoken of as something with which one can get baptized; as something that can be poured out; and as something one can be filled with, as with knowledge. The fact that at times personality is attributed to holy spirit does not contradict this position, as it is common usage to attribute personality to impersonal things.—Matt. 3:11; Acts 2:17; Eph. 5:18; Col. 1:9.

Origin of Teaching

If the teaching of the trinity is not found in the Bible, what is its origin? Pagan Oriental religion. It was brought into the religion of an apostate Christianity by way of Grecian philosophy. It seems that some early "church fathers" had been philosophers; others fell in love with Greek philosophy and many embraced it in order to appeal to the learned and influential of their day. Thus the historian John Lord contrasts the simple faith of the early followers of Christ—generally unimportant and unlearned—who were content to accept the generally accredited facts of Christianity and for whom what Jesus and the apostles said was sufficient, with the "metaphysical development of the doctrine" by the converts from Greek philosophy. "From the person of Christ—so dear to the Church—the discussion naturally passed to the Trinity. Then arose the great Alexandrine school of theology, which attempted to explain and harmonize the revealed truths of the Bible by Grecian dialectics. Hence interminable disputes among divines and scholars as to whether the Father and the Logos were one; whether the Son was created or uncreated; whether the Father, Son and Holy Ghost were distinct or one in essence."—*Beacon Lights of History*, Vol. 4, pp. 156, 157.

The authoritative religious historian Mosheim testifies to the same prevalence of philosophical discussion among the early "church fathers." In his *History of Christianity, the First Three Centuries* he shows that such men as Origen and Clement took the position that God gave the Greeks philosophy even as he gave the Hebrews his Law and that both led to Christ. Greek philosophers who embraced the Christian religion kept their philosopher's garments, were more concerned with philosophy than with what God's Word said and repeatedly twisted what the Bible said to fit their philosophies. Thus they took what the Bible said about God, Jesus Christ and holy spirit and tried to harmonize it with what Plato said about the three hypostases or natures of God.

Harm Done by Trinity

In view of the foregoing the conclusion is inescapable that the trinity teaching is a lie, a product of the father of lies, Satan the Devil. It not only is false but has done

much harm. For one thing it has caused much confusion as to what the Bible teaches and has turned away reasoning men from God's Word.

Its inconsistency and lack of logic begot in its devotees the spirit of intolerance. Thus history records that Constantine invited some two thousand prelates to his council at Nice, but only one sixth, or 318, responded. When they were unable to agree at the end of two months, Constantine himself, a pagan emperor, not yet baptized (and not baptized until long years after, just before he died), decided in favor of the trinity or rather the equality of the Father and the Son, the equality of the holy spirit at that time not being under discussion. Those who refused to agree were banished, of which there were but three, Arius and two Egyptian bishops. "The books of Arius were burned and his followers were branded as enemies of Christianity," says the religious historian Philip Schaff, D.D., adding that "this is the first example of *civil* punishment of heresy; and it is the beginning of a long succession of civil persecutions for all departures from the Catholic faith."—*History of Ancient Christianity,* Vol. 3, pp. 629, 630.

Many were the Jews down through the Dark and Middle Ages who were burned at the stake or alive in their homes, because they refused to accept the trinity, insisting "Jehovah our God is one Jehovah." Likewise many professed Christians suffered similarly for the same reason, the most notorious instance doubtless being the slow roasting alive of Michael Servetus, at the instance of the Protestant reformer John Calvin, 'because of blasphemies against the foundation of the Christian religion,' the trinity. To procure this execution an extinct Swiss law was revived for the occasion.

However, it might be said that the chief purpose of Satan the teaching of the trinity has served is that it has detracted from the glory due Jehovah's name. He tells us: "I am Jehovah, that is my name; and my glory will I not give to another." The trinity teaching would have him share his glory with two others. His Word also tells us that he alone, "whose name is Jehovah," is "the Most High over all the earth." According to the trinity there are three "Most Highs." Challengingly Jehovah asks: "To whom then will ye liken me, that I should be equal to him?" And the trinitarians have the temerity to tell Jehovah that there are two others that are equal to him, his Son and the "Holy Spirit."—Isa. 42:8; Ps. 83:18; Isa. 40:25, *AS*.

MEDICINE NOT ENOUGH

Doctors are finding that with all the best that modern medical science can offer something else is needed—sympathy and compassion. Recently the new president of the American Medical Association, Dr. David B. Allman, gave practicing doctors this prescription, according to the New York *Times* of June 5, 1957: "It is only natural for the person who is ill to expect sympathy and compassion along with all that modern science can offer. . . . In medicine today we physicians realize this and are giving renewed emphasis to the fact that it is our responsibility to minister not only to the human body and its ills, but also to human hearts, minds and emotions." Dr. Allman's prescription is hardly new; it was given by the Great Physician, Christ Jesus, more than nineteen hundred years ago: "Continue becoming compassionate, just as your Father is compassionate."—Luke 6:36.

Britain WEIGHS EUROPEAN CUSTOMS PLAN

By "Awake!" correspondent in Britain

TO JOIN or not to join? That is the question that is being much discussed in Britain relative to the European Customs Plan. The plan is a six-nation attempt to develop a common or free trade market in Western Europe by mutually reducing tariffs.

On March 25, 1957, history was made when the representatives of six European nations, France, Germany, Italy and the Benelux trio (Belgium, Netherlands and Luxembourg), met in Rome and agreed to collaborate in making the plan a reality. The British government has proposed that Britain should participate in the scheme if it is fully practicable for her to do so.

However, there are many pros and cons. For Britain to join the European Customs Plan would mean a big change in policy, one of the biggest ever made in her foreign economic policy. Not only has her industry for years been protected from Continental competition by high tariffs, but her tariffs on foreign manufactures are among the highest in the world!

Benefits

Protagonists for free trade see big prizes to be won for Britain and British industry. They feel that many British industries, at present handicapped by European tariffs, could expect to do well; such as woolen manufacturers, some chemical plants and many of the metal-using industries who benefit from cheap British steel.

A uniform system of gradually lowering tariffs in Western Europe will make possible the entry of British goods into a market of 250 million people. A mass market such as this will demand mass production, and Britain can help supply its needs to her own advantage. Since mass production is the secret of America's success it can also be the means of Britain's success. And since, as economists point out, the Western European market is the richest in the world today, why not have Britain cash in on it before it is too late? Besides, modern machinery tends toward mass production anyhow; so if Britain's trade is to be progressive, her trading boundaries must be widened.

Those favoring the plan further argue that mass production means more, better and bigger factories, creating full employment and higher living standards. Competition will compel British industries to modernize, making them more efficient. For proponents, joining the European Customs Plan means a healthier, livelier and more prosperous British economy.

Disadvantages

On the other hand, leading objectors to the plan point out the possible disadvan-

tages that could prove disastrous if Britain joins. Some fear that when Britain, in harmony with the other six European countries, drops her tariffs there will be a tremendous flood of cheap foreign goods into Britain, throwing thousands out of work. They predict that the motor, textile, glass and toy industries would be the first to suffer. Thus Germany, which is ambitiously trying to conquer the world's export market in cars, would welcome competing with Britain on equal terms. And Germany, like other Continental countries, would find competition easier than would Britain, with her heavier tax burdens brought on by the welfare state and her long-term defense program. Being less burdened than Britain, Germany would have a flying start in the auto export race and leave Britain away behind.

Another disadvantage, opposers say, is that, since Britain has the highest standard of living among the countries concerned, when the leveling down takes place Britain's standard is bound to be reduced to make up for the increased standards of others.

Then again, regarding the powerful price rings, some who are afraid of unfair trade practices ask, If these could be practiced in Britain in a comparatively small way, what assurance would there be that they will not be practiced on a big scale under the proposed plan?

Among the host of opposers are not a few industrial men. Those in cotton are complaining that even now their industry is suffering from subsidized Oriental competition and slave labor. Britain's entry into the European common market would worsen matters. The carpet industry also is worried. Only recently it asked for additional protection against cheap cotton carpets imported from Belgium. And now lower tariffs? As for the hosiery industry, it has mixed feelings about the plan.

Many more disadvantages could be mentioned. No wonder opposers hold that it would be folly for Britain to join. Britain's well-circulated *Daily Press* has vigorously denounced the whole "plot" as being full of snags. On October 17, 1956, under the heading "The Heat Is On," it said: "An immense effort is needed to counter the bid to hustle Britain into this perilous project. . . . This wretched scheme must be scotched. And with resolve it shall be."

Europe or Commonwealth?

While many grant that benefits may be gained for Britain under the European Customs Plan, yet they fear that Commonwealth trade will be adversely affected. They fear that a potentially prosperous Commonwealth would suffer and that it must be either Europe or the Commonwealth. Prime Minister Macmillan, however, has emphasized that the British government will not contemplate joining a customs union with a tariff against the outside world that would imply the abolition of imperial preferences. If Britain has only two alternatives she would choose the Commonwealth.

But Macmillan, along with other supporters, feels there is a third course, that Britain could organize a partial free-trade system under which she could share fully in the stage-by-stage reduction of inter-European tariffs and at the same time maintain her own tariffs in trading outside the free-trade area. Agriculture would have to be excepted, for Britain must continue to extend preference to the Commonwealth in regard to agricultural trade. While Britain's stand in this matter has not been welcomed, there are definite indications that the customs-union countries want her to join nevertheless.

That this third course may be possible and bring benefits not only to Britain but also to other Commonwealth countries is

expressed by Britain's *Sunday Observer,* October 7, 1956: "In our view, the idea of [Britain's] joining a European free-trade area is essentially sound; it opens up great constructive possibilities." Regarding Commonwealth governments it said: "These governments, it should be emphasized, are not directly affected, since membership of the outer ring would still leave Britain free to maintain the exchange of marginal tariff concessions with the Commonwealth."

It is this third course that the British government is investigating. Britain does not want to join the six-nation customs union itself but desires only to be associated with it. Those in favor of the third course believe that Britain will reap benefits from both the European and Commonwealth associations.

The six customs-union nations hope the common market will come into being January 1, 1958. They expect the various adjustments and leveling down to take place in three stages over a period of twelve to seventeen years. Other European countries can participate if and when their economic position warrants it.

Whether Britain will actually associate herself with the European Customs Plan once it becomes a reality remains to be seen. If she does participate in the scheme, benefits or advantages to herself or the Commonwealth lie in the future and are not readily discernible at the moment. It will be interesting, however, to watch further developments of the common market and Britain's attitude toward it.

Living with Fear

A RECENT book, *The Labyrinth,* contains the memoirs of Walter Schellenberg, once a Nazi S.S. major general. One of the striking aspects of the book is its description of the precautionary measures taken by Nazi officials, evidencing the atmosphere of perpetual fear in which they lived. Writes the one-time Nazi about his office: "Entering the room . . . the visitor would be faced by my big mahogany writing desk. . . . To the left of the desk was a trolley table covered with telephones and microphones connected directly with Hitler's Chancellery and other places of importance, one telephone providing a direct line to my home in Berlin, as well as to my country house in Herzberg. Microphones were hidden everywhere, in the walls, under the desk, even in one of the lamps, so that every conversation and every sound was automatically recorded.

"The windows of the room were covered with a wire mesh. This was an electrically charged safety device which was switched on at night and formed part of a system of photo-electric cells which sounded an alarm if anyone approached the windows, doors, safe, or, in fact, tried to get too close to any part of my offices. Within 30 seconds a squadron of armed guards would have surrounded the entire area.

"My desk was like a small fortress. Two automatic guns were built into it which could spray the whole room with bullets. These guns pointed at the visitor and followed his or her progress toward my desk. All I had to do in an emergency was to press a button and both guns would fire simultaneously. . . . I could press another button and a siren would summon the guards to surround the building and block every exit. My car was fitted with a short-wave transmitter which enabled me to talk . . . from anywhere within 25 miles. . . . Whenever I was on missions abroad I was under standing orders to have an artificial tooth inserted which contained enough poison to kill me within 30 seconds. . . . To make doubly sure, I wore a signet ring in which . . . a gold capsule was hidden containing cyanide."

MODERN Cancer RESEARCH

MEDICAL SCIENTIST[illegible] CLUES OF CANCER

Cancer has well been termed "the *cruelest disease of mankind.*" In the United States cancer strikes one out of four and kills about one out of seven. Surgeons spend half their time operating on cancer, and almost half the deaths above sixty are due to cancer. While some forms of cancer have decreased, others have increased, especially lung cancer and leukemia or blood cancer, and that *not only* in the United States but also in European and Asiatic lands.

Cancer is mentioned in Egyptian papyri of about 1500 B.C. The term itself comes from a root meaning "crab." In fact, in some languages there is but the one word for both cancer and crab, such as the German *krebs*. It is well named, for cancer does indeed "infiltrate the surrounding tissues, sending claws into it like a crab."

A cancer is a tumor or growth, technically a *neoplasm*, an abnormal newly formed thing or growth. However, more than that, cancer is a malignant, evil, destructive tumor and therefore in contrast to tumors that merely grow and so are termed "benign" or harmless tumors. The three basic characteristics of cancer are a seeming inordinate urge to grow, aggressive destructiveness of surrounding tissue and power to spread to other parts of the body, a characteristic termed *metastasis*.

There are many different groups and subgroups that come under the term cancer. Among the more basic ones are: *carcinomas*, which involve skinlike tissues, such as cancers of the skin and of the intestines; *sarcomas*, which are found in the bones and in muscle; the *leukemias* or blood cancers, and the *lymphomas* and *lymphosarcomas*, which affect the lymph and lymph glands, such as Hodgkin's disease.

Cancers differ greatly from one another in both rate of growth and degree of malignancy or destructiveness. Thus autopsies indicate that many persons have cancer without their knowing it. Cancers often lie dormant for years. Thus a number of children who had unwittingly been given overdoses of certain X-ray treatments did not develop cancer of the thyroid until some seven years later.

Whether cancer is contagious or not seems to be controversial; the conservative medical opinion is that it is not. And except for cancer of the eye, which definitely can be passed on to one's offspring, cancer in humans is not considered hereditary. However, susceptibility to cancer clearly is heritable.

Cancer-inducing Agents

In July, 1957, an American cancer specialist dogmatically stated that the basic cause of cancer remains "an impenetrable mystery." Be that as it may, at least for some 175 years now certain agents have been recognized as cancer inducing, the

first of these being coal soot as the cause of "chimney sweep's cancer." There are many, many known agents that cause cancer, of which the following is a representative but by no means a complete list.

Radiation from radioactive ores, atomic fallout and from exposure to X rays causes cancer of the skin, bones, lungs and blood. Nearly all the pioneers of X ray died of cancer, apparently not aware of its cancer-inducing powers until it was too late.

More and more the evidence points to the fact that smoking tobacco and especially cigarettes is the prime cause for the great increase in lung cancer among men. Smog and fumes from the combustion and burning of motor and fuel oils are also recognized as causes. Chemicals used in the dye industry cause bladder cancer to be very common among dye workers. Arsenic, asbestos, urethan and chromium are among other particularly powerful agents. Many food additives, especially food dyes, are under attack because of their cancer-inducing properties.

Overexposure to the sun's ultraviolet rays may cause cancer in light-skinned persons. The facts also point to the regular eating and drinking of very hot foods as cancer-inducing. Repeated irritation or pressure over a period of time may also lead to cancer. It also seems quite clear that a lack of protein and of certain vitamins and minerals in one's diet predisposes if not actually causes cancer.

Statistics indicate that the earlier a woman has begun having sexual intercourse and the more different men she has had relations with, the more likely she is to get cancer of the cervix. On the other hand, circumcision practically eliminates the likelihood of both this type of cancer in women and cancer of the male organ in men. And, according to one university team of doctors, the wrong kind of emotions excite the hormones, and hormones activate cancer.

It may be said that any abuse of the body's cells, long indulged in, will result in cancer, if one has a susceptibility to cancer and he does not first succumb to some other affliction such as heart or liver trouble. The biggest factor in cancer is natural immunity or personal susceptibility.

The Cell Approach

Much research has been done in trying to find a reliable detector of cancer in its early stages. At present, by the time lung cancer is discovered it is usually too late to do anything for the patient. Among the few results along this line is the "Papanicolaou smear," which is 90-percent accurate in detecting cancer of the cervix. In May, 1957, the press told of a like effective method of detecting cancer of the uterus. The fact that *properdin,* one of the body's natural defense chemicals, is found in the blood to the extent that a person is immune or free from cancer may eventually serve to produce a blood test for cancer.

Spearheading the world attack on cancer by concentrating on cancer cells is Dr.

Otto Warburg, "probably the most distinguished contemporary figure in cancer research," according to the New York *Times*. Head of a world-famous laboratory in Berlin, his research on cells earned him the Nobel Prize.

A human cell, although so small that seven hundred of them have room on the head of a pin, is really a chemical laboratory. In it hundreds of different chemical activities, as well as much physical activity, may be going on at the same time, and that without confusion. In health these cells multiply according to kind and only for body growth or to replace loss from wear and tear.

But when any of the afore-mentioned cancer-inducing agents are brought to bear against the cells, or certain other conditions prevail in the body, and the body is susceptible to cancer, then the cells become malignant, lawless and destructive, and act berserk. What brings about this change?

Says Dr. Warburg: A healthy cell produces energy by respiration, for which it depends upon tiny independent breather organs, the *grana*. When these grana are destroyed by cancer-inducing agents, then the cells, in their struggle to survive, resort to fermentation. But the fermentation process, not being under the body's normal controls, is unable to reproduce purposefully, and the result is wild cells multiplying wildly.

This explanation, though accepted by some of the top men in cancer research, seems to be largely ignored if not opposed; and we are told that "final acceptance of the theory must await the outcome of experiments conducted in laboratories around the world," and it may "take years to prove or disprove the theory."

Among the research tending to support this theory is that done by Dr. H. Goldblatt of the Medical Research at Cedars of Lebanon Hospital. He repeatedly caused cancer on tissues growing in test tubes simply by repeatedly depriving them of oxygen. Says he: "It is too soon yet to say that deprivation of oxygen in tissue is the cause of cancer but we can say that at least we have a possible clue. It is true, however, that cancer in man not infrequently arises in sites in which poor blood supply exists before the tumor develops." Tending to support the same is the fact that recessive cancer traits in mice were made dominant by use of X rays or simply by decreasing the oxygen supply.

The Virus Approach

According to Dr. Kaiser of the United States National Cancer Institute, "most authorities believe that in cancer we have a group of diseases in which there may be many causes operating." This helps explain why there are so many different theories regarding cancer.

The term "virus" comes from a root meaning "poison." It is generally applied to organisms too small to be seen except with the aid of an electron microscope, being but a few millionths of an inch in size. At present there is some difference of opinion as to whether viruses are living organisms or not. In between the bacteria and the viruses is another group known as the "Rickettsial bodies." As small as the viruses are, some are two hundred times as large as others. Polio, mumps, hepatitis and the flu either produce or are caused by viruses. Some destroy bacteria and so are known as *bacteriophages*.

Apparently indicating a cancer virus are certain tests with mice, which showed that cancer was transmitted through the mother's milk. Thus offspring of noncancerous mice became cancerous when breast-fed by cancerous mothers, whereas offspring of cancerous parents generally

did not get cancer if they were immediately separated from their mothers at birth and fed by noncancerous ones. Likewise, cell-free fluid (body fluids strained free from all cells and bacteria) from leukemic mice when injected into other mice gave them the disease; however, only to baby mice, older mice being able to resist the virus. Dr. W. M. Stanley, 1946 Nobel Prize winner because of his virus discoveries, stated: "I believe the time has come when we should assume that viruses are responsible for most, if not all, kinds of cancer, including cancer in man." One of Stanley's colleagues, a Dr. Bostwick, took extracts from tissues of patients having Hodgkin's disease and injected it into baby mice. They died at once. Tissue extracts from healthy persons had no effect upon the mice.

Researchers are trying to train a living virus that will destroy cancer cells or immunize against cancer, even as such a virus has been developed for polio (not the Salk vaccine, which involves a dead virus). Viruses have been trained to destroy human cancer cells that had been implanted in rats without harming the rats. Also horses and rabbits have been inoculated with human cancer cells, which animals developed antibodies, which, in turn, killed cancer cells in test tubes without harming healthy cells.

Chemotherapy

Among other approaches to cancer is that of surgery. Some surgeons hold that cancer's only solution is "radical" surgery, that is, the removal of as much of the body's tissues surrounding the cancer as possible. Others, the radiologists, place their faith in ever more powerful X rays or gamma rays to kill even deep-seated cancers. For such a purpose a huge radioactive cobalt machine was built, weighing sixteen tons and housed in an underground room two stories high.

The main trend, however, of modern cancer research is toward the use of chemicals, chemotherapy. Thus, such eminent surgeons as Drs. Crile of Cincinnati and Ravdin of Philadelphia insist that surgery has exhausted its possibilities and that further progress must come along other lines. Dr. Ravdin (one of the surgeons attending President Eisenhower in his ileitis operation) says: "In spite of all advances in the therapy of malignant disease, the percentage of cures is small. . . . Initial enthusiasm among surgeons like myself has given way to skepticism regarding further appreciable gains which may be expected from surgery or X-ray alone." According to him chemotherapy offers the best single hope. His opinion is shared by Dr. C. P. Rhoads, scientific director, Sloan-Kettering Institute for Cancer Research, who expects a chemical cure within ten years.

For one thing, it is definitely known that there is a direct relationship between hormones and certain cancers. Cancer-resistant mice got cancer when given hormones; cancer-susceptible mice usually failed to get cancer when their sex glands were removed. In man, cancer in the sex organs is often reduced by giving hormones of the opposite sex. This, however, has a drawback, that of giving women masculine characteristics. Removal of the gonads generally helps such types of cancer, as also does the removal of the adrenals, since these glands also secrete sex hormones. On the other hand, it has been found that the hormones of the adrenals protect the body against such cancer-inducing agents as "butter yellow," a dye once used in the United States to color butter and margarine. In experiments with mice a cancer-inducing trio was found, namely, inherited susceptibility, virus invasion and hormonal activity.

A nitrogen mustard derivative has been used to combat cancer, as it harms cancer cells more than healthy ones. However, it is too toxic or poisonous to use in large doses. A number of other chemical compounds, such as TEM, have been of aid in reducing large cancers, which for one reason or another could not be removed by surgery, and these chemicals have also helped reduce pain. Certain synthetic drugs used for malaria appear to promise hope in cancer cases. However, a basic flaw in the use of chemicals in combating cancer is that the cancerous cells after a time tend to build up a resistance to the chemical.

A still further aspect of chemotherapy is the use of *antimetabolites*. Since the reproduction of all cells involves a chemical process and to reproduce all cells require food or "building blocks," it is possible to "fool" the cancer cells by giving them what appears to be food but which is lacking in certain chemical properties indispensable to cell division. Among such elements are a number called *antifolics,* which are closely related to folic acid (which the cells require) and yet sufficiently different to interfere with cell reproduction. All in all, some fifteen types of cancer have yielded to chemotherapy.

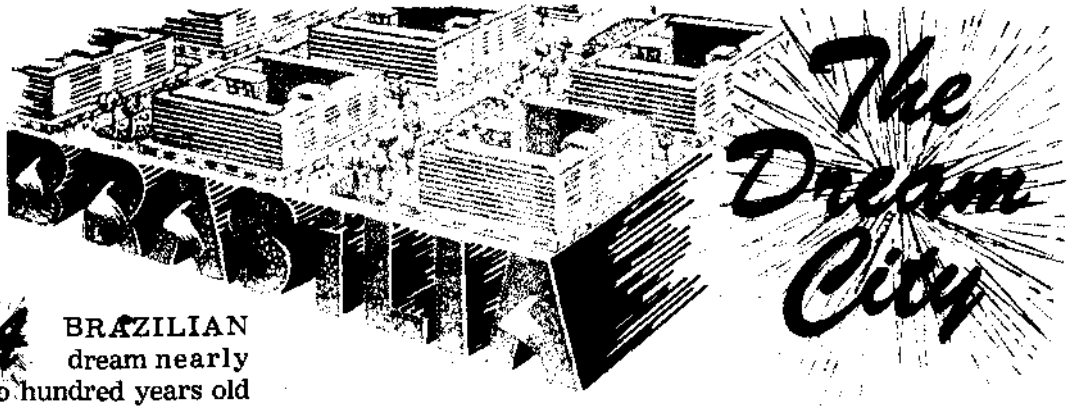
Research Along the Line of Diet

While many millions are being spent annually for cancer research, nearly all of it along the lines afore-described, among the more modest types of research is that being done concerning diet. Thus Dr. Boris Sokoloff of Florida Southern College, cancer researcher and writer of a number of medical books, in his latest work, *Cancer, New Approaches, New Hope,* shows there is a definite relationship between the amount of calories eaten and susceptibility to cancer. He quotes another researcher, Dr. Tannenbaum, who had similar results: "In every investigation it was found that caloric restriction inhibits the formation of tumors. This inhibition involved both a decrease in total number of tumors and a delay in the average time of appearance. The mice on the caloric-restricted diet appeared healthy, and in general outlived the ad-libitum-control mice. . . . As yet no tumor has been found that does not respond in this way."

Research also showed that unrefined foods and the use of powdered liver and yeast greatly restricted appearance of tumors. Dr. Sokoloff tells of the conclusion reached by Drs. Freund and Kaminer of Vienna, namely, that the best-known diet regime to prevent cancer is the elimination of all animal fat from the diet and its replacement by vegetable oils, and restricting one's intake of carbohydrates, sugars and starches.

Testifying in the same vein are two medical researchers, Drs. A. C. Upton and Jacob Furth. Say they: "Caloric restriction curtails the development of lymphomas as well as of cancers in general." And says Dr. H. P. Rusch, in the professional periodical *Nutrition Reviews,* December, 1956: "Cancer could be drastically reduced if people were not such gluttons and if income and food supply did not overfeed the average person."

Truly modern cancer research covers a wide field. In fact, it is of such public interest that in an average year some 9,000 articles appear in a thousand various journals in the general scientific field. This research is bearing fruit not only as regards cancer but also as regards man's knowledge of living things in general. No doubt it will not be long until it will no longer be true that "to the layman cancer is the most dreadful of all diseases."



A BRAZILIAN dream nearly two hundred years old is about to come true. It is the moving of the federal capital from Rio de Janeiro to the high plateau of Brazil's hinterland in the center of the country.

Look at Brazil's long, straggling coastline and you will appreciate the wisdom behind the move. Here in a concentrated area is where the great majority of the nation's sixty million inhabitants live. The coastal cities, towns and villages are overcrowded with people. Especially is this true of Rio de Janeiro. Its traffic problems are beyond solution and are becoming more complicated day by day as the population continues to increase by leaps and bounds.

Then let your eyes sweep away from the coastline toward the interior and you are aghast by the vast expanse of unsettled and undeveloped land that unfolds before you. But to get people to occupy this rich, fertile virgin territory has always presented a problem. The present Brazilian government has undertaken to solve the problem by moving the nation's capital from the coastal city of Rio de Janeiro to the heart of Brazil—to a dream city called Brasília.

This move, however, is no sudden decision on the part of President Kubitschek's administration. The Constitution of 1891 and two subsequent ones have provided that the federal capital should someday be moved from Rio de Janeiro to the center of the country. The reasons given are: (1) The capital in the center of the country would induce Brazilians to look in and move in from the coastland and thus (2) give impetus to sorely needed economic, financial and social development.

In 1956, by governmental decree, a commission was formed to plan the construction and moving of the federal capital, resulting in the organization of the *Companhia Urbanizadora da Nova Capital do Brasil* (Urbanizing Company of the New Capital of Brazil) with powers to proceed at once with the expropriation of lands in the state of Goiás to form the Federal District, in the center of which is to be the capital city, named by the same decree "Brasília."

There are a number of thoughtful Brazilians who sincerely think that this move, though it will take several years to be fully accomplished, is one of the greatest forward steps taken by this young, progressive nation. In his New Year message to the Brazilian people President Kubitschek said: "The founding of Brasília is a political act, the importance of which cannot be overlooked by anyone. It is a march to the interior in its fullness. It is the complete consummation of the possession of the land. Let us raise up in the heart of our

country a powerful center that irradiates life and progress."

The selection of Brasília is ideal from the viewpoint of geographical position. It is almost in the middle of the central plateau. The climate is dry and pleasant, in spite of its tropical location, due to its altitude of more than 3,500 feet above sea level. It has a good water supply and rainfall. Situated on the watershed that divides the Paranaíba river basin from that of the Tocantins, the surface is gently rolling. In the distance the horizon, like a ring of hills encircling the future capital, furnishes a magnificent panoramic view. The ground is covered with a mantle of natural fields and some woodlands. The soil is not stony and rarely a bit of rocky foundation crops out. Perhaps the soil does not boast of great fertility, but there are some fine fruit orchards and coffee plantations, which give evidence of a very rich soil.

Brasília promises to be ultramodern, speaking architecturally. The department of urbanization of the CUNCB, made up of professionals of recognized ability, is under the direction of Oscar Niemeyer, one of the pioneers in architectural art of our time. He is one of the ten top architects of the world who designed the United Nations building in New York city. Already designed and under construction are the hotel and the presidential palace with its accompanying ministry palace, a chapel and other buildings.

City planners have come forward with various suggestions for the construction of a modern city, the most interesting of which is that presented by Matos Pimenta, well-known "dilettante of urbanism," published in the February 16, 1957, issue of the magazine *Manchete*. Pimenta recommends that Brasília be without palaces and without shanties. The gist of his article is the following:

"As Brasília will not be faced with any of the natural inconveniences of the metropolises which 'just grew up,' without plans and without characteristics of their own, according to the demographic needs and caprices of their geographical location, cities which, after one, two or three centuries of evolution, are transformed into complex human masses without means of access, without open spaces, suffocated by the traffic of pedestrians and vehicles of every description.

"Brasília will be the product of the city planner's drafting board, like Washington, Paris and our own Belo Horizonte. In a country in which, like this one, the population bids fair to double in the very short space of just one generation, it is necessary to stop and consider well before deciding on such an undertaking as that of Brasília, a city whose population is measured at present by compass and ruler, but which tomorrow, because of its strategic position in the center of the country, may offer problems of unlimited development that are practically without solution.

"Such men as Le Corbusier long ago got the proper idea of modern city planning, the *urbs* made for automobile traffic, where the density of the population exceeds the most modest pretensions of individual comfort and safety.

"This is the opinion of Le Corbusier: 'We must construct new cities. The streets no longer function, they are outmoded ideas. Streets should not exist: it is necessary to create something to take their place.' "

A City of Pillars

"Two essential factors that have arisen in this century have revolutionized city life: horizontal motor traffic—the automobile, the trolley-bus, the truck, the electric train; and vertical motor traffic, represented by elevators. In order to separate vehic-

ular traffic from pedestrian transit, it becomes necessary to facilitate motor traffic without running over the pedestrians.

"With this in mind, the city in vision was constructed on *pilotis,* that is, constructed above ground, with no damp, dark, stuffy basements; a city with its *streets on two planes:* the first at ground level, with lanes for vehicles; and the second, raised above the ground, with walks for pedestrians.

"It is practically the reverse of what New York adopted, with its automobile elevators—complicated, expensive, noisy and unlovely. It was considered that an elevator for pedestrians would be more practical, cheaper, simpler and more beautiful.

"The accompanying photographs give a better idea of the great advantage of such a system, including enormous parking space. Access to the lanes of traffic is had by means of elevators inside the buildings and public stairways at the street corners, as one of the perspectives shows.

"The pedestrians will be free from the smoke and gas of the vehicles, as they walk down the streets and cross them unconcerned, while at the same time the motor vehicles will be able to travel fast and free, taking full advantage of the traffic lanes. In short; easy, agreeable transit for pedestrians; easy, swift travel for vehicles."

But what will become of Rio de Janeiro, the glittering capital of this third-largest country in the world? In answer to this question, another: "What is it that makes Rio de Janeiro what it is?" It is not because it is the capital of the United States that New York is the third-largest city in the world, for the capital of the United States is not New York but Washington, D.C. Rio de Janeiro is and will continue to be an important seaport with a splendid harbor, the logical outlet for the unfathomable riches of the resources, almost untouched, of a young nation and the point of contact for all of South America with the Eastern Hemisphere.

All indications go to show that Rio de Janeiro will remain the naturally beautiful gem that it is, and with more opportunity to adjust itself to the removal, it is to be expected that it will grow again and fill up the gap under, perhaps, better living conditions. As a cultural, artistic and social center, Rio de Janeiro will no doubt maintain its position among the great cities of the world, which, again like New York, do not owe their greatness to the fact that they are the capital of the country.

Brasília, the dream city, is already of vital interest to Brazilians, and soon will draw the attention of world travelers from every part of the globe who will admire its beauty and see the effects of moving the capital of Brazil from Rio de Janeiro to the central plateau.

Whose Will Comes First?

¶ The wrong idea is, 'God bless what I do.' The right idea, 'I must do what God blesses.' The wrong idea thinks of God as some sort of charm from which one can receive service; the right view recognizes him as the One who must be served. Jesus showed the right course when he set the proper example by saying: "Look! I am come . . . to do your will, O God." Which course do you take, the popular one of wanting God to serve you, or the right one of recognizing your need to serve him?—Heb. 10:7.

NOT ALL IS RIGHT IN TELEVISION

Tactics for Television

¶ The book *The Age of Television* gives some insight into television's tactics. Leo Bogart writes that contestants for TV's big money quiz shows "are as carefully screened and selected for their talent and audience appeal as the star entertainer of any variety show. Yet the viewers are drawn powerfully to the program by the belief that the quiz represents a real life drama being played before their eyes."

Imitation and Mediocrity

¶ One of the most withering blasts against television has come, ironically enough, from one who commands a handsome salary writing material for the Perry Como Show. In an interview with a reporter of the New York *World-Telegram and Sun*, the TV writer, Goodman Ace, thought that TV was guilty of "too much slavish imitation of shows that get the rating." Some producers and sponsors, he said, "see a show is getting a higher rating. Never mind what kind of show it is. They start saying: 'I want a show like that.' "

¶ One result of this imitation policy is a rash of big money quiz shows following the success of the $64,000 Question. TV, said the writer, also "spends the greater part of the regular season mired in the muck of mediocrity."

"The Abuse of Television"

¶ Professor Frank Baxter of the University of Southern California not long ago wrote in *This Week* magazine that "the alarming thing today is not the use but the abuse of television." Explaining the statement, he said: "Your television set is not a vending machine for higher learning. It can, at best, be an invitation to knowledge. That in itself is very much. . . . But the coaxial cable alone will not pump culture into anyone's veins—child or adult. Despite what any educational theorist may say, one can't possibly grow up to be educated without wide reading."

¶ Touching on the abuse of TV, the professor said: "Parents rely on it as a sort of opiate to keep their children quiet and out of circulation. Unfortunately, television encourages passivity rather than activity. It is easy. It is habit-forming. It fosters the dangerous idea that we can learn by letting knowledge drip on us like rain from heaven. The deeper and more abiding rewards of literature, on the other hand, are harder to come by. Reading is work. Even in its lightest form it demands some discipline and investment of self. But it is this self-investment which, over the long haul, pays off in dividends."

Using TV Effectively

¶ Children should be taught to be discriminating in their use of TV, says Professor Paul W. F. Witt of Teachers College, Columbia University. "There is probably no better way to encourage children to use television effectively than to set a good example," he said.

CONFESSIONS OF A CHOIR DIRECTOR

"Churches," wrote J. Mercier McMullen in *The Supremacy of the Bible*, "have been of recent years largely converted into concert rooms, and the pulpit has too frequently become subordinate to the choir and the solo singer." There was some strong support for that statement recently when choir director Maurice Thompson wrote, under the above title, in *The Saturday Evening Post* of February 12, 1957: "On occasion I have used my Wahabi Shrine Chanters in my church. The nature of the public appearances that this Masonic group makes dictates a more florid type of singing, as they are primarily for entertainment purposes. Even our sacred selections are of the dramatic type. We have always been received with enthusiasm by church congregations. This never fails to give me cause for reflection, and I keep coming up with the same answer—the majority of churchgoers want to be entertained."

DANGER!

BILHARZIASIS!

BY "AWAKE!" CORRESPONDENT IN SOUTHERN RHODESIA

WHAT is bilharziasis? It is a tropical parasitic disease, the worst of them all, we are told. It is also termed *schistosomiasis,* and it is estimated that some 100 million of Africa's 210 million inhabitants are infected by this disease. It is recognized as a frequent cause of cancer of the bladder.

Not that it is limited to Africa. It is also found in varying degrees of severity in large areas of South America, and in Japan, China and the Philippine Islands. Portugal is said to be the only European country infected. The World Health Organization has interested itself in the problem, one which appears to go back to ancient Egypt.

Bilharziasis injures the lungs, the liver, the kidneys and especially the bowels and the bladder, at times even infecting every organ of the body. It has a unique cycle of life. To begin with there is the tiny parasite itself (of which there are two distinct kinds), known as the *bilharzia* or *cercaria,* which inhabits streams, lakes and ponds. It enters the human body either through the drinking of contaminated water or through the skin, which it is able to penetrate without the aid of or without causing lesions.

Once in the blood stream these proceed to the abdominal cavity, where they mature in six to eight weeks and then pair off, male and female. Next they move through the smaller veins to the bladder or the bowel, depending upon which type they are, where they lay their eggs. For the life cycle to continue these eggs must come in contact with fresh or nonsalt water, and so they pass through the walls of the bladder or the bowels and on out of the body. When these eggs come in contact with a body of fresh water a living embryo in them, called the *miracidium,* is released. Being able to swim by reason of its many fine hairs, the miracidium has a life span of about thirty-six to forty-eight hours, during which it must find and enter the body of its intermediate host, a certain freshwater snail. In Southern Rhodesia just two kinds of snails serve as host, one for each type of miracidium.

Upon entering the snail the miracidium makes its way to the liver, where it grows and produces probably thousands of tiny forms, which, after six weeks, leave the snail as free-swimming bilharzias or cercariae, awaiting a human victim for the next stage. And so the cycle continues: the cercariae enter a human, there to mature and hatch out eggs, which are eliminated by way of the bladder or the bowels. Upon reaching fresh water the eggs release their embryo, the miracidium, which then enters a certain type of snail to produce more cercariae, which, in turn, infect more humans.

Symptoms, Diagnosis and Treatment

How can a person know he has bilharziasis? Even as with trichinosis, a parasitic infection found in pork, one may long suffer from bilharziasis without being aware of the cause. Occasionally, after bathing in water that is infected, a person will notice an itchiness of the skin, but usually the symptoms first appear six to eight weeks after one's being infected. In the case of the bladder type, this results in the passage of blood in the urine, caused by the eggs passing through the bladder. This symptom, however, may, for various reasons, disappear even though one is not cured.

With the bowel form of the disease there frequently is no striking symptom, as the blood loss is not so great as to be noticed in the stool. Heavy infections may be followed by diarrhea, which, however, is not severe enough to cause one to suspect the reason for it. Still in time serious damage is done to the bowel wall. Also, the adult worms themselves appear to give off poisons that harm the body tissues, particularly the liver, causing headaches, lassitude, pain in the limbs, biliousness, etc.

While research has brought to light a skin test for detecting this disease, it is not always successful; and so time and again it is not until one has an abdominal operation that the bilharziasis is discovered. Just how long the worms can live within the human body is not clearly known. One victim suffered for twenty-seven years before bilharziasis was identified as the cause.

If it is correctly diagnosed in the early stages, drugs can be given that will destroy the worms. In fact, research is continually producing new drugs that have proved very effective in bringing about cures. Nevertheless, prevention is better than cure, for although the cure can kill the worms and prevent further damage to body tissues and organs, it cannot undo the harm already done.

Prevention?

While there seem to be insurmountable obstacles to eliminating bilharziasis, much progress has been made. Continuous research is being carried on at the Bilharzia and Malaria Research Laboratory in Salisbury, Southern Rhodesia, and in other cities in Central and South Africa. Failure to appreciate the lasting damage that can be caused by bilharziasis and not knowing that a cure is available cause many to fail to take the disease seriously. To remedy this situation, newspaper and magazine articles, pamphlets and even a sound film have been prepared by the Health and Public Relations Department in Salisbury, telling the story of the disease and how it is spread.

Obviously, if the life cycle of the parasites could be effectively broken at any one point the disease would be checked. At present all preventive methods used have this as their aim. To this end employers are urged to provide hygienic sanitary arrangements for their African workers. The next step is to kill off the fresh-water snails acting as host, as well as their eggs.

Current experiments include a plastic chemical block that is submerged within two feet of the surface of the water, its chemical slowly seeping through and spreading around the block for some yards, killing both the snails and their eggs. The main problem here is to control the seepage, so that the chemical can continue effective over a period of months. Ducks and geese can help keep down the snails. The removal of vegetation from the beds of pools also helps, in that it abolishes the breeding grounds of the snails.

The final stage of attack is against the bilharzias or cercariae in the water intended for drinking or domestic purposes,

or in private and public swimming pools, where the water is not taken from the adequately treated public supply. Due to their short life span, thirty-six to 120 hours, and because of their dependent existence, these parasites are particularly vulnerable and can be destroyed by boiling any water used for drinking purposes.

Their destruction is also ensured by the addition of a good disinfectant to water used for washing or bathing. With swimming pools the dissolving of copper sulphate in the ratio of five parts per million will be effective, provided the water is supplied on the "fill and empty" system and not the "continuous flow" arrangement.

However effective these various means may be, they apparently do not solve the problem, according to Dr. Alves, director of Bilharzia and Malaria Research Laboratory in Salisbury. He is reported as saying, after his return from a three-month survey of bilharziasis in Liberia, that "no country in the world has so far succeeded in finding a really effective answer to the bilharzia problem."—Rhodesia *Herald*, July 9, 1955.

How can a person be sure to avoid contracting bilharziasis? Only by avoiding contact with any water likely to be infected. This means, in Southern Rhodesia, avoiding contact with water in every pool, lake, stream or river, with the possible exception of some of the streams in the mountainous regions of the eastern districts of the country. With few exceptions it is the individual's own fault if he becomes a victim of the disease.

But cheer up! The end of bilharziasis, as well as of every other disease, is at hand. How can we be certain? Because the fulfillment of many Bible prophecies, such as those found at Matthew 24 and 2 Timothy 3:1-5, indicates an end to this old system of things, and that in our very generation. That will also mean the ushering in of a new system of things, a new heavens and a new earth in which righteousness is to dwell. In that new world the prophetic promise of God will be fulfilled: "And he will wipe out every tear from their eyes, and death will be no more, neither will mourning nor outcry nor pain be any more." Surely then there will be no more disease!—Rev. 21:4.

The Swindle Called Inflation

Almost every country in the world, in recent years, has been hit by inflation. Concerning this world-wide currency shrinkage, Henry Hazlitt writes in *Newsweek* magazine: "It reminds us that inflation is nothing but a great swindle, and that this swindle is practiced in varying degrees, sometimes ignorantly and sometimes cynically, by nearly every government in the world. This swindle erodes the purchasing power of everybody's income and the purchasing power of everybody's savings. It is a concealed tax, and the most vicious of all taxes. It taxes the incomes and savings of the poor by the same percentage as the incomes and savings of the rich. It falls with greatest force precisely on the thrifty, on the aged, on those who cannot protect themselves by speculation or by demanding and getting higher money incomes to compensate for the depreciation of the monetary unit. Why does this swindle go on? It goes on because governments wish to spend, partly for armaments and in most cases preponderantly for subsidies and handouts to various pressure groups, but lack the courage to tax as much as they spend. It goes on, in other words, because governments wish to buy the votes of some of us while concealing from the rest of us that those votes are being bought with our own money. . . . And the very governments that are inflating profess solemnly to be 'fighting' inflation."

THE PEOPLE THAT CUSTOM RULES

By "Awake!" correspondent in Indonesia

THE Ambonese are a people that believe promises must be kept. This fine trait is the result of a tradition that sickness and misfortune take place because a promise has been broken. If one of the Ambonese should suffer a misfortune or a calamity he will search his memory to recall any promise that may have been forgotten. But this is only one of many things that make these people interesting.

They live in an out-of-the-way part of the world just west of Dutch New Guinea in the beautiful island group of Ceram, Ambon, Saparua, Haruku and Nusalaut. Racially they are Polynesians.

Basic communal laws that have roots in the distant past continue to govern them, especially in the villages. Each village district is ruled over by a *radja*, or king, as established by the adat or traditional law.

A village district is subdivided under *soas*, or clan heads, with one representative from each clan assisting the *radja*. In a village of six clans the six *soas*, or clan heads, serve alternately in a cycle of one a month as a special assistant to the *radja*.

Like so many other things in the lives of the Ambonese, custom is the ruling factor in the choosing of the *radjas* and the *soas*. At some time in the distant past their ancestors decided which families the *radjas* and *soas* should be chosen from. They established the custom that the choosing should not be done from any other families. When a *radja* must be replaced, it is simply a matter of selecting one from the *radja* family, usually a son. In recent years the local government co-ordinator assists in selecting one, two or more candidates. The villagers then vote for their choice.

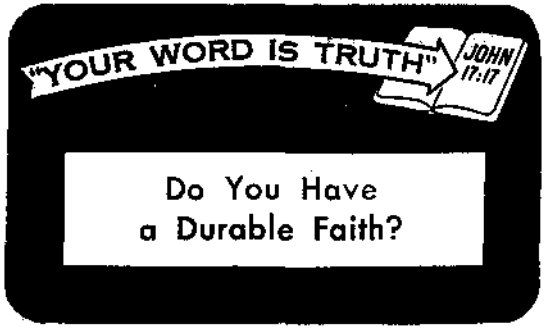
Among the Ambonese there has been a form of civil service that has operated for generations. It consists of the *pesuru*, or messenger, and the *kewan*, or police. The *pesuru* runs the necessary errands for the *radja*, whereas the *kewan* has the duty of forest ranger and fisheries protector. He controls and enforces the traditional laws that help to protect the village food supply. Like the *radjas* and the *soas*, the *kewans* and the *pesurus* are chosen from certain families.

Although the villages profess either the Islamic or the Christian faith, they follow the same rigid customs. A *pela*, or covenant, may exist between two or more villages irrespective of religion. Even though no one knows who made the covenant, it is still binding. The *pela* is a mutual friendship and assistance arrangement. In the event of war or time of need those villages in a covenant are bound to assist their fellow covenanters.

Custom also plays a big part in marriages that are not tabooed. The boy and girl who want to get married make their desire known to their parents. The relatives of the girl will get together and discuss the proposed union, either consenting to it or rejecting it. The same will be done by the relatives of the boy. If the respective relatives agree among themselves the two families will get together and discuss plans for the wedding. Request for the marriage is made to the *radja*, and if all is in order the *radja* registers the couple and a wedding is performed.

Although no bride price is involved, custom requires the relatives of the boy to send gifts to the relatives of the girl. The Ambonese believe that sanctions for not obeying this custom never fail. If they are not applied directly by the villagers themselves it is thought that they will come in the form of sickness or death in the family. A *radja* informed this writer that he had not complied with the requirements of this custom because he was no longer living in the islands. He said that he was frequently visited in dreams by strange persons; he concluded they were ancestors. They questioned him as to why he had treated them so slightingly and warned him that they would take away his young son. Soon the child developed a high fever, and he eventually died. Believing that this was the result of their failure to keep the traditional law, the couple promptly complied with it.

Jehovah's witnesses are now preaching to the Ambonese. Among the many truths brought to their attention by the witnesses is the fact that the Bible, and not customs, should govern their actions. Accurate Bible knowledge will make them free from burdensome customs, just as Christ foretold: "You will know the truth, and the truth will set you free."—John 8:32.



WHEN you were a child, did you ever build a house from playing cards? If you did you will remember how fragile the house was. With one slight puff you could cause it to collapse in a disorderly heap.

The faith of many people is just as fragile as that house. It will collapse under the slightest stress. In most cases this is due to their faith's being loosely constructed from traditional teachings and hearsay. But whatever the reason, their faith is not built upon facts cemented together with Scriptural truth.

When their faith collapses under trying circumstances they have nothing left to hold to. They will then blame God for their misfortune and perhaps even turn away from him, because he did not do what they had expected. This is ignorance. Such persons do not receive what they pray for because they ask with a wrong purpose.—Jas. 4:3.

A loosely built house is just as weak as one built upon a sandy foundation. So it is with faith. It too must be strongly built upon a firm foundation. Note what Jesus said about this: "Furthermore, everyone hearing these sayings of mine and not doing them will be likened to a foolish man, who built his house upon the sand. And the rain poured down and the floods came and the winds blew and struck against that house and it caved in, and its collapse was great."—Matt. 7:26, 27.

When a person ignores Jesus' sayings he ignores essentials for a strong faith. Those essentials are Biblical truth and an obedience to such truth. He builds instead upon the unstable foundation of conformity to human traditions and human philosophy. He is putting up a structure with nothing but imagination as its binding tie. The apostle Paul warned about this when he said: "Look out: perhaps there may be some man that will carry you off as his prey through the philosophy and empty deception according to the tradition of men, according to the elementary things of the world and not according to Christ." —Col. 2:8.

Build for Permanence

A durable house cannot be built without effort. Neither can a durable faith. A person must diligently study God's written Word and seek an understanding. That takes time and effort, much more effort than just sitting and listening to a sermon once a week. But it is the only way to build a faith that will have permanence.

Scriptural knowledge and understanding must be sought as diligently as silver or hid treasures. This is pointed out in Proverbs: "My son, if you will receive my sayings and treasure up my own commandments with yourself, so as to pay attention to wisdom with your ear, that you may incline your heart to discernment; if, moreover, you call out for understanding itself and you give forth your voice for discernment itself, if you keep seeking for it as for silver, and as for hid treasures you keep searching for it, in that case you will understand the fear of Jehovah, and you will find the very knowledge of God." —Prov. 2:1-5.

It takes time and effort to seek silver and treasures. The same effort must be made to build up your faith. The place to do your seeking is in the Holy Bible, as it

contains God's sayings and has the wisdom and knowledge necessary for building a strong faith.

Even after a person has built up a faith that is strong it can deteriorate through neglect, just as a house can. The only safeguard is to brace and strengthen your faith continually by regular Bible study. In fact, the studying of God's Word should be looked upon as a lifetime project.

It would be wrong to think that accurate knowledge of the Scriptures comes from personal effort, because it does not. It comes from God through his theocratic organization. He throws light of understanding upon his written Word, and then those in his organization make that understanding known by proclaiming it throughout the world. It is a world-wide educational work that is building faith, faith that will endure.

Testing Faith

Many severe trials have been brought upon God's New World society of proclaimers, but they have stood firm. The Nazis tried to break their faith and failed. Today the Communists are meeting similar failure. These people have built a strong faith founded upon God's Word and cemented with Scriptural truth. No matter how much the world rages against them or how hot persecution becomes their faith stands firm. It does not collapse. Jesus forewarned of such trials when he said: "Then people will deliver you up to tribulation and will kill you, and you will be hated by all the nations on account of my name."—Matt. 24:9.

Is your faith like this? Would it be able to stand up against world-wide hatred and the wrath of political rulers? Would it enable you to stand firm as did the early Christians?

The ability to endure depends upon the quality of your faith. If it has been built upon accurate knowledge of the Scriptures and strengthened by continual study it should be good and lasting.

It could hardly be expected that God will give the gift of eternal life to a person whose faith collapses under trial. If an individual cannot remain faithful during a short season of testing, how can he be expected to remain loyal to God for eternity? Life is given to those who endure, not to those whose faith collapses. That is why Jesus said: "By endurance on your part you will acquire your future lives."—Luke 21:19, *margin.*

Because life is involved a faith of tested quality is of greater value than gold. This was pointed out by Peter: "In this fact you are greatly rejoicing, though for a little while at present, if it must be, you have been grieved by various trials, in order that the tested quality of your faith, of much greater value than gold that perishes despite its being proved by fire, may be found a cause for praise and glory and honor at the revelation of Jesus Christ." —1 Pet. 1:6, 7.

Will the tested quality of your faith be found a cause for "praise and glory and honor"? Is it the kind that will endure severe trials? Or is it like a house of cards that will collapse? If you have not built with accurate knowledge of the Holy Bible and cemented your faith with Scriptural truth, its quality is poor and will not endure. Now is the time to build one that will endure; and when you have built it, maintain it in a strong condition by continual study of God's Word, activity in his service and association with his New World society.

This is the conquest that has conquered the world, our faith.—1 John 5:4.

Mauritius

ONE of the most distant branches of the Watch Tower Society, as well as one of the smallest, is situated amid the vast unfrequented wastes of the South Indian Ocean on the island of Mauritius. The branch was established in September, 1955, following four full years of activity by some Watch Tower missionaries.

The message of the Kingdom was first heard in Mauritius by the efforts of two pioneer ministers from the South African branch who visited Mauritius in 1933, but it was not until 1951 that the first congregation was organized. There are now three congregations in the island and recently a peak of thirty-two ministers preaching in Mauritius was reported. The largest congregation is at Port Louis, the capital city.

The island of Mauritius was originally discovered by the Portuguese in the year 1505. It was found to be without inhabitants and there were no traces of former habitation. Apparently it was so isolated that men had not previously set foot on that ground. Later it was owned by the Dutch, then by the French, and finally the British took control.

Mauritius was the home of the dodo, a big, slow, flightless bird, whose only claim to fame is that he is now extinct. The early settlers in Mauritius did not take long in killing off the flocks.

In summer, when sitting on the veranda of the home of the Watch Tower missionaries at Beau Bassin, one looks out upon the most luxuriant vegetation of endless variety—stately palms, spreading banana trees and numerous ground blooms of many hues, and all set amid a most magnificent display of large flowering trees of lilac, pink, blue and flaming red.

Mauritius, with its 720 square miles, is less than half the size of Long Island, New York, and is almost completely encircled by a coral reef, over which the breakers foam. Here one out of every three persons is under thirteen years of age. The unprecedented swarms of five-year-olds demanding entrance to primary schools has required a major reorganization in the education department. Nobody knows quite what to do; the population is increasing at such an alarming rate that soon the island will be too small to support them. On this small dot of land in the Indian Ocean there are now estimated to be 555,000 inhabitants.

Two thirds of the Mauritians are locally born Indians and many still speak the language of their forefathers. The most of the others are of mixed racial origin, being descendants, in part, of slaves from Madagascar and Africa. The language that everyone speaks, although never written, is known as "Creole," a very broken French of limited vocabulary. While school education is in the medium of English or French, yet outside the classroom Creole reigns supreme. For lack of practice both French and English suffer.

To bear witness to Jehovah's kingdom one requires literature in English and French for the general population, most of whom are Roman Catholics. Hindi and Tamil booklets are needed for the Hindus, and the Moslems will ask for something in Urdu. Many of the shopkeepers are Chinese; so something in this language too

must be taken. A Bible in French and another in English will complete your equipment in the door-to-door ministry.

In the territory the rich and the poor live side by side. In the poorer homes some floors get a new coating of cow dung each day. The lady of the house will mix the dung with water and apply it with the hand. Usually only one hand is used. When one demonstrates some literature the woman of the house will want to take it in the clean hand to see for herself, while keeping the other hand at a fairly safe distance.

In former years education was substantially reserved for certain classes and largely controlled by the Catholic Church. Today primary school is available for the great majority and so one often notes that the elders are illiterate and slow to respond, while their children are alert and of intelligent appearance.

The rich and the poor alike are friendly to the door-to-door minister. They will often offer him a chair. And since the missionary is a man of God he may even be asked to come out to the stable to pray for a sick cow. There is an abundance of image worship among the people. When a Hindu removed his garden image with a crowbar and smashed it to pieces the neighbors thought he would surely be cursed for so doing. But they soon forgot their ideas when the man prospered.

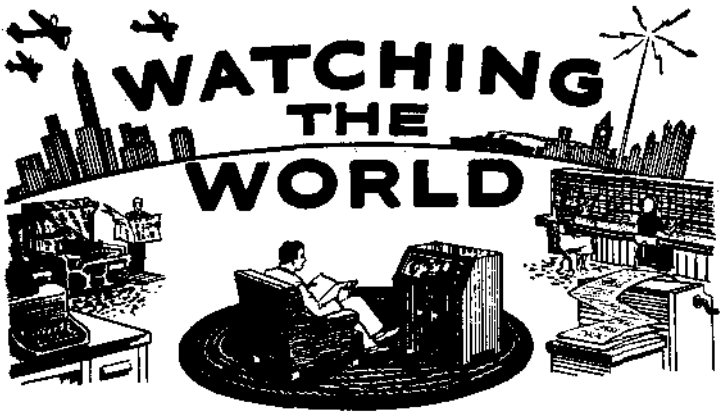
The Mauritians are warm, lovable, honest people and many desire to become a part of the New World society and live in Jehovah's new world.

TIMELESS TRUISM

"With all the timesaving devices Americans have," *Changing Times* magazine has observed, "they have more trouble than anybody else finding time for anything."

? DO YOU KNOW ?

- Why nations dare not disarm? P. 3, ¶3.
- How the fear of walking under a ladder originated? P. 5, ¶1.
- Whether Christ ever claimed to be God? P. 5, ¶4.
- Why the trinity is not mentioned in the Bible? P. 7, ¶2.
- What the European Customs Plan is? P. 9, ¶1.
- What disease is called "the cruelest disease of mankind"? P. 12, ¶1.
- What some causes of cancer are? P. 13, ¶2.
- How researchers are trying to immunize against cancer? P. 15, ¶1.
- What two-hundred-year-old dream is about to be a fact? P. 17, ¶1.
- What new city will be built on pillars and have streets on two planes? P. 19, ¶1.
- Why some TV quiz shows are not what they appear to be? P. 20, ¶1.
- Why a parasite makes fresh-water streams, ponds and lakes dangerous? P. 21, ¶3.
- What people believe that broken promises bring misfortune? P. 24, ¶1.
- How the faith of some people is like a house of cards? P. 25, ¶2.
- What the essentials for a strong faith are? P. 25, ¶5.
- What island was the home of the dodo bird? P. 27, ¶4.



First Man-made Moon Launched

◈ October 4, 1957, will undoubtedly go down in history as the day when the Soviet Union successfully launched the first man-made earth satellite into outer space. The moonlet named Sputnik (Russian word for satellite) measures 23 inches in diameter, weighs 184 pounds and it circles 400 to 560 miles above the earth at about 18,000 miles an hour. From its electronic devices the baby moon beep-beep-beeps messages down to earth. It informed scientists that outer space is much colder than they thought and many times less dense than hitherto believed. The moon makes 16 trips around the world a day —one every 96.2 minutes.

Sputnik I—Something to Cackle About

◈ Russian scientist A. A. Blagonravov said his people were not boasters. We do not like to "cackle until we have laid our egg," he said. Since the laying of the Russian egg "Sputnik" in outer space (10/4), there has been no end to the cackling in Moscow and around the world. Scientists praised the launching as "a magnificent step forward in science"; "a remarkable achievement"; "a turning point in civilization"; the "biggest thing that has happened in the realm of natural science for centuries"; "the most significant scientific success since Newton discovered the law of gravity." Prof. H. Messel of Sydney University asserted that the artificial moon meant "life or death for us—freedom or the extinction of civilization." Prime Minister Nehru of India called it a "fantastic advance." "Military alliances, armament races and our politics are out of date," he said. Other experts claimed the era of push-button warfare fought from outer space is imminent. President Eisenhower said the Russian sputnik had not raised his apprehensions "one iota." Poland said the message from the satellite was: "I chose freedom!"

Moon Madness

◈ The launching of Sputnik I plunged the world into "flabbergasted admiration," surprise and confusion. The U.S. was definitely jittery. There were hurried political conferences and empty speeches. The stock market tumbled as American prestige abroad hit a new low. First there was a foreign policy setback in Syria, then a technical reversal when the Soviets fired the first intercontinental ballistics missile. Then came the riots in Little Rock, which were quickly followed by a double-barreled Soviet shocker—the launching of the first man-made moon and the firing of a new-type hydrogen bomb. What has happened to America's technical lead? American nerves were obviously shattered as Eisenhower set about to calm them with a promise that the U.S. would enter the moon-launching business sometime in December. He assured the U.S. that the Russian moonlet imposed "no additional threat to the United States." Perhaps not, but it did indicate the Soviet potential in the area of missiles. Meanwhile, land prices on Mars went up from 55 cents to $2.70 an acre. Already more than 40,000 acres have been sold. Protests also boomed against further nuclear tests. The Federation of American Scientists warned the world to ban space weapons or else "an era of push-button mass destruction will soon be upon us."

San Marino Ends Red Rule

◈ The world's smallest republic, San Marino, located at the top of Mount Titano in northeastern Italy, became (10/11) the first nation since 1945 to rid itself peaceably of a Communist regime in Europe. A crisis developed in the small republic when the Communists lost their majority in parliament. The anticommunists, with a constitutional majority, set about to form a new government. The Communists declared the council dissolved and insisted that the Communist regime remained the legitimate government in power. When the division became sharp the anticommunists moved headquarters into an unused foundry. The Communists held the capital, situated on the mountain peak. The Red government appealed to Italian leaders to arbitrate the matter. After an eleven-day civil war, during which not a single shot was fired, the twelve-year Communist rule came to an end. The Reds laid down their arms and submit-

ted peacefully. San Marino became a free nation, not because of its power, but because of the devotion of a few of its people to the lofty principles of democracy.

Wrong Deduction Backfires

◈ Communist party chief Nikita S. Khrushchev complained that the U.S. rebuked his prideful nation. It happened this way: During a news conference on July 17 President Eisenhower indicated that a meeting between Soviet Defense Minister Marshal Zhukov and former U.S. Defense Secretary Charles E. Wilson would be useful. At least that is what the Russians interpreted his words to mean. So upon the strength of their deduction they offered (7/23) to send Zhukov to the U.S. But Dulles told them that they had reached the wrong conclusion from the president's words, that there would be no invitations issued at this time. That hurt, said Khrushchev. "We are a proud nation and we do not want to go down on our knees to arrange these things. . . . We evaluated that press conference very carefully indeed. We believed when we heard those words that they [the Americans] sincerely wanted Zhukov. . . . We wanted Zhukov to go. We have the greatest respect for Eisenhower. His words should not be used in this way." Zhukov stayed home.

Khrushchev—U.S. Plots War

◈ In an interview with James Reston of the New York *Times* Soviet leader Khrushchev accused the U.S. of inciting Turkey to start a war with Syria. He urged U.S. Senate investigators to check his charges. When Reston appeared surprised at the statement, Khrushchev replied: "I quite understand you when you say you are flabbergasted, but it is true. Perhaps there may be more factors now for peace than for war, but the United States is pushing Turkey into war with Syria." "Turkey would not last one day in case of war," he warned. This was a strong indication that Russia would intervene militarily if war were to break out. The Soviet ruler than lashed into West Germany's Konrad Adenauer and accused him of pursuing a "Hitlerite" policy. Washington called Khrushchev's charges "completely unfounded." The U.S. State Department cautioned the Soviet Union not to labor under any false illusion about U.S. determination to stand by Turkey and stated that the U.S. would carry out its treaty obligations.

Saud Sends Warm Message

◈ While Syria still gave cause for concern, "the original alarm of countries like Lebanon, Jordan and Iraq and, to some extent, Saudi Arabia, seems to have been quieted by what they have learned," President Eisenhower stated. The president told newsmen (10/3) that King Saud of Saudi Arabia sent him a new "message of warm friendship." But what the president could not explain was that about the time the president received his warm friendship message Saudi Arabia's U.N. representative, Ahmad Shukairy, denounced the West in a speech before the U.N. The only plausible answer was that someone got his wires crossed—for once it was not the U.S.

Haiti Cries for Help

◈ Ever since last December, when strongman Paul E. Magloire was ousted from the presidency, Haiti has been in a state of unrest. Fear of civil war has cut business and tourist trade. Many Haitians applied for visas to come to the U.S. Politicians appear embittered over conditions on the island. Six governments have toppled in less than a year. Some officials have urged that the U.S. send in the marines to occupy the island and keep order. But U.S.–Haitian relations took a turn for the worse when Haitian police beat an American textile representative to death. Former president Magloire remarked: Haiti is "a member of the United Nations and a free country. There is no need for marines." The island needs men of integrity—a rare find these days.

Free from Fingerprinting

◈ Entering the U.S. will be a less humiliating experience for about 50,000 persons who visit the U.S. each year. The fifteen-year-old law that ordered visitors to be fingerprinted was at long last canceled October 10. The Soviet Union maintained that the practice of fingerprinting should be reserved for criminals. It refused to permit its citizens to come to the U.S. to be subjected to such humiliation. Visitors, however, who remain in the U.S. continuously for more than a year will be required to be fingerprinted.

French Premier Resigns

◈ Premier Maurice Bourgès-Maunoury of France had resigned from office (9/30) after the National Assembly defeated his government's plan to introduce political reforms in Algeria. The premier's resignation forced President René Coty to search for a new government, the twenty-third since World War II. For the past three years the Algerian rebellion has drained France of over a billion dollars annually. The reform plan was meant to hasten the end of the rebellion there. It offered the Algerian Moslems and the Algerian "Europeans" "progressive regional autonomy and self-government along ethnic lines, within a federal structure." Reaction to the fall of the French government in Algeria was mixed. One ultra-colonialist group issued a com-

muniqué that said: "We are too reasonable and we love our country too well to sing a chant of victory over the fall of a French Government. But all the same, it is evident that the fall of the ministry is infinitely less grave than the loss of Algeria."

Japan Wins Council Seat

◈ Japan became the first former enemy nation of the free world to be elected (10/1) to the U.N. Security Council. The seat was expected to go to Czechoslovakia. But the vote was 55 for Japan and 25 for Czechoslovakia. Some delegates interpreted the surprise shift to mean that Asian influence was once again being felt in the world. The Soviet Union expressed dissatisfaction with the vote. Japan will replace the Philippines January 1, for a two-year term. Panama and Canada were also elected to the Security Council.

Students Riot in Warsaw

◈ To speak and print the truth freely is a freedom not enjoyed in Communist-dominated lands. Unless newspapers and citizens parrot the party line they are banned. Proof of this was evident in Poland the first part of October. The Warsaw Polytechnical School published a liberal weekly newspaper *Po Prostu* (*Plain Speaking*). For the serious Communist crime of speaking plainly the paper was banned. The school's 5,000 students protested by staging peaceful demonstrations. The police interrupted. There was rioting. Tear gas, smoke and concussion bombs were used to disperse the crowds. After five jittery days and nights of demonstrations and riots the city of Warsaw returned to an uneasy calm.

A Birth of an Island

◈ A tremendous volcanic blast six hundred feet below the surface of the Atlantic Ocean near the island of Fayal in the Azores (10/3) resulted in the birth of an island. The blast sent up a white cloud of steam that resembled the mushroom cloud following a nuclear explosion. Now an island of rock some 90 feet above the surface of the sea marks the spot where the blast occurred.

Quints Are Born

◈ After eight years of a childless married life Mrs. Camille Christophe and her husband suddenly found themselves the parents of a family of five. The quintuplets, three girls and two boys, were born on October 2, at Toulon, France. Three of the quints, however, died shortly after birth. The remaining boy and girl were placed in the Foch Hospital incubators. Doctors stated that there was no difficulty in the births, even though the babies were three months premature. They weighed from two pounds to two pounds four ounces apiece. Mrs. Christophe, 28, was doing fine.

ONLY God's kingdom, which you pray for in the Lord's prayer, will heal all nations. Six thousand years of a violently changing pattern of governments have proved man's inability to rule himself in absolute justice and peace. But relief is already in sight! In our generation the start toward universal reconstruction has been made! Already Jehovah God is gathering together the beginning of a new nation destined to live on earth forever. Its nationals come from all families of the earth. You can join them! Read . . .

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Awake!

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DECEMBER 8, 1957

THE MISSION OF THIS JOURNAL

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. *It recognizes facts, faces facts,* is free to publish facts. It is not bound by political ambitions or obligations; it is unhampered by advertisers whose toes must not be trodden on; it is unprejudiced by traditional creeds. This journal keeps itself free that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

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The Bible translation used in "Awake!" is the *New World Translation* of the Holy Scriptures. When other translations are used the following symbols will appear behind the citations:

AS – American Standard Version	*Dy* – Catholic Douay version	*Mo* – James Moffatt's version
AT – An American Translation	*ED* – The Emphatic Diaglott	*Ro* – J. B. Rotherham's version
AV – Authorized Version (1611)	*JP* – Jewish Publication Soc.	*RS* – Revised Standard Version
Da – J. N. Darby's version	*Le* – Isaac Leeser's version	*Yg* – Robert Young's version

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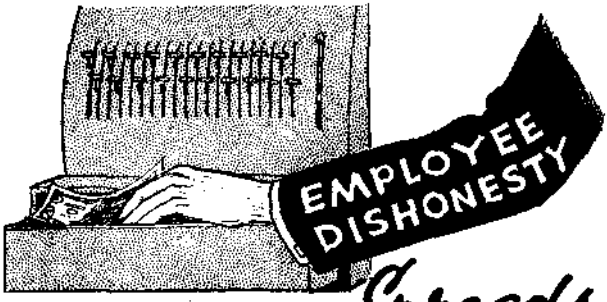
Awake!
"Now it is high time to awake."
—Romans 13:11
Volume XXXVIII | Brooklyn, N. Y., December 8, 1957 | Number 23



Spreads

THE people of Norfolk, Virginia, were dumfounded when Minnie Mangum was indicted for embezzlement. She was one of their most respected citizens. They knew her as a Sunday-school teacher and as one who gave generously to the church and to the poor. She was well liked by all, including her employers, for whom she had worked for twenty-five years. The Commonwealth Building and Loan Association considered her as one of their most trusted employees.

To the surprise of all an investigation revealed that she had embezzled nearly three million dollars of the loan association's money over a period of twenty-two years. It seemed unbelievable to those who knew her, yet the facts did not lie.

During the course of a year many other communities in the United States are shocked by similar revelations. Miss Mangum's case was exceptional only in the size of the sum she embezzled.

Investigation reveals the disturbing fact that an increasing number of employees in American business houses are stealing from their employers. They extend from the laborer on an assembly line to executives on the board of directors. The situation is so serious that Baltimore's Fidelity and Deposit Company, which is the nation's leading bonding company, estimated that approximately $500 million was embezzled from employers during 1955. This includes money, merchandise and equipment. Is it any wonder that employee dishonesty causes eight to ten percent of all business failures each year?

Even though bank employees are generally regarded as a trustworthy group they are not free from employee dishonesty. The number of embezzlers among them is growing steadily. The *American Mercury* magazine estimated that "embezzlements hit about one out of every six banks in the country during the past six years." It also pointed out that "the number of bank employees who have gone South with the money has doubled and tripled over the past ten years. Both the FBI and the Federal Deposit Insurance Corporation regard their depredations as major menaces today."

Their dishonesty has caused 105 banks to close their doors since 1935. Fortunate-

ly, depositors are protected by deposit insurance.

Throughout the business field employee dishonesty has grown to such magnitude that it is nearly as great a business hazard as fire. The magazine *Business Week* said that among the tactics companies are using to combat it are "phony FBI scares, periodic searching of employees, and closed-circuit TV cameras."

Bonding companies that have to pay out on honesty insurance claims from year to year give a fairly accurate picture of the rate at which employee honesty is disintegrating. Here is what the Baltimore *News-Post* said about it: "The amount bonding companies are paying out has shot upward nearly 400 per cent since 1944. Last year . . . they handled about 50,000 separate honesty insurance claims." It is expected that paid-out insurance claims for 1957 will amount to $30 million. The police estimate that in the last five years arrests for embezzlement and fraud have increased 40 percent.

For a nation that professes to be Christian this is certainly a very poor showing of honesty. It reveals a complete disregard for Bible principles and clearly proves that a person cannot be judged as a good Christian on the grounds that he is active in church work and contributes generously to the church and to welfare projects.

A true Christian is not one who puts on a show of respectability, generosity and piety. He is a person who applies Scriptural principles to his everyday living. He follows the example of Christ in good conduct and obedience to the commands of God.

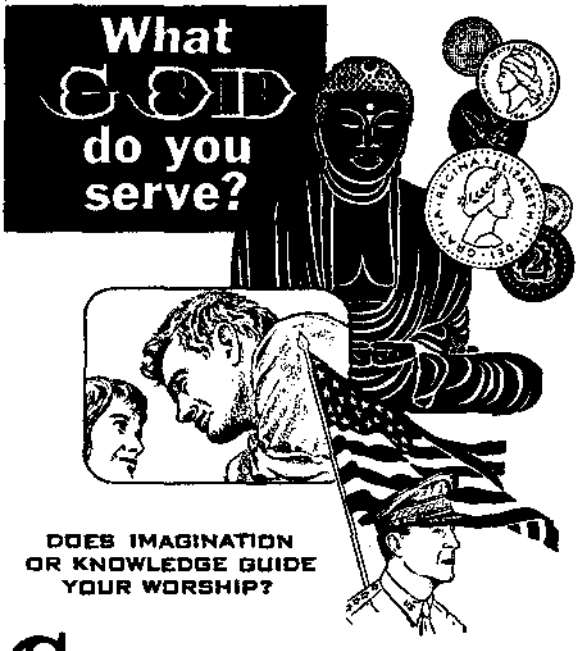
The eighth of the Ten Commandments sets down the principle that a person must not steal. This principle is embodied in Jesus' command to "love your neighbor as yourself." When a person exercises love toward his neighbor he will respect his neighbor's property. The same holds true with an employee. He must not steal the things entrusted to his care by his employer. But thousands of religious people act as if they had never heard of either of these commands.

Some may try to justify their dishonesty by arguing that their employer is dishonest in his business dealing or that he is unfair with his help. This is bad reasoning. Wrong action by an employer does not mean employees have the right to steal from him. True Christians do not follow the bad actions of others.

Employee dishonesty is one of the many bad products of a corrupt world. It reveals the moral decay that is eating its way through modern society, leaving Christendom with only an outward appearance of being Christian. The decay is a harbinger of the complete end that was foretold to come upon the present worldly system of things. The apostle Paul spoke of it when he said: "But know this, that in the last days critical times hard to deal with will be here. For men will be lovers of themselves, lovers of money, self-assuming, haughty, blasphemers, disobedient to parents, without gratitude, with no loving-kindness, having no natural affection, not open to any agreement, slanderers, without self-control, fierce, without love of goodness, betrayers, headstrong, puffed up with self-esteem, lovers of pleasures rather than lovers of God, having a form of godly devotion but proving false to its power." —2 Tim. 3:1-5.

Those highly respected church members who have been found guilty of embezzlement fit Paul's description. They have a form of godly devotion but are false to its power for righteousness. Their pretention of being Christian reproaches Christianity.

"Let the stealer steal no more, but rather let him do hard work, doing with his hands what is good work."—Eph. 4:28.



DOES IMAGINATION OR KNOWLEDGE GUIDE YOUR WORSHIP?

CAN a stone speak? Can a piece of wood hear? Can metal see? Since they can do none of these things, would you point to a piece of wood or a piece of metal in your back yard and say, This is my god? If you would not do this, would your attitude change if that piece of metal were cast into the form of a man, or that stick were carved into the image of a bird or an animal? Would the act of casting the metal or carving the wood transform it into a god? Would the fact that it now images something make it worthy of worship?

For untold millions of people the answer would be Yes! They are the ones who worship as gods pieces of stone, wood, metal and plaster. They worship things made by the hands of the wood carver, metalworker and sculpturer. They do homage before eyes that cannot see. They pray to ears that cannot hear. They ask favors and protection from something that cannot move, something that is powerless even to protect itself.

What prompts intelligent people to venerate inanimate objects? It is imagination. They imagine that the image is a representation of a god and that the god can be worshiped through it. This naturally leads to direct worship of the image itself. Of course there are those who deny this and insist that an image is merely an aid in worship, but facts prove otherwise. Take as an example the Italian peasants who have time and again placed their holy images in the path of flowing lava, sincerely expecting the images to protect their homes. Consider also the people of Central and South America and India who offer food to their images. Does that not also indicate a direct worship of the images?

No less an authority than Cardinal Robert Bellarmine, who was chief theological adviser to the pope, voiced approval of direct worship of an image itself. He said that "images of Christ and the saints are to be adored not only in a figurative manner, but quite positively, so that the prayers are directly addressed to them, and not merely as the representatives of the original."

Whether an image is worshiped by professed Christians or by pagans, it is imagination that moves them to associate divinity with it. It is imagination that causes the Hindu to think that a grotesque image of a human with an elephant's head is the god of wisdom. It is imagination that causes Buddhists to think prayers directed to a silent image of Buddha are heard. It is imagination that causes jungle savages to believe village idols possess power to do good or evil. And it is imagination that causes professed Christians to think the image of a saint can protect them. Imagination enslaves millions in Christendom and heathendom to the worship of lifeless pieces of stone, metal and wood.

As imagination is a powerful instrument in the hands of modern-day promoters of image worship, so was it a powerful instrument in the hands of the ancient promoters of it. The ancients used immense temples and impressive idols that fired the people's imagination and moved them emotionally. Here is what the book *Beacon Lights of History* says about one such idol:

"The temple of Zeus at Olympia in Elis . . . was itself calculated to impose on the senses of the worshippers by its grandeur and beauty. The image of the god himself, sixty feet high, made of ivory, gold, and gems by the greatest of all the sculptors of antiquity, must have impressed spectators with ideas of strength and majesty even more than any poetical descriptions could do. . . . The image of the Olympian deity conveyed to the minds of his worshippers everything that could inspire awe, wonder, and goodness, as well as power."

Is there any real difference between the religion of those ancients and religions today that use the same techniques to fire the imagination and emotions of the people? Should not true religion be based upon accurate knowledge and logic instead of imagination and emotion?

Bible Is Guide to Right Worship

The Bible contains the wisdom and logic man needs for proper religious guidance. It is a safeguard against the snare of false gods and false religions. The person who does not want to waste his worship foolishly upon things that are not gods will carefully follow it.

The Bible gives no encouragement to the practice of venerating inanimate objects. In plain words it condemns it. Here is what the Catholic *Douay Version* says about the practice: "What doth the graven thing avail, because the maker thereof hath graven it, a molten and a false image? because the forger thereof hath trusted in a thing of his own forging, to make dumb idols? Woe to him that saith to wood: Awake. To the dumb stone: Arise. Can it teach? Behold, it is laid over with gold and silver and there is no spirit in the bowels thereof."—Hab. 2:18, 19, *Dy.*

Would God have said this if he had considered it proper to give images direct worship or to use them as aids in worship? If he had considered it proper, would he have caused Isaiah to say: "You that contribute gold out of the bag, and weigh out silver in the scales: and hire a goldsmith to make a god: and they fall down and worship. They bear him on their shoulders and carry him and set him in his place: and he shall stand and shall not stir out of his place. Yea, when they shall cry also unto him, he shall not hear: he shall not save them from tribulation."—*Isa. 46:6, 7, Dy.*

Note too what is said at Isaias 42:17 (*Dy*): "They are turned back. Let them be greatly confounded that trust in a graven thing, that say to a molten thing: You are our god." See also Psalm 113:4-8, the second section, and Isaias 41:21-24 (*Dy*).

In spite of what many people think, man's Creator cannot be represented by pieces of wood, metal and stone. He cannot be worshiped through them, nor can they be aids in the worship of him. He made this clear to the nation of Israel when he said: "And you must take good care of your souls, because you did not see any form on the day of Jehovah's speaking to you in Horeb out of the middle of the fire, that you may not act ruinously and do not make for yourselves a carved image, the form of any symbol, the representation of male or female, . . . and that you may not raise your eyes to the heavens and indeed see the sun and the moon and the stars, all the army of the heavens, and certainly get seduced and bow down to them and serve them, which

Jehovah your God has apportioned to all the peoples under the whole heavens." —Deut. 4:15-19.

The early Christians followed these Scriptural instructions by using no images whatever in their worship. This is verified by the historian Augustus Neander, who said: "The use of images was originally quite foreign to the Christian worship and Churches, and it remained so during this whole period The intermixture of art and religion, and the use of images for the latter, appeared to the first Christians a heathenish practice." Since they considered the use of images a heathenish practice, should not Christians today do the same?

Many Gods

The modern world has many gods besides those that are lifeless images. It has made gods out of men, governments, money, human lusts and even the Devil himself. It is far from being a godless world.

It may surprise some people to mention that men are worshiped as gods; yet it is a very common practice. It is done in many ways. Some may boldly declare a political leader a god, as was done with Stalin and Perón. Others may show their devotion in less obvious ways. Still others will participate in mass demonstrations of hero worship. An instance of this was when Marshal Zhukov, then still Soviet minister of defense, boarded a cruiser in the Neva River to view a naval display. Throngs of people cheered him from the shore with such zeal that the New York *Times* was moved to speak of it as an "idolatrous demonstration for him."

Another instance of mass hero worship was demonstrated when General MacArthur returned from the Far East. The *Journal* of Ottawa, Canada, said that "it was almost impossible to think that such idolatrous hero-worship could take place on this continent in our day. This was not the mere acclaim deserved by a great soldier: its frenzied emotionalism was more like tribal worship of some god."

Even entertainers have their worshipful crowds. Elvis Presley, for example, has swarms of teen-age worshipers who cherish hairs from his head, blades of grass from his lawn and cups of water from his swimming pool. There are also those who worship the late James Dean. They plead for a piece of anything he came in contact with. *Life* magazine of September 24, 1956, said that "up to 8,000 fan letters a month are addressed to Dean." His worshipers insist that he is immortal.

Money is another object of popular worship. It has become a god for people in Christendom as well as in heathendom. Many serve it with such fanaticism that they think nothing of trampling the rights and welfare of other people in the performance of that service. Because some will even kill for money it can be said that they make, in a sense, human sacrifices to their golden god.

Surprising as it may seem, there are even devil worshipers in this modern world who knowingly worship the Prince of Darkness as their god. They are not confined just to uneducated persons of Nigeria, Brazil and Turkey, but exist among educated people in many of the major nations of Christendom.

Only One True God

There is only one true God, and he alone is worthy of worship. The world's practice of worshiping many gods does not alter this fact. Because this one true God brought man into existence, he has the right to demand exclusive devotion. The second of the Ten Commandments mentions this when it speaks about the use of images in worship. This is what it says: "You must not bow down to them nor be

induced to serve them, because I Jehovah your God am a God exacting exclusive devotion." (Ex. 20:5) That means all worship must go to Him and to Him alone.

Jesus himself recognized this fact. At Matthew 4:10 he says: "It is Jehovah your God you must worship, and it is to him alone you must render sacred service." Jesus set the example that all should follow. He worshiped Jehovah God and no one else, and at no time did he venerate an image or use it as an aid in worship.

Those people who ignore his example are the ones referred to by the apostle Paul when he said: "Although asserting they were wise, they became foolish and turned the glory of the incorruptible God into something like the image of corruptible man and of birds and four-footed creatures and creeping things." They have "exchanged the truth of God for the lie and venerated and rendered sacred service to the creation rather than the One who created."—Rom. 1:22, 23, 25.

It is the path of false religion to imagine that dumb images are gods or to think any created thing is worthy of worship and service. It is foolishness to pray to images that cannot hear, see or speak.

Unlike lifeless images, Jehovah God sees his worshipers, hears their prayers and speaks to them through his written Word. By means of that Word he makes it known that he will exterminate all false gods and false religion in his due time.

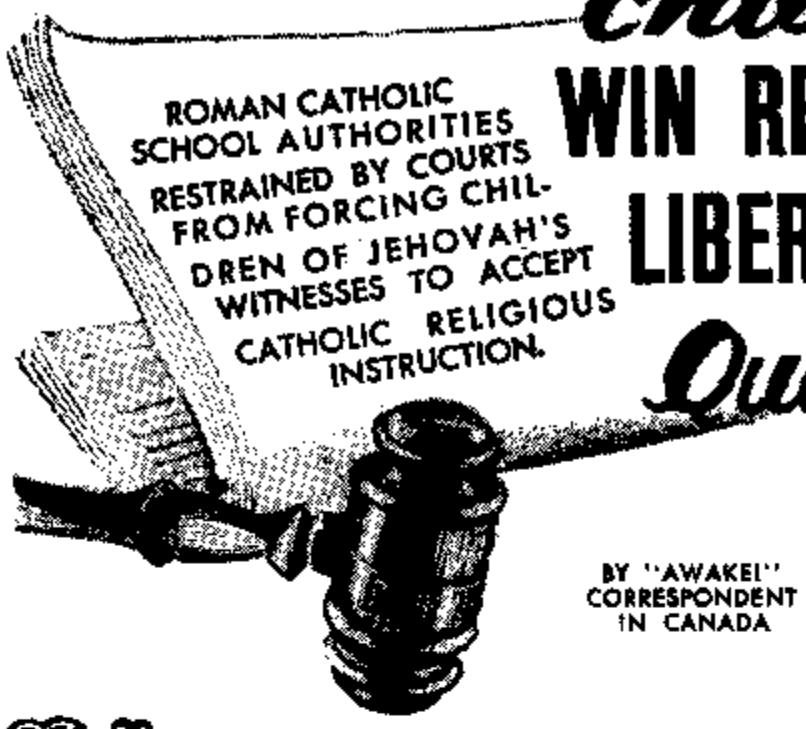
It is foretold in the 113th Psalm that those who worship lifeless images will become like them. In other words, they will be deprived of conscious existence. The same will prove true for those who worship creatures.

The only way to escape this fate is to serve Jehovah God and worship him in the manner he directs. Do what Psalm 96: 2-5 says: "Sing to Jehovah, bless his name. From day to day tell the good news of salvation by him. Declare among the nations his glory, among all the peoples his wonderful works. For Jehovah is great and very much to be praised. He is fear-inspiring and above all other gods. For all the gods of the peoples are worthless gods."

Brick Barrel Battle

The following letter, ostensibly from a bricklayer in the Barbados to his contracting firm, appeared recently in Britain's Manchester *Guardian:* "Respected sir, when I got to the building, I found that the hurricane had knocked some bricks off the top. So I rigged up a beam with a pulley at the top of the building and hoisted up a couple of barrels full of bricks. When I had fixed the building, there was a lot of bricks left over. I hoisted the barrel back up again and secured the line at the bottom, and then went up and filled the barrel with extra bricks. Then I went to the bottom and cast off the line. Unfortunately, the barrel of bricks was heavier than I was and before I knew what was happening the barrel started down, jerking me off the ground. I decided to hang on and halfway up I met the barrel coming down and received a severe blow on the shoulder. I then continued to the top, banging my head against the beam and getting my finger jammed in the pulley. When the barrel hit the ground it bursted its bottom, allowing all the bricks to spill out. I was now heavier than the barrel and so started down again at high speed. Halfway down, I met the barrel coming up and received severe injuries to my shins. When I hit the ground I landed on the bricks, getting several painful cuts from the sharp edges. At this point I must have lost my presence of mind, because I let go the line. The barrel then came down giving me another heavy blow on the head and putting me in the hospital. I respectfully request sick leave."

Children WIN RELIGIOUS LIBERTY IN Quebec


ROMAN CATHOLIC SCHOOL AUTHORITIES RESTRAINED BY COURTS FROM FORCING CHILDREN OF JEHOVAH'S WITNESSES TO ACCEPT CATHOLIC RELIGIOUS INSTRUCTION.

BY "AWAKE!" CORRESPONDENT IN CANADA

NEWSPAPER headlines shouted: "Quebec Appeal Court Rules in Favour of Witnesses"; "Quebec Court Orders Catholic School Readmit Witnesses"; "Two Non-Catholic Children Entitled to Attend Catholic School Without Receiving Religious Instruction." On August 14, 1957, press, radio, television and wire services flashed to the Canadian people another thrilling chapter in the long and successful fight Jehovah's witnesses have waged for religious liberty in the Catholic-controlled province of Quebec.

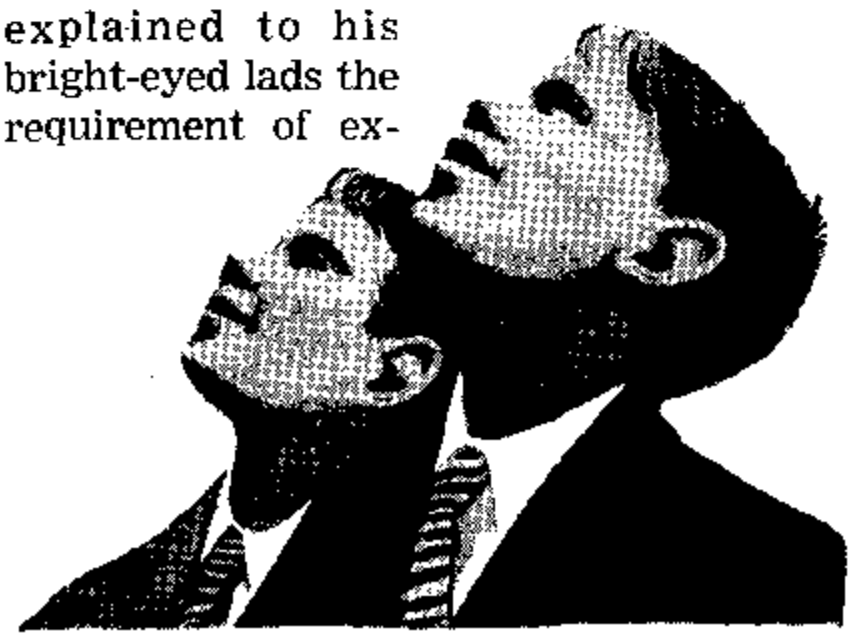
This time it was the Court of Queen's Bench, the highest court within the province of Quebec, that had rendered a decision in favor of the rights of Jehovah's witnesses. A special bench of seven judges had been convened by the chief justice of Quebec to hear this case. Never before in the court's history had so many justices sat on an appeal.

The Canadian press reports: "The Quebec Court of Appeals ruled members of the religious sect of Jehovah's witnesses can attend Roman Catholic schools in Quebec without taking religious instructions or participating in religious exercises. Six of seven judges upheld the appeal."

Behind these startling headlines was a human drama, with humble facts but great principles. The presiding justice, Mr. Justice Pratte, pinpointed the vital principle by adopting as part of his judgment the following quotation: "The authority of a father to guide and govern the education of his child is a very sacred thing, bestowed by the Almighty, and to be sustained to the uttermost by human law. It is not to be abrogated or abridged without the most coercive reason." This quotation came from a decision of Lord O'Hagan, a famous judge in Catholic Ireland at the end of the nineteenth century.

This issue arose in a rural district of northern Quebec known as Lamorandière. The entire district is solidly Roman Catholic and the schools are under the control of a Roman Catholic school commission. A former school commissioner, a Roman Catholic, Cajetan Chabot, became convinced of the truthfulness of the Bible teachings of Jehovah's witnesses and after a period of study left the Catholic faith to become a witness of Jehovah.

Chabot had two little boys of school age, Jean Pierre, seven, and Marcel, six. With care he taught them what he had learned from the Bible. He explained to his bright-eyed lads the requirement of ex-



clusive devotion to Jehovah as commanded in the Scriptures. "You must not make for yourself a carved image or a form like anything that is in the heavens above or that is on the earth underneath. . . . You must not bow down to them nor be induced to serve them, because I Jehovah your God am a God exacting exclusive devotion." (Ex. 20:3-5) He taught them that prayer must be addressed to Jehovah the Most High God through Christ Jesus as the mediator.

These Bible principles were in conflict with the Roman Catholic religious teaching as followed in the local school. Catholic catechism was taught; prayers to Mary were said eight times a day and children were required to kneel before an image of Mary to say their prayers. Chabot told Jean Pierre and Marcel not to take part in this religious exercise and instruction. He went to the school and explained to the teacher, Mme. Cardin, that as one of Jehovah's witnesses he did not want his children to receive Roman Catholic training and instruction. The teacher agreed to excuse the children from the religious activities; so from September till December, 1953, the two boys attended the school without participating. Then instructions came from the school commission, all Roman Catholics, that all children must join in the religious practices or be expelled from school.

December 12, 1953, was the set day for enforcement of the religious exercises. In this obscure school the tiny players enacted a drama of deep significance. The two little boys stood before the idol of Mary. All the other children knelt; the two stood alone. The Catholic community, the commissioners and the teacher pressed them to join. But if they did, it would be disobedience to their own father's instructions and contrary to the Biblical injunction: "Little children, guard yourselves from idols." (1 John 5:21) "Kneel," the teacher commanded sternly. They remained standing. Then she physically forced the two children to the floor. They rose to their feet. In frustration and anger the teacher ordered Jean Pierre and Marcel to leave the school. Their expulsion was later confirmed by the Roman Catholic school commission.

Three young Hebrews were once faced with the same issue. As recounted in the third chapter of Daniel's prophecy, Nebuchadnezzar tried to force them to kneel before his idol. The answer of those Jehovah's witnesses then as now is: "We will not serve thy gods, nor worship the golden image which thou hast set up."—Dan. 3: 18, *AV*.

Commissioners Called to Account

Upon the expulsion of the children, Cajetan Chabot, their father, applied to the commission to have them reinstated without the necessity of their taking part in the religious activities of the Roman Catholics. The commissioners refused. "Accept Roman Catholic indoctrination, or no education," was the position.

An application was made to Quebec Superior Court to order the children readmitted. This court dismissed the application, holding that since religious instruction is part of the school program, all pupils must either join in it or leave the school. The Roman Catholic commissioners were entitled to have Roman Catholic instruction if they so chose, and to enforce it upon all pupils.

Appeal was then taken to the Court of Queen's Bench, the highest court in the province of Quebec. Three judges heard the argument on October 6, 1956, but due to the importance of the issues a rehearing was ordered for November 4, 1956, before seven judges, a majority of all the justices on the court.

Counsel for Jehovah's witnesses contended that since the law makes education both universal and compulsory, all children are entitled to go to school. Since this is the only school in the district they must be able to attend it. Chabot also has the right of freedom of worship both for himself and for his family. The right to education and religious liberty both must be respected.

Judicial Spanking

The Court of Queen's Bench, on August 14, 1957, came down with a six-to-one decision in favor of Jehovah's witnesses.

The presiding judge, Mr. Justice Pratte, said: "Chabot is not Catholic; he was, but he is no longer; he is one of Jehovah's witnesses, a protestant for the purposes of public education. And because the religious instruction given in the schools of his municipality, as well as the prayers which are said, are repugnant to his religious faith in which he intends to raise his children, he wants Marcel and Jean Pierre not to be obliged to participate therein.

"On this subject it appears useful to recall that the right of a parent to give to children the religious education of his choice, the same as freedom of conscience, is earlier than positive law." Justice Pratte added: "The authority of a father to guide and govern the education of his child is a very sacred thing, bestowed by the Almighty, and to be sustained to the uttermost by human law. It is not to be abrogated or abridged without the most coercive reason.

"Thus if we consider the natural law, the first of all laws, we must conclude that the children who attend a school cannot be obliged to follow a religious teaching to which their father objects.

"If we accept the interpretation of the respondents, the result is that in a municipality where there is no dissentient school (such as this one) the father of a family cannot have the benefit of public schools, for which he must pay taxes, unless he agrees to have his children receive religious teaching contrary to the faith in which he wants to raise them. . . . The right which the Roman Catholics and the Protestants have to have their respective schools and to teach in them the truths of their faith does not include the power to impose this instruction on the children of another faith."

Mr. Justice Casey held: "It is well to remember that the rights of which we have been speaking find their source in natural law—those rules of action that evoke the notion of justice which 'human authority expresses, or ought to express —but does not make; a justice which human authority may fail to express—and must pay the penalty for failing to express by the diminution, or even the forfeiture, of its power to command' and of which it has been said:

" 'But for natural law there would probably have been no American and no French revolution; nor would the great ideals of freedom and equality have found their way into the law-books after having found it into the hearts of men.'

" . . . However, this situation demonstrates that there must sometimes be cases where a school that is being operated under these regulations can nevertheless be a 'common' school, that is, open to all the children of the district irrespective of their religious beliefs."

Mr. Justice Taschereau said: "In the absence of a dissentient school, the public schools in a school municipality are built and maintained with the contribution of all the taxpayers independent of their religious beliefs.

"The Chabot children have the right to be admitted to the public school of the school municipality where their father

lives, and were not obliged, in order to exercise this right, to submit to the program of the Catholic Committee, nor to say prayers contrary to their religious beliefs.

"It would also be contrary to natural rights as well as to the most elementary principles of our democratic institutions, that a father could not exercise the right, nor fulfill his obligation to have his children educated, without renouncing his religious faith. It follows that the protestants, who attend public schools such as that of the respondents, must not be deprived of any right, nor be subject to any prejudice because of their refusal to participate in the exercises and religious teaching of Roman Catholics. Also a certificate of study cannot be refused to a protestant under the pretext that he has not obtained, in the religious courses, the percentage required by the program of the Catholic Committee of Education.

"I would order the school commissioners to receive the two children and I would declare further, that the children of the appellant are not obliged to participate in the Roman Catholic religious exercises and training as a condition of their admission to the school."

The decision in this case involving two faithful and obedient children of Jehovah's witnesses has raised a great and vital issue that has made an important contribution to religious liberty in Canada. They were obedient to righteous principles that their father taught them from the Bible. We see here the example of applying the words of the apostle Paul, who said: "All Scripture is inspired of God and beneficial for teaching, for reproving, for setting things straight, for disciplining in righteousness." (2 Tim. 3:16) The juvenile loyalty and obedience of these two children in an age of rampant juvenile delinquency reinforces the word of the wise man: "Train up a boy according to the way for him; even when he grows old he will not turn aside from it."—Prov. 22:6.

NO SUBPOENA!

A British newspaper, the Manchester *Guardian Weekly*, carried the following item: "President Eisenhower, we are relieved to report, has survived yet another political crisis. Inquiries in Washington by 'Miscellany's' diplomatic staff confirm that the President, who recently confessed before an alarmed news conference to 'a most satisfactory acquaintanceship and friendship' with Marshal Zhukov, will not be required to name other former Communist acquaintances to the House Un-American Activities Committee."

DOCTRINE UNKNOWN TO THE BIBLE

In Barrie Abbott's book *Heaven Paradise Spiritualism and Hell* there is an enlightening statement—the words of an eminent British prime minister during the nineteenth century. "The natural immortality of the soul," declared William Ewart Gladstone, "is a doctrine wholly unknown to the Holy Scriptures and standing on no higher plane than that of an ingeniously sustained, but gravely and formidably contested, philosophical opinion. It crept into the Church by a back door—the back door of Greek philosophy."

Should the QUEEN *be criticized?*

By "AWAKE!" correspondent in Britain

WHEN criticism is leveled at the British royal family the whole world looks on with interest, for the monarchy is looked upon rather specially here. Such an attack was made public in the August issue of *The National and English Review* by Lord Altrincham, a member of the British peerage and the editor of the journal.

Lord Altrincham was quoted as saying that the queen's voice gave him "a pain in the neck," that "she has no personality of her own," that "like her mother she appears to be unable to string even a few sentences together without a written text," and that "the words put into her mouth are those of a priggish schoolgirl and a recent candidate for confirmation."

There is much to admire in the royal family as seen today, Lord Altrincham said, but it would be a mistake to be complacent about this hold on the allegiance of the people, especially in the parts of the Commonwealth that are not British. According to Lord Altrincham, in the years ahead the queen would have to depend more on personality than she does now; she would have to say things people could remember and do things on her own initiative that would make people sit up and remember, but there was little sign of this personality emerging.

In conclusion Lord Altrincham said: "The foregoing remarks may have struck some readers as intolerably disrespectful—a plain case of *lese-majeste*. I am quite unrepentant, because I am convinced that even when it was hierarchical the British Monarchy rested more than any other upon a basis of reason and sturdy, not servile, loyalty; now that it has passed into a new phase this basis should be enlarged, not contracted."

Then there was the article that appeared in *The Saturday Evening Post* by Malcom Muggeridge, the former editor of *Punch*. He boldly said: "The Queen and the Duke of Edinburgh, their family and their doings came, in fact, to constitute a kind of royal soap opera. . . . The role she has inherited is purely symbolic, and the functions that go with it are purely ceremonial. Because she has no power, she must be, in herself, wondrous. If she were ordinary she would be nothing."

The Reaction

A few days after Lord Altrincham's criticism an article appeared in the *New Statesman* from Lord Londonderry. He said: "After reading Lord Altrincham's article on the Queen I had a feeling that this bold and justifiable piece of criticism would provoke a most unusual diversity of opinion. I felt sure that there would be a

strong 'concurrent' reaction to this article quite apart from the inevitable sycophantic one. It seems that I was right.

"I cannot believe that anyone, however moronic, is going to sit back and have fed to him the idea that the Monarchy is a sacrosanct head of the family that parades benignly and sedately in front of their loving children whenever they are wanted to, flashing their toothpaste smiles, displaying their latest hair-do's and exhibiting their deplorable taste in clothes."

Other reaction to Lord Altrincham's article was startling. Men and women in all walks of life expressed their opinion in no uncertain terms. A member of the Empire Loyalist League waited outside Television House in London and punched Lord Altrincham in the face as he left the building after appearing on TV. Later this man was charged at Bow Street Magistrates' Court, London, with insulting behavior that might have caused a breach of the peace, and fined £1.

Even from abroad came offers to defend the queen. A titled Italian offered to fight a duel with Lord Altrincham. Prime Minister Menzies of Australia said that the criticisms were disgusting, and added, "I think the Queen performs her duties with perfection, charm and great poise."

The adverse criticism seemed to have no effect on the welcome given the queen and her consort on their recent visit to Canada and the United States. She was hailed by approximately one million persons when she arrived in Washington.

All this has raised the question: Is the monarchy up to date or representative of modern times? What does the Crown represent to the people? The 'Divine Right of Kings' passed away with the last of the Stuarts, but gradually there came in its place the conception that the monarchy is something to be kept apart from the common people. The people must have something to look up to, a figurehead, and this the leading intellectual group realized.

The monarchy became a symbol. Personality was taken away from it, since the symbol must be beyond criticism. Personality, with its imperfections, destroys the symbol. Thus the patriotic view is that if the queen were to come nearer to the people in outlook and freedom of action her value as a symbol of the integration of the nation and Commonwealth would be lost. Therefore she must remain distant and beyond criticism. They have in mind the case of Edward VIII, who took his own line of action and tried to be one with the people and asserted his own personality. It cost him his throne.

But since 1914 there has sprung up an almost classless society, an industrial society with values that differ from the Victoria-Edwardian regime; a society that has as its base individualism; a society that has produced a very large working population with money and leisure, where tradition as a whole has lost a good bit of its hold. Only the traditions that do not hamper the man in the street are the ones that are recognized by this new society.

The ordinary man in the street thinks that the monarchy is a good thing, that the queen is doing a good job of work and that she does not interfere with the government—a prerogative that the Englishman considers his own. He thinks that the queen and the royal family hold the Commonwealth and the nation together.

A Symbol for Women

From the feminine angle the royal family is one of keen interest. The queen represents all that is stable in family life. In an era that has very little stability she is the symbol of security to them. She and her family are objects of great interest, to watch and copy in their children, their dress, their mode of life and their appear-

ance. The royal family supplies needed color and pageantry and represents a tradition that, they feel, brings nothing but good.

The general opinion of most women was that Lord Altrincham and Lord Londonderry had been extremely rude and unkind, and that although the queen needed to be a little more herself, nevertheless she was doing a thankless job well. Many felt that these criticisms were not justified. Many like her smile, and all thought her clothes were adequate and fashionable. The attitude of most was one of respect. They felt she was needed where she was. They also felt that the monarchy was much better than a president or a dictator and they were safer with a royal family.

The effect of all this has been to highlight the need in this day and age for greater contact between the Crown and the people, not only in Britain but throughout the Commonwealth. Actually this aim was lost sight of in the storm that followed. Many people took it almost as a personal attack and did not look to see if there was something in it. However, it may yet bring the monarchy closer to the man in the street.

The duke of Edinburgh has already led the way in this. He attracts much attention when he plays polo at Windsor Great Park and other places and also when he takes part in some sporting event in support of a charity. Most people think well of him for his down-to-earth approach.

There has also been a more liberal view on the part of the queen in the education of her children. Hitherto it has been private tutors and then the university, but now Prince Charles is going to the Boys' Boarding School, where his father went. There he will make his own bed, live six in a room and grow up in the traditional austere atmosphere of the public school.

All this foreshadows what? Does it mean that the royal family will come yet closer to the people? The attitude of the court has to be taken into consideration, since the queen's advisers are part of the court and closest to her.

This circle that surrounds the queen is much the same as what surrounded Victoria; its manners and methods remain very much the same. It is impervious to criticism. But will it be impervious to the latest onslaught? That remains to be seen.

Going to the Dogs

¶ The following item appeared in the San Francisco *Examiner* of June 1, 1957: "L. A.'s Art Ryon thinks we should hear the very true story of the San Franciscan who wrote to a hotel down there to ask if they accepted dogs. Ans'd back the mg.: 'I never knew a dog to steal towels, get drunk or noisy in the bar, or slip away without paying his bills. If your pooch will vouch for you, I'll be glad to have you both!'"

Clergy Ticket

☙ The Stevens Point (Wisconsin) *Daily Journal* of August 11, 1956, told of a ceremony at St. Joseph Convent Chapel, where seventeen young women were recently vested with the garb of the Order of the Sisters of St. Joseph. Priest Sergius Wroblewski told them: "Don't take back the gift you have made of yourself. Not only will you save your own soul, but you will help your parents to sneak into heaven on the same ticket!"

The Canine Community

¶ The dogcatcher in Mount Clemens, Michigan, has made plans so he will not get caught twice with his cages open. A dog lover sneaked into the pound recently, sawed the lock off the cages and freed sixty-nine dogs. But the dogcatcher says it will not happen again: he has posted a big German shepherd to stand guard over the pound!

Hi-Fido

¶ The Wisconsin Humane Society seems to have taken to heart an old saying, "Music soothes the savage beast." At any rate, they recently rigged up a loud-speaker to pipe classical music to the long-haired residents of the kennels. It is called a Hi-Fido system.

Still Looking

¶ From Italy comes a touching story of unswerving fidelity. Every evening at 6 p.m., when the country bus arrives at the market square of Luco di Mugello, a small village in Toscana, Italy, Fido comes to the bus stop. The dog is a vagabond but enjoys the protection of the village. With an anxious whine and a wagging tail he fixes his longing eyes on the bus exit. As the passengers step off they gently pat him. He looks especially at every man leaving the bus. After realizing that his master is not among them he darts into the bus and searches it. But all is in vain. Sadly he leaves the bus. For thirteen years Fido has repeated this performance while the bus driver patiently waits for him to finish his heart-rending and fruitless search—fruitless because thirteen years ago his master, when away from his village at his place of employment, was killed during an air raid.

Canine Caper

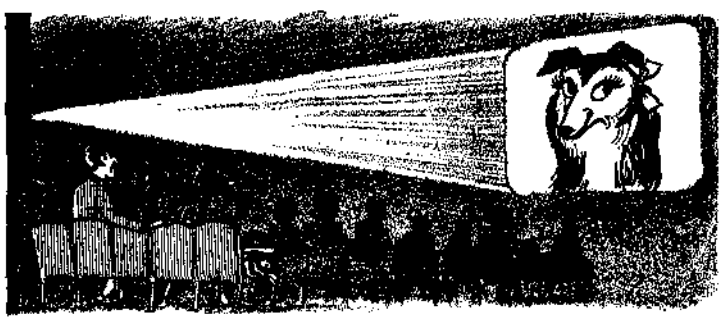
¶ In Beloit, Wisconsin, there was a recent case of a dog whose growl was worse than his plight. A telephone operator became alarmed when she heard moaning on one of her lines. Officials sent workers to check at the house. They found that a dog had knocked the receiver off the telephone stand and was growling into the mouthpiece.

The Case of the Baffled Bloodhounds

¶ Not often does a man baffle a bloodhound when it comes to smelling. When he does rascality is usually afoot. F.B.I. agents in Knoxville, Tennessee, called out the bloodhounds to lead them to a burglar who recently escaped from Mountain State Prison. The federal agents were soon thrown back on their own resources. It seems that the bloodhounds turned up their noses on the trail of the fugitive because the scent was too strong. The agents got him anyway. The recaptured man told agents he had poured a strong-smelling disinfectant on his feet to thwart the bloodhounds.

Dog-tired

¶ An editorial writer for the *Times* of London not too long ago noted that three dogs had been taken to the theater to see a movie featuring a dog film star. He wrote: "The film was 'Master of Lassie,' its star another collie. One of the dogs (we read) 'was attentive throughout. A second seemed somewhat bored, but barked when the dog in the picture barked. The third went to sleep.' These reactions suggest that, if the cinema industry hopes to stop the films from going to the dogs by getting dogs to go to the films, it still has a good deal to learn. The dog who went to sleep may have had a busy and exacting day, but it is, after all, the tired businessman for whom the world of entertainment is always striving to cater, and the management which cannot keep him, or his canine equivalent, out of the arms of Morpheus has no very promising future."



AN EPIDEMIC struck network television. It was an epidemic of program cancellations and changes that took a heavy toll on familiar programs. At the end of the 1956-to-1957 season approximately forty nighttime network shows were canceled by their sponsors. Some were taken up by new sponsors; others were discontinued completely. There is always a certain amount of pruning at the end of a season, but what took place in 1957 was more than a pruning. It was an upheaval.

A famous casualty of the shake-up was Sid Caesar. For eight years his program had been going out through the National Broadcasting network. But then came the announcement that his show would be discontinued. He chose this course rather than change the format of his program. The announcement came as a surprise to many television viewers, and it focused attention on the shake-up of epidemic proportions that was sweeping the television networks.

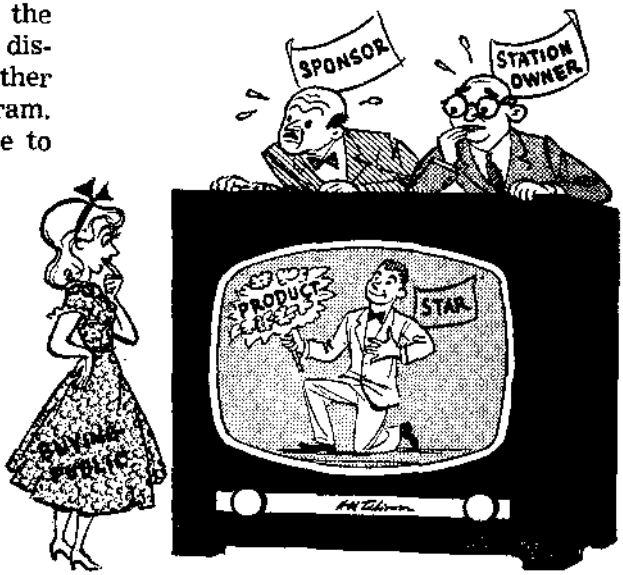
But what was the cause of it? Why the epidemic of program changes, cancellations and switching of sponsors? A number of answers might be given, but the principal one appears to be that of advertising. A program is not put on primarily to entertain but rather to sell a product. If enough people watch, the product receives satisfactory advertising. If it fails to draw a good audience the sponsor's money is being wasted.

Determining Program Popularity

There are several audience rating surveys that supply sponsors and the TV industry with valuable data about the shows. They appear to have definite bearing on whether a show stays, is changed or is discontinued. The dependability of their ratings, however, is open to question.

One of the systems is called Trendex. It conducts its survey solely by telephone, and this is confined to fifteen of the largest interconnected television cities in that part of the United States east of Denver, Colorado. These limitations of its coverage are bound to affect the accuracy of its program ratings. Another limiting factor is that the survey is conducted just during the first week of a month.

Trendex interviewers make approximately 210,000 telephone calls a month, asking a specific set of questions of each party contacted. Upon the basis of the an-



swers given the company develops a popularity rating for network programs. The survey may give a fair estimate of popularity trends among telephone owners of certain cities, but what about those people who do not have a phone or those who do not live in one of the survey cities? If those people were contacted perhaps the popularity index for many programs would be different. This might also prove true if the same people were contacted more than once in a survey and if the survey were conducted more than one week out of a month.

The possibility of error in popularity surveys appears to be large enough to make it seem inadvisable for sponsors and networks to rely too heavily upon them. There should be other evidence backing up a decision to discontinue a program.

A Big Investment

The sponsoring of a TV show is a costly proposition. It involves large sums of money. For the amount of money invested advertisers should rightly expect a sizable return in greater sales, and that would be a contributing factor in judging the worth of a program.

At one time $2,000,000 could buy fifty-two half-hour periods as well as the talent for a program, but that is not so today. Here is what *Advertising Age* says about it: "It is not uncommon this year to pay $115,000 for time and talent per week, plus promotion and commercials, or almost $3,000,000 for 78 minutes of commercial time a year. . . . Comptrollers are becoming wary of millions of dollars inflexibly committed to a single medium. . . . These costs are even approaching the costs of new plants and materials."

Harper's magazine for September, 1957, gave a more detailed report on some TV costs: "A steady advertiser buying time on a 100-station network from NBC or CBS pays about $90,000 an hour during the prime evening hours. And the costs of the show can be even greater than that. A random selection of last season's talent costs, taken from *Variety,* shows $120,000 for 'Caesar's Hour,' $110,000 for Perry Como, $70,000 for Ed Sullivan, $67,500 for Omnibus (90 minutes), $40,000 for Lawrence Welk (60 minutes), and $25,000 for 'What's My Line?' (30 minutes). The purchase of an hour's time entitles an advertiser to six minutes of commercials, and if he chooses to film his commercials they will cost him from $2,500 to $10,000 a minute, depending on the amount of animation, which is very expensive."

When such large sums have to be paid out every week on a long-term contract the total cost of sponsorship can amount to a gigantic advertising investment. A sponsor cannot afford to risk this investment on a show with questionable popularity. Is it any wonder, then, that he watches the popularity index in audience surveys? Even though there is some question as to the accuracy of such surveys he will unquestionably be influenced by them. Too much is involved for him to take a chance on a show with a low rating.

Another factor that would cause him to shy from a low-rated show is the danger of being tied to a bad advertising investment with a noncancellable TV contract. If there is the slightest doubt about a show a sponsor will get rid of it when legally possible and not be committed to another season. Or he will avoid signing a contract with it in the first place.

The high cost of sponsorship and the fact that TV contracts cannot be canceled are no doubt contributing causes for the TV shake-up. High cost also figures in the appearance of more programs with two or more sponsors. Advertisers can breathe easier when the big TV costs are shared with others.

An Effective Advertising Medium

There is no doubt among manufacturers that TV is a very effective medium for advertising. They would not invest huge sums in it if they were not convinced of this. Why else would corporations in five principal industries put $44,500,000 of their profits into network TV during the past five years?

Television gives the advertiser the means for creating a double advertising impact. He can reach people through the eye as well as the ear. But this does him little good if his program fails to attract an audience. If, on the other hand, he has a show that does draw viewers, what good will it do him if the viewers are the wrong type for the product he is advertising? He would not want a program that attracts a feminine audience if his products are for men. The Trendex popularity survey helps advertisers to learn what class of people they are reaching. One of its survey questions is: "How many men, women, children are looking?" Sponsors that find they have the wrong group of people will naturally get rid of their show or change it.

With a good program and good advertising TV can serve the interests of a sponsor extremely well. But if the commercial is of low quality and perhaps even obnoxious to viewers, what does the sponsor gain even with a good show? Sponsors who use the fast-talking, high-pressure pitch man should think about this. Such a man is revolting to the intelligent viewer. His evident insincerity does not create confidence in the product, but rather suspicion. Besides that, the viewer's dislike for him is communicated to the product.

A viewer has good reason to be wary of commercials delivered in the manner of slick side-show barkers, because there have been many cases of false advertising on TV. They have become numerous enough to move the Federal Trade Commission to begin monitoring television broadcasts. In view of this the wise sponsor will not permit his commercials to be given in a manner that would arouse suspicion and even buyer resistance. It would be better to put more meaning and fewer words into a commercial.

There are many advertisers who are putting on good commercials with definite public appeal. An example would be Piel's twenty-second and one-minute cartoons. These cartoons are well received by the public. They are liked so well people make it a point of turning their sets on to see them. It has even been necessary for the sponsor to run newspaper ads with a listing of stations and times when the cartoons can be seen.

Another method that brings results is a banner bearing the sponsor's name. It is in the background throughout the show but is making a silent impression upon the viewers. Audience surveys have found that this method produces good sponsor identification.

Using the star of the show to deliver the commercial is also effective. This is recommended by the famous researcher Dr. Gallup. He said that "if the show is turned on, it is generally turned on to watch the star. It's illogical to think viewers are going to tune him out when the commercial comes on."

Singing jingles are receptive, especially in homes where there are young children. The youngsters will pick up the jingle and sing it all day long, giving mother a continual reminder to buy a certain product. She cannot turn them off as easily as a TV set. Neither can she easily refuse their appeals to buy a certain product they saw advertised on a favorite program. In these two ways children can be a valuable audience for a TV advertiser.

Advertisers have a new idea they are working on that may prove receptive to

people who find lengthy commercials most annoying. With others, however, there may be strong objections, because it works upon the subconscious mind. Here is how *The Atlantic Monthly* explained it: "Some advertising men have been investigating, very quietly, the possibility of inserting 'flash' sales messages in TV and movie film. The bits of film flash by so fast they are not 'seen' by the conscious eye, but are reportedly seen by the subconscious eye." That subconscious impression, it is thought, will move the viewer to buy the advertised product when he sees it.

Whatever method an advertiser may choose to use, it is certain that his commercials must have public appeal, and they must consider the customer's point of view. If he fails to do this television will not serve him as well as it can. Unless he has good commercials the TV shake-up will not benefit him.

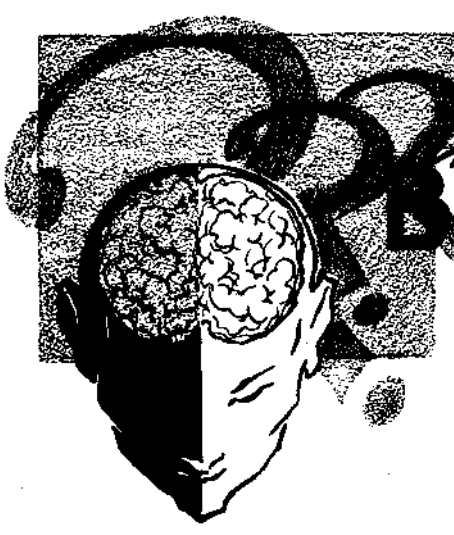
More Shake-ups to Come

The mounting cost of TV advertising has produced a certain degree of buyer resistance on the part of sponsors. This appears to be causing a swing from a seller's market in TV to a buyer's market. The trend was indicated by gaps in the fall TV time schedules when they were being made up in the middle of 1957. All the evening time periods should have been booked up by July, but worried TV officials found themselves with a disturbing amount of unsold time. Commenting on this the New York *Times* said: "Inflationary forces in the national economy, the spiraling costs of shows and changing conditions within the industry were held responsible for what a network official described as 'the toughest selling season we've ever had.' . . . 'Here and there TV is bound to mirror the inflationary squeeze,' one official noted. Some broadcasters feared that 'the real big bite' might not come until Jan. 1, when the first thirteen-week period of the fall television season ends. If sales do not come up to the expectations of some sponsors who have the privilege of cancellation after thirteen weeks, more shows may have to be resold or replaced."

It appears from this that the TV shake-up is not over, but more upheavals are in the offing. More long-established shows like Sid Caesar's may fall victim to TV's epidemic of cancellations and changes. It also appears that the industry will have to make more concessions to sponsors. Marginal time periods may even have to be sold at reduced rates. But no matter how many changes may come, television will continue to be an excellent medium for advertising. Its effectiveness will grow with the appearance of better shows and better commercials.

Uninteresting Materialists

"I have known, and known tolerably well," wrote Charles Francis Adams in *An Autobiography*, "a good many 'successful' men—'big' financially—men famous during the last half century; and a less interesting crowd I do not care to encounter. Not one that I have ever known would I care to meet again . . . nor is one of them associated in my mind with the idea of humor, thought or refinement. A set of mere money-getters and traders, they were essentially unattractive and uninteresting."



The MYSTERIOUS HUMAN BRAIN

FOR "intricacy of design and virtuosity of function" nothing upon earth can compare with it. It is "the mystery of mysteries," of "hardly imaginable complexity." What can it be? It is "that strange dark world within our heads," "the great ravelled knot" at the end of our spinal cord, the brain. So speak the men who have made a thorough study of it.

It is the brain that sets man so very, very far above the brute creation. It is not only our most complex organ but also the most delicate. Wisely, therefore, the divine Architect provided it with ample protection. First of all, there is the hard, bony skull or cranium (from the Greek *kranion*, meaning "skull"). This skull has the most complicated design of any of the bones of our body and is formed by many bones, which are rigidly united as though welded together. At birth, however, these are not all so joined. In fact, both toward the front and at the rear there are rather large openings that gradually grow shut.

The brain is next protected by three membranes or *meninges*. Hugging the inside surface of the skull is the thickest and toughest of these, the *dura mater* or "hard mother." It really consists of two membranes, which in childhood can be easily separated; between them is a network of blood vessels. Its outer surface, next to the skull, is rough but its inner surface is smooth. Next to the "hard mother" comes the *arachnoid* or "spider's web" membrane, which name well describes its texture. It fits loosely around the brain and houses the protective cerebrospinal fluid, which, among other things, serves as a protecting buffer. Hugging the brain itself is the third membrane, the *pia mater* or "tender mother." It also is a double membrane and contains the blood vessels that nourish the brain and take away its waste products.

Also protecting the brain is the amazing "blood-brain-barrier." It consists of billions of tiny star-shaped cells termed *astrocytes*. These cells fasten their feet to the walls of the brain's tiny blood vessels, requiring the blood to pass through them. In this way these astrocytes filter out most if not all foreign or injurious elements in the blood, or at least delay their entering the brain. Thus, while certain chemicals may be found in the rest of the body's tissues in a matter of minutes after being introduced into the blood, they will not at all appear in the brain or only after many hours, and then only in minute quantities. A breakdown of this blood-brain-barrier may be either a cause or a result of mental illness.

The Brain's Cerebral Cortex

The brain of an adult is about the size of a grapefruit or canteloupe. It is pinkish-gray, soft and moist. It is entirely without feeling; a fact easily understood when we appreciate that the Creator did not intend it to be handled. That is why parts of the brain can be cut away while a patient is conscious without his feeling a thing.

At birth our brain weighs about twelve ounces. It is then about the same size as that of a full-grown chimpanzee. An adult human, however, whose brain is no larger than that is an idiot. The average weight of the brain is about two percent of the body. In the adult male this is about three pounds.

Throughout the animal world brain size and intelligence go hand in hand, and generally the larger the brain the more complex its structure. So we find that, with the exception of the elephant and the whale, man has by far the largest brain of all earth's creatures. The brain of the average European or American is three times as large as that of the largest ape brain on record. While quality is more of a determining factor than quantity, yet statistics appear to indicate that the average brain size of men noted for their intellectual achievements is well above the general average. Especially is a large brain found where there was a prodigious memory.

The various parts of the brain or *encephalon,* as it is called in medical literature (from a Greek term meaning "in the head"), are generally grouped into three divisions: the forebrain, the midbrain and the hindbrain. The forebrain, also called the *prosencephalon,* is in turn divided into two parts, the *telencephalon* or endbrain and the *diencephalon* or betweenbrain. The telencephalon or endbrain consists chiefly of the cerebrum, which accounts for about eighty-five percent of the brain's total weight.

This main structure of the brain, the cerebrum, is divided into two hemispheres by the thick *corpus callosum* or "callous body." It is a body of nerve fibers "by which probably almost every part of one hemisphere" of the brain or cerebrum "is connected with the corresponding part of the other hemisphere." These hemispheres seem to be identical in structure and activity. This was the conclusion reached when epileptic seizures and related mental and emotional disturbances were entirely cleared up by the surgical removal of the entire injured half. In fact, there is much evidence to support the theory that we start out in life using only one hemisphere, and when this is injured a switch can be made to the other by a painfully slow process of re-education. This has caused *some to conclude that one of the brain's* hemispheres is a spare.

Each hemisphere of the cerebrum consists of a large white mass of nerve fibers and a gray covering of nerve cells, which is termed the "roof brain" or the *cerebral cortex,* from the Latin, meaning "brain bark." Each half of the cortex has several major wrinkles, crevices or *fissures,* as they are called, and many minor ones known as *sulci.* The two main fissures are the central fissure or fissure of Rolando and the Sylvian fissure, which divide each half into four main lobes; the sulci in turn divide the lobes into the smaller convolutions. These wrinkles evince divine economy of space, as when stretched out the cortex is about two feet square, three times as large as it could be without the wrinkles and still fitting inside the skull!

It is this cerebral cortex or "thinking cap," as it is sometimes called, that primarily is the bridge between mind and matter. It contains from ten to thirteen thousand million neurons or nerve cells, or from four to five times as many as there are persons living on the face of the globe.

In thickness this cortex varies from two to four millimeters, or from one twelfth to one sixth of an inch. As thin as this cortex is, it has its cells formed into six distinctive layers of various shapes and sizes, some granular, some roundish, others pyramidal and still others spindle-shaped. Their shape is related to the nature of their activity, it appears, and their number is fixed long before birth. Once a nerve cell is destroyed it can never be replaced.

We might liken our cerebral cortex to a dome-shaped island entirely covered by trees, with several main rivers and their branches dividing the island into ever so many sections. In fact, one of the leading authorities on the brain, Ramón y Cajal, has likened the brain cells to trees with long waving branches. And these trees, according to him, can be made to increase their roots and branches and to bring forth all manner of beautiful flowers and choice fruits, depending upon our mental activity.

Charting the Cortex

There was a time when it was thought that all the brain was involved in each mental process. However, with the beginning of the nineteenth century men more and more discovered that certain mental activities are located in certain areas of the brain. The previous marking off of the brain into lobes and convolutions greatly aided in this charting work. Today there is a tendency to recede somewhat from this position, as not all the brain's activities are limited to certain areas to the extent once thought.

As previously noted, each hemisphere of the cortex has four main lobes. The frontal lobe includes all in front of the central and Sylvian fissures. To the rear of these two fissures are the temporal lobe on the side and the parietal lobe above it. To the extreme rear is the occipital lobe.

The frontal lobes, according to Dr. Halstead, a leading psychologist, "are the portion of the brain most essential to biological intelligence." When the forepart of this frontal lobe is injured, destroyed or its white part severed from the rest of the brain the person's mental faculties often deteriorate. He may be unable to use imagination or think in the abstract. More than that, such persons often become extremely selfish, lose their sense of justice and are unable to use wisdom in meeting problems. They truly become brutish.

The rear of the frontal lobe contains the motor or voluntary activity areas. That is, the instructions to talk and act issue forth from it. The entire body is represented in this motor area, not in proportion to size, but in proportion to activity. Thus the thumb has a greater area than the torso or trunk of the body, the lips a greater area than the rest of the head. Each motor area also has its "association" area; in fact, more than three fourths of the cortex area is occupied by association areas. Damage to the motor area itself would make one unable to speak or move a certain limb or finger. But when the motor association area is injured one is unable to intelligently direct his movements, such as writing with a pen, picking up an article or playing an instrument. This condition is known as *apraxia.* Motor *aphasia,* on the other hand, relates to speech and results when the association areas of speech have been injured or destroyed. Such a victim can talk but cannot say what he wants: he may emit a jargon of meaningless words, or repeat the same over and over again, or want to say one thing but says another.

In the temporal lobes are to be found our senses of hearing and smelling; memory also appears to be largely housed in these lobes. In the parietal lobes, separated from the frontal lobes by the central fissure and from the temporal lobes by the

Sylvian fissure, are to be found the body or soma sensory areas. Both temporal and parietal lobes primarily have to do with the receiving of sensations, as does also the occipital lobe to the extreme rear. In this also the same rules apply as in the frontal lobe: body sensory areas are large or small depending upon the activity of that part of the body represented by them, and these sensory areas also have their association areas.

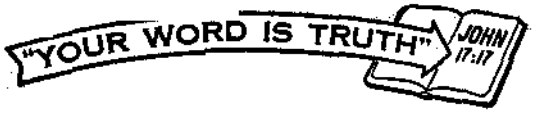
Thus there is a certain sensory area in the rear of the brain, in the occipital lobes, for seeing. Destroy this in both lobes and blindness results. But destroy only the first association area surrounding this sensory area and the person can still see but is unable to recognize what he sees. If the second association area only is injured, then while a person can both see and recognize what he is looking at, he is unable to recall what it looks like when it is out of sight.

In some respects the brain may be said to be an electrical machine, in that the impulses it receives and sends out are actually electricity that can be measured as to voltage. Thus electrical impulses when brought in contact with the various parts of the cerebral cortex can cause a person to see or hear or taste or smell things, or move certain muscles, depending upon what area receives the impulse. It is therefore believed that the nature of the impulse going to the brain is the same whether it comes from the tongue, the nose, the eyes or ears, and we only distinguish between these sensations because they travel to a certain part of the brain. Should the nerve "wires" get crossed in some way we could see sounds and smell colors!

Truly the brain is the most complex of all things found upon earth. As Sir Charles Sherrington, one of England's leading physiologists and an authority on the brain and the nervous system, once wrote: "The brain is a mystery—it has been—and still will be."

Hormone Succeeds Where Transfusion Fails

More and more medical journals tell of the amazing success of treating shock with a certain hormone, taken from the adrenals, where transfusions have failed. By "shock," of course, is meant that state of extreme low blood pressure in which the patient seems almost lifeless, has a cold, pale and clammy skin, a fast but thready pulse and physical and mental weakness. This hormone, having the trade name of Levophed, amazingly acts as a dilator of the blood vessels in the heart and as a constrictor of the outer or peripheral blood vessels. The result is that in a matter of a few seconds the blood pressure is raised, the heart rate is slowed down, the oxygen supply to both heart and brain is increased and the kidneys are aided by restoring urine flow. This hormone has been found to be very effective in all cases of shock. Thus one medical journal reports on 131 cases of shock in which there were twice the expected recoveries, due to use of this hormone. Particularly has this hormone been effective in treating certain types of coronary heart disease. By use of it in such cases recoveries were from three to six times the usual average, being most effective in the cases of greatest severity. *Treatment usually lasts from a few hours to a few days and the hormone* must be administered in a dextrose solution. It can also be given in a blood substitute such as Dextran or PVP. Truly this is a valuable instrument in dealing with all cases of shock and is of special interest to all who have scruples against the use of blood in any form.



Does God Plan His Work?

HOW often have you read or heard about "God's plan of salvation"? Religious publications frequently speak of "God's plan" regarding the coming of Jesus Christ, of the Bible's revealing "God's plan of work," of "the original plan of God for this planet," etc. But is it proper for us to look upon God as having to plan his work? Does this not place a limitation on his almightiness, his power and his wisdom? It is understood that we humans, because of our limited nature, must plan our work if we desire a measure of accomplishment. But must God?

The Authorized or King James Version of the Bible does not use the word "plan." The *Diaglott* translation uses it once in connection with God at Ephesians 3:11, which says: "According to a plan of the ages, which he [God] formed for the anointed Jesus our Lord." Upon the basis of this one Scriptural reference some Bible students have made a habit of referring to the Creator as a God who plans.

The recent *Revised Standard Version* uses the word "plan" very freely. At Isaiah 30:1 it says: " 'Woe to the rebellious children,' says the LORD, 'who carry out a plan, but not mine.' " At Jeremiah 49:20 and 50:45 it speaks of "the plan which the LORD has made." And again at Acts 5:38, 39 the Christian's work is referred to as God's plan: "For if this plan or this undertaking is of men, it will fail; but if it is of God, you will not be able to overthrow them." This translation also speaks of God's "purpose which he set forth in Christ as a plan for the fullness of time." It also states that Paul's commission as a minister was "to make all men see what is the plan of the mystery hidden for ages in God who created all things."—Eph. 1:9, 10; 3:9, *RS*.

But neither the *Revised Standard Version* nor the *King James Version* nor the *American Standard Version* nor the Catholic *Douay Version* nor the *New World Translation* uses the word "plan" at Ephesians 3:11, where the *Diaglott* does. These translations invariably use "purpose" instead. To examine the meaning of the two words will help us to understand why "purpose" is more fittingly applied to Almighty God the Creator than "plan."

When we consider the heavens, the works of God's fingers, the moon and stars that he has prepared, we are only beginning to appreciate something of the greatness of Jehovah God. So we ask ourselves, Did God plan all of this or did he purpose it?

In all good conscience many students say that God planned it all. They use the expressions "the divine plan," or "God's plan," meaning thereby that Jehovah has a well-defined plan or scheme that he is working out in an orderly way. But if we investigate a little further we shall be able to see that to say God plans or schemes a thing is inconsistent with his almightiness.

A plan is a premeditated scheme marked out and to be followed, that a desired or intended end might be accomplished. True, man carefully lays his plans and attempts to carry them out. Man's plans can be frustrated by others. Not so with God. The Almighty Jehovah needs only to will that a thing be done and there is no further controversy and no doubt about its accomplishment. It is as good as done. Jehovah says: My word "shall not return unto me

void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."—Isa. 55:11, *AV*.

So when God created the heavens and the earth he did not need to make a plan therefor. When God made the mighty oceans and the land areas he did not need first to plan that work. When he made the sun, the moon, the stars and the countless glories that appear in the heavens he did not need to plan that work. The record concerning Jehovah's creation is that 'God said, Let it be so'; "And it came to be so." What he declared happened.—Gen. 1:15.

The infinite wisdom of God and his unlimited power render wholly unnecessary a plan by him. It was his will that the creature man should be made, and the work was done. If we say that God first made a plan for all his works such argument would indicate a limitation to his power and wisdom; therefore we know that such a conclusion is incorrect. There is no limitation to God's power. He is God Almighty. His wisdom is perfect.

Some argue concerning perfect man in Eden that God must have made a plan in the alternative: that if man remained faithful God would take one course, and if man sinned God would take a different course of action. Such a statement is wholly inconsistent as to Almighty God. He is equal to any emergency that arises. He can withhold knowledge from himself if he so desires; and he is equal to any and all conditions that arise.

The Scriptures do tell us that the works of Jehovah are known to him "from of old." But these words do not indicate that Jehovah had or has a plan. The Almighty determines to do certain things, and his infinite wisdom knows these things and knows when they will begin and when they will end. God is wholly and completely self-contained.—Acts 15:18.

The apostle Paul speaks of the will or purpose of God, "according to his good pleasure which he purposed in himself." "Purpose" means a determination to do a certain thing. When God purposes a thing it is as though such a thing were already done, and it comes to pass in his own time and good way. Jehovah says of himself: "I am God, and there is none else; I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure: calling a ravenous bird from the east, the man that executeth my counsel from a far country: yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it."—Eph. 1:9; Isa. 46:9-11, *AV*.

The words "intention" or "plan" admit a possibility of failure to accomplish what is attempted. "Purpose" means a determination to do it, and with God the purpose is equal to the accomplished fact, because God is almighty. God never fails, and therefore the creature can always have absolute confidence in him.

To say that Jehovah has a plan to do certain things makes him appear insignificant and like creatures that must plan. The more we see of Jehovah's greatness, the more we see the necessity for his creatures to have a knowledge of his almightiness, for them to learn who Jehovah is, in order that they may draw near to him in the appointed way and live.—John 17:3.

Jehovah has revealed himself to his creatures on earth as a God of purpose. It is his purpose now to make a great name for himself by vindicating his sovereignty, by proving his supremacy, by getting all to know that he is the Most High. Through his prophets he has declared his purpose and in his due time it will be done. —Ps. 83:18; Ezek. 35:15; 38:23; 39:7, *AS*.

New Zealand

PERHAPS the most remotely situated of all the branch offices of the Watch Tower Society is the one found in New Zealand. Here is a land lying in the South Pacific almost 6,000 miles from California and 1,200 miles from its nearest neighbor, Australia.

New Zealand is made up of three main islands, these being called North Island, South Island and Stewart Island. The area of these three islands is over 100,000 square miles. On the average, twenty people live on each square mile, making a total population of just over 2,000,000, of whom 125,000 are Maoris. The rest, the white population, is predominantly British.

Far outstripping the human population of New Zealand is that of sheep, there being some 60,000,000, or thirty sheep for every human. Needless to say, the wool industry is the chief among industries. Other industries are dairy farming and the manufacture of dairy products. New Zealand is a land virtually free from unemployment. This is no doubt a major reason why immigrants from all nations are flocking to the shores of this South Pacific land.

Scattered throughout the length and breadth of New Zealand are eighty-five active congregations of Jehovah's witnesses. As Jehovah's witnesses go from house to house fulfilling their ministry in this land they find a people very satisfied, almost smug and somewhat indifferent when it comes to spiritual things. Their smugness is not because of plenty, because New Zealand, as other parts of the world, is suffering from a spiritual famine.

The spiritual apathy is pathetic, and the ones to blame for this condition are the clergy. Whether Anglican, Presbyterian, Roman Catholic or representatives of the countless other so-called Christian denominations, the clergy of all these religions must share the responsibility for the faminelike spiritual state of New Zealand's people. Parishioners have been forced to eat the dried husks of tradition and to drink out of the muddy pools of philosophy, until there is no more spiritual life left in them.

The clergy have made Jehovah's witnesses their target of attack. From their pulpits they hurl their vituperations, hoping to discredit the witnesses in the eyes of the congregation, thereby fixing a tighter hold on it. But somehow such unchristian tactics always seem to backfire on them, with the result of their having the truly sincere members of their flocks leave their former religions and parched pastures to become Jehovah's witnesses. This has happened so often that parishioners would almost be justified in declaring their clergy as the ones directly responsible for the rapid growth of Jehovah's witnesses in these parts.

For example, in one town the local Baptist minister advertised a sermon on Jehovah's witnesses. While delivering his talk he told so many falsehoods about the witnesses that some in his audience decided then and there not to attend his church any more. These persons became Jehovah's witnesses. Another clergyman wrote an article that appeared in a New Zealand weekly newspaper. He warned his flock not to receive Jehovah's witnesses

but to turn them away from their doors. Some of this clergyman's flock resented their pastor's unchristian conduct. They *too* became Jehovah's witnesses.

In recent years the growth of the organization of Jehovah's witnesses in New Zealand has been most spectacular. From 1,485 active ministers in 1952 they have increased to over 2,800 in 1956. Just think: over 1,400 new practicing ministers in just four years! and this in spite of the indifference of the masses and the opposition of the clergy.

New Zealand has on its hands a problem common to all the world—the moral breakdown among children and adolescents. So alarming has the situation become that the government has appointed a special committee to investigate the matter. A refreshing contrast to the ungodly course of the young people of the old world is the godly behavior of youths of Jehovah's witnesses.

One young girl won the admiration and respect of many in her high school when she announced that she had chosen as her career the full-time ministry of Jehovah's witnesses. The principal said that she was the only child she had met who could converse intelligently on her religion and that for her age, she had the widest range of general knowledge in the school.

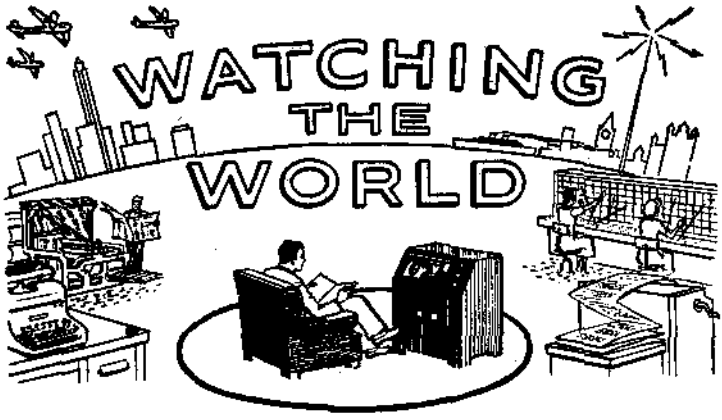
At another school four children of one family informed their teacher that they had a missionary from Canada staying with them for a week. The teacher had the missionary speak to the class. The missionary witness gladly obliged. This opened the way for the name and kingdom of God to be praised to maturing minds in *the same way as it is being preached in all* the earth.

Experiment

¶ An item in the New York *Daily News* of February 26, 1957, reports that a state legislator has introduced a bill to make the Ten Commandments part of Arizona law. Representative L. S. Adams, who introduced the measure, explained: "It might be interesting to find out whether or not the Legislature could pass the Ten Commandments without some eager beaver trying to amend them."

? DO YOU KNOW? ?

- *How employees* cause eight to ten percent of all business failures each year? P. 3, ¶4.
- What prompts intelligent people to venerate inanimate objects? P. 5, ¶3.
- Whether the early Christians used images in worship? P. 7, ¶1.
- Who tried by physical force to make two little boys bow to an idol? P. 10, ¶2.
- How a Quebec court upheld freedom of worship for school children? P. 11, ¶5.
- What criticism has raised a storm among British subjects? P. 13, ¶2.
- Why it is believed that the queen must remain distant from her people? P. 14, ¶6.
- How to thwart a bloodhound? P. 16, ¶5.
- What some TV shows cost? P. 18, ¶4.
- How a TV advertisement can continue to be heard after the set is turned off? P. 19, ¶8.
- How the brain is protected from injurious elements in the blood? P. 21, ¶4.
- What is the size of a man's brain? P. 22, ¶1.
- Whether it is necessary for God to plan? P. 26, ¶2.
- What country is virtually free from unemployment? P. 27, ¶3.



A Dog in the Russian Moon

◈ The Soviet Union launched a fantastic new half-ton satellite (11/3) 1,056 miles in outer space. The new moon carries a container in which is an experimental female dog, in addition to an impressive array of scientific equipment. The dog, fed artificially, was reported in good health. The Russians also said that the dog might successfully be returned to the earth without harm. The satellite, which weighs 1,120.29 pounds, is traveling at 17,895 miles an hour. It makes one circuit around the earth every 103.7 minutes.

Arms Strategy Boomerangs

◈ The Soviet's accelerated satellite-missile strategy boomeranged. Instead of driving a wedge between the allied powers, it virtually drove them into one another's arms. It alerted them to the growing danger of the Soviet might and moved them to seek countermeasures. Prime Minister Harold Macmillan and Foreign Secretary Selwyn Lloyd, both of Britain, conferred (10/23) in Washington for three days with President Eisenhower, Secretary of State J. F. Dulles and other top aids on "how best to utilize the moral, intellectual and material strength" of Britain and the U.S. in an effort to combat Soviet successes. At the climax of the conference the two nations considered accepting a suggestion made by Paul-Henri Spaak of Belgium, secretary-general of the North Atlantic Treaty Organization. Spaak suggested that the problems of the free world be aired before a meeting of NATO powers at its next scheduled meeting in Paris.

The Race for Survival

◈ It took the Russian intercontinental ballistic missile and sputnik to shock the West out of its smug complacency. Suddenly the world found itself in the age of space, and the possibility of push-button warfare had become a grim reality. The missile race had become a race for survival. It is for the survival of our "religious way of life against dictatorship," said President Eisenhower. The missile program was granted chief priority, with U.S. Secretary of Defense Neil H. McElroy in personal charge. Nothing must impede the progress of the missile program if we are to survive, defense experts were heard to say. The suddenness with which the U.S. had responded to the Soviet challenge instilled new hope and confidence in Western allies. The race would be won. From rocket and missile firing centers came reports of impressive accomplishments. There were attempts to fire a Farside rocket (10/24), at Eniwetok atoll in the Pacific, to a height of more than 4,000 miles! Scientists declared that with more power and additional guidance, Farside rockets should reach the moon. But will they help man to survive? That is the question that must be answered.

Brinkmanship Diplomacy

◈ The ugly image of war again cast its shadow over the Middle East. A shooting war, however, is not probable, said U.S. experts, largely because the world's attention has been focused on that area. But the U.S. did not say that war was impossible. The possibility of Syria and the Soviet Union launching a joint attack against Turkey remained real. U.S. Secretary of State J. F. Dulles warned that the Soviet Union would not be a privileged sanctuary if it went to war. The Russians charged that it was the U.S. that was prodding Turkey to attack Syria. Dulles said that he was fearful "that such charges may be a smokescreen behind which something more serious may be taking place." Syria placed her army on the alert and gave arms to civilian groups. Egypt rushed troops, armored artillery and jet planes to Syria. Egyptian navy vessels were outside the Syrian harbor. Marshal Konstantin K. Rokossovsky was given command over the Trans-Caucasian district that borders on Turkey and Iran. The Russian people were clearly worried over Middle East developments. King Saud of Saudi Arabia offered to mediate the crisis. Then Saud reportedly (10/26) withdrew his offer, which left the matter in the hands of the U.N.

Zhukov Removed

◈ The Soviet Union's World War II hero, Marshal Georgi K. Zhukov, was relieved (10/26) of his post as defense minister. The Central Committee announced later that Zhukov was removed from all his

top positions in the hierarchy of the Soviet government for building a "personality cult" and for obstructing the work of the Communist party in the Soviet armed forces.

Impasse at Little Rock

◈ Half of the 1,000 paratroopers that were ordered to Little Rock during the integration crisis were withdrawn (10/14) as an indication of the reduced tension in that area. Also, 8,500 of the 10,300 federalized Arkansas National Guard were released from federal service. President Eisenhower remained firm, however, and stated that the district court's decision would be enforced and that the army would stay in Little Rock until Governor Faubus of Arkansas would give absolute assurance that he would uphold the law and keep the peace. But Faubus suggested that only a withdrawal of Negro students from the school would solve the problem. The governor scoffed at the troop withdrawal. "It doesn't change a thing; we are still an occupied territory," he said. The nine Negro students continued attending the school, being brought there in private conveyances, like any other students.

Canada and U.S. Charmed by Queen

◈ Smiling Queen Elizabeth II was warmly received in Canada when she arrived (10/12) for a four-day visit. The queen became the first reigning monarch, in Canada's history, to open parliament. From Ottawa the royal couple flew (10/16) to Williamsburg, Virginia. It was the queen's first visit to the U.S. since 1951, when she was Princess Elizabeth. The next day the queen traveled to Washington, where she was warmly greeted by President Eisenhower with the words: "Your Majesty, I know that I speak for every citizen of this country when I bid you and the Prince Philip a warm welcome to this country and to its capital." Aside from the weather, which turned out wet and gloomy the first three days of the queen's visit, everything else went according to plan. The young queen, 31, heard gun salutes, saw parades, attended dinner engagements, saw a football game, visited a supermarket and made speeches. At the conclusion of her four-day stay the queen remarked: "It's been wonderful!" Her hostess, Mrs. Eisenhower, replied: "It's been great fun having you." A million and a quarter New Yorkers turned out to shower the queen with affection during a ticker-tape parade up lower Broadway. After a crowded fifteen-hour program in the Big City, the royal pair were on their way to London. The queen called her brief visit to New York "a teaser." Back home large crowds welcomed her with cries of "Bravo!" and "Well done!"

Tito Edges Toward Moscow

◈ Marshal Tito of Yugoslavia deliberately steered his government away from the West when he officially recognized the East German puppet regime. Tito's action was viewed as a diplomatic victory for the Soviet Union and a defeat for the West. The Yugoslavs declared that they acted in the spirit of their policy of "nonalignment and active coexistence." In retaliation to Tito's move the West German government (10/19) broke off diplomatic relations with Yugoslavia. West Germany's Foreign Minister Heinrich von Brentano explained why diplomatic relations were ended. He said that by recognizing the East German regime the Yugoslavs had embraced the Soviet Union's thesis that there are two German states. This ignores the will of the German people, who are desirous of a single German state based on free elections. Yugoslavians considered the West German move "a hostile act" against them.

Clean Up or Be Expelled

◈ The executive council of the American Federation of Labor and the Congress of Industrial Organizations suspended their largest affiliate, the International Brotherhood of Teamsters, by a vote of 25 to 4. The executive council declared that the Teamsters had no place in the A.F.L.–C.I.O. so long as it tolerated corruption and so long as president-elect James R. Hoffa remained in control. The price of having the suspension lifted was the prompt removal of Hoffa. He must go. It was suggested that a special committee appointed by the executive council be given authority "to correct the abuses set forth in the report of the Ethical Practices Committee; to eliminate all other corrupt influences from the international brotherhood with the A.F.L.–C.I.O. constitution." If the Teamsters failed to take these steps, the executive council said that it would recommend at the next convention that the union be expelled from the A.F.L.–C.I.O.

Prize Winners

◈ The first Atoms for Peace Award, a $75,000 prize, went to a 72-year-old Danish physicist, Niels H. D. Bohr. He was awarded (10/24) for his contribution in "unlocking the secrets of the atom and attempting to dedicate nuclear energy to peaceful purposes." In his acceptance speech Professor Bohr said that "the exploration of the world of atoms has . . . provided mankind with unprecedented opportunities," and also "with a most serious challenge." To meet this challenge calls for "world-wide co-operation," he said. President Eisenhower also spoke at the ceremony. "The world," he said, "now has a choice between the tech-

nology of abundance and the technology of destruction—between the use of power for constructive purposes or for war and destruction." Another prize winner was Lester B. Pearson, Canada's former secretary of state for External Affairs. He was awarded the Nobel Peace Prize for 1957, which amounted to about $40,000. He was acclaimed for being the originator of the U.N. emergency force that made it possible for Britain, France and Israel to withdraw from Egypt. The move had opened a way for peaceful settlement. A young French novelist, Albert Camus, won the Nobel Prize for literature. He was awarded for his clear-sighted earnestness, which illuminated "problems of the human conscience in our times." His novels *The Plague* and *The Fall* are said to be his best. His prize money amounted to about $42,000.

Guatemala Under Military Rule

◈ Riots, mass demonstrations and street fights forced an annulment of Guatemala's presidential election. Provisional president Luis Arturo González López announced (10/23) that he would step down and that there would be new elections. The move was applauded widely. Charges were that the previous elections were rigged. A three-man military junta (10/24) replaced the provisional government. Army units patrolled the streets to enforce order.

"Peaceful Coexistence"?

◈ Three bombings (10/22) that wrecked a library of the U.S. Information Service and injured eighteen persons, thirteen of whom were U.S. servicemen, stood as a warning to the free world that Saigon, Vietnam, was still plagued by Communists and Communist sympathizers. The reaction from the U.S. State Department was swift and bitter. It let loose a withering blast against the good faith of world communism. The U.S. called the bombings "another example of the Communist version of peaceful coexistence." The explosions were no doubt planned to disrupt the Colombo Plan Conference that was meeting in Saigon. The U.S. warned the East that "the Communist leopard has not changed its spots."

A Smashing Laborite Victory

◈ In a parliamentary by-election held in Ipswich, England (10/24), the British Laborite Dingle Foot, who had switched from the Liberal party to Labor in 1956, won a smashing victory over his opponent, John Cobbold of the Conservative party. Foot polled 26,898 votes. He more than doubled the Labor party's 1955 margin. The victory was interpreted as a sign that the people of England "are tired of a Tory Government" and that "they want a change." The Conservatives, obviously enough, were none too jolly over the results, but neither were they too upset.

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Jes

"If you have faith the size of a mustard grain, you will say to this mountain, 'Transfer from here to there,' and it will transfer, and nothing will be impossible for you."—Matt. 17:20.

Do You Have Such Faith?

Literal mountains, of course, are established by the power of God. But selfish men have raised mountainous obstacles to prevent honest-hearted persons from worshiping God. Jesus told the religious leaders of his day: "You took away the key of knowledge; you yourselves did not go in, and those going in you hindered!" (Luke 11:52) One of the most astounding modern accounts of a faith that literally moved such mountains is told in the inspiring book

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Awake!

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◆ Choosing Toys for Your Children — PAGE 12

◆ Defending Freedom of Religion in Italy — PAGE 21

DECEMBER 22, 1957

THE MISSION OF THIS JOURNAL

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ambitions or obligations; it is unhampered by advertisers whose toes must not be trodden on; it is unprejudiced by traditional creeds. This journal keeps itself free that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

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The Bible translation used in "Awake!" is the New World Translation of the Holy Scriptures. When other translations are used the following symbols will appear behind the citations:

AS – American Standard Version
AT – An American Translation
AV – Authorized Version (1611)
Da – J. N. Darby's version
Dy – Catholic Douay version
ED – The Emphatic Diaglott
JP – Jewish Publication Soc.
Le – Isaac Leeser's version
Mo – James Moffatt's version
Ro – J. B. Rotherham's version
RS – Revised Standard Version
Yg – Robert Young's version

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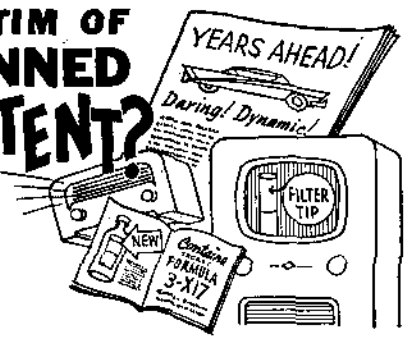
Awake!
"Now it is high time to awake."
—Romans 13:11
Volume XXXVIII | Brooklyn, N. Y., December 22, 1957 | Number 24

Are You A VICTIM OF PLANNED DISCONTENT?



A BIG business has blossomed forth in this modern age by causing discontent. It took in more than nine billion dollars during 1956, and that was just in the United States alone. Its objective is to make every man, woman and youth dissatisfied with what they have. Why? In order to *sell more goods.*

The advertising business must sell what manufacturers produce, but this is a problem when people in general have what goods they need. The problem will become greater in the next ten years, however, when industry increases its production from $400 billion worth of products to $600 billion.

But where will these goods go? Chiefly to people who do not need them. The advertiser will move people to buy in the same manner he is employing today—by creating discontent. He makes old but serviceable things appear obsolete, inadequate and undesirable. Dissatisfied people will do the obvious, he hopes, get rid of the old and buy the new. It is surprising how many people are victims of this *advertising trick that is* called psychological obsolescence.

The trick is evident in advertisements of automobiles. A small change in styling and the addition of a few new gadgets are inflated to seem so important that the present car a person has is made to appear outmoded and undesirable. There are advertisements by one manufacturer that go to the ridiculous extreme of classing the latest-model cars of other manufacturers as old, boxy and obsolete merely because they do not have the same gadgets his car does. The inference is to junk your present car, even if it is brand-new, and buy this up-to-date car.

The advertising industry is very resourceful in finding ways of moving people to buy even when there is no desire on *their part to do so. The industry employs* psychiatrists to find the necessary psychological bait. One advertising firm spent three million dollars on just one study of consumer psychology. Others spend large sums on Motivation Research to learn why people buy what they do. Commenting on this, the magazine *America* of August 10, 1957, said: "MR uses techniques and insights derived from anthropology, sociology, sociopsychology and depth psychology. What the researcher discovers about these

real motives is very useful to the ad-man, who can then shape his advertising much more effectively."

By means of such knowledge the advertising industry is planting seeds of discontent and is moving multitudes to buy things they do not need and, in many cases, with money they do not have. Here is what an article that appeared in *The Atlantic Monthly* of September, 1957, said about it: "The real needs of most of us were satisfied long ago. About 40 per cent of the things we buy today are unnecessary in terms of any real need. Even our wants are pretty well satisfied. It has become a question of creating in our minds new, unrealized wants and needs."

Because advertising men seek to create these unrealized wants by causing dissatisfaction the magazine referred to them as "merchants of discontent." It pointed out a definite danger in this method of selling goods by saying: "Many of the efforts of advertising men provoke lasting anxieties. Economist Robert Lekachman recently speculated that we could only guess at the tensions and anxieties generated by the relentless pursuit of the emblems of success being encouraged in our society today."

But what is worse than the tensions and the wasting of natural resources is the spirit of materialism that advertisers are creating. They have caused people virtually to worship material possessions and have contributed toward an increase in selfishness and avarice. This is not saying that advertising is bad but, rather, the way in which it is used is bad. Because discontented people are in such a mad scramble to get material possessions they have no time to gain an accurate knowledge of God's Word.

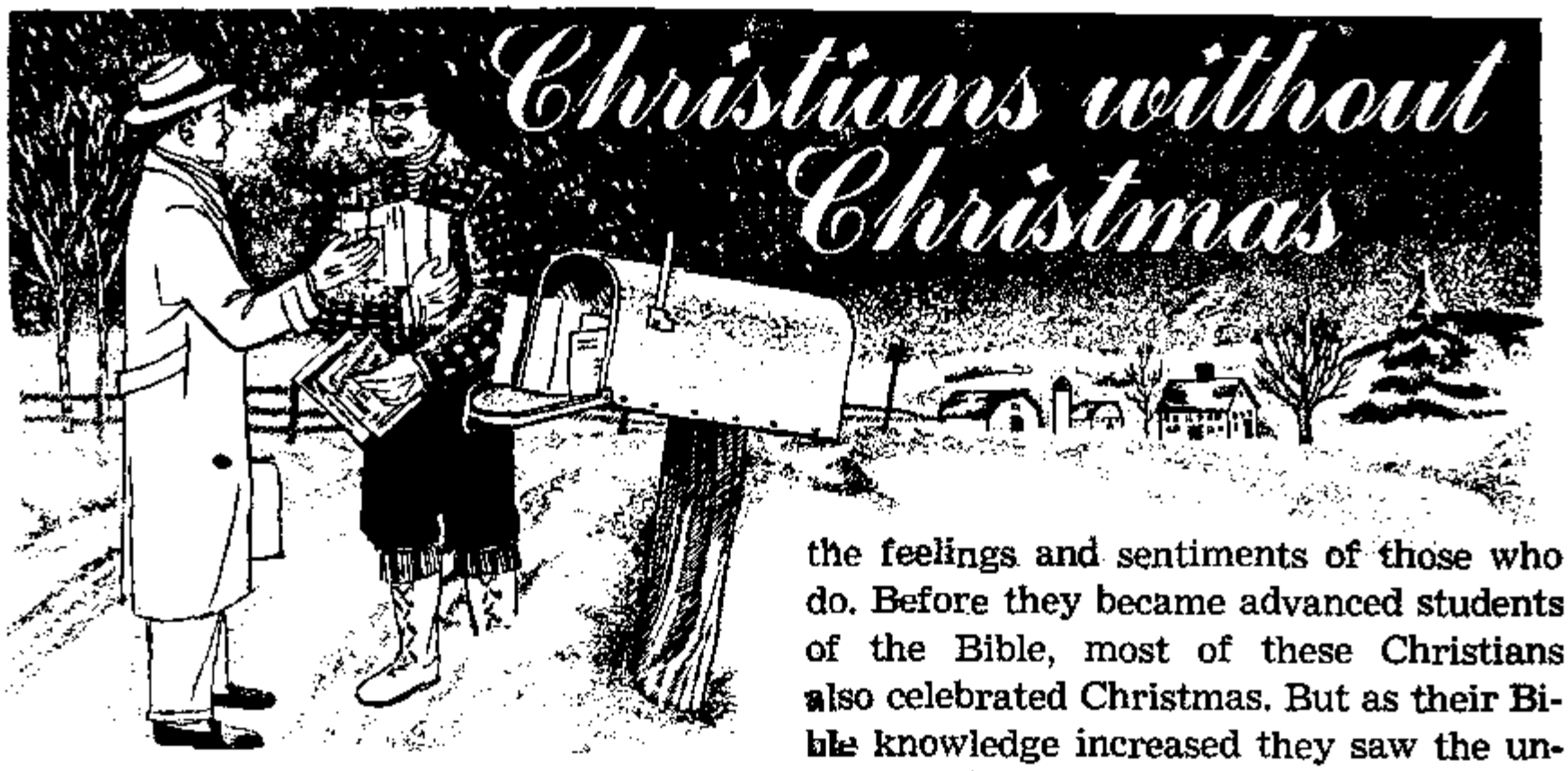
We are living in a critical time that is comparable to the period just before the flood of Noah's day. It is not the time to be so busy chasing after material possessions that God's Word and purposes cannot be considered. To the extent that advertising moves people in that direction by creating discontent, to that extent it is detrimental to the people's welfare.

Instead of being threatened with a global flood, this modern world is threatened with the long-foretold battle of Armageddon, "the war of the great day of God the Almighty." It is God's decision to "gather nations, to assemble kingdoms, that I may pour out my wrath upon them, all the heat of my anger." (Rev. 16:14; Zeph. 3:8, *AT*) With such a threat before us it is the time to follow Noah's example and not that of the people who stood outside the ark when the flood came.

Persons who permit themselves to become victims of the discontent planned by advertisers are putting their very existence in jeopardy, as the spirit of materialism it creates may prevent them from surviving the battle of Armageddon. They would do well to consider the advice at 1 Timothy 6:8: "So, having sustenance and covering, we shall be content with these things." Consider also the counsel Jesus gave: "Be on the alert and on guard against every kind of covetousness, because even when a person has an abundance his life does not result from the things he possesses."—Luke 12:15.

Since your life is more important than material possessions, why expend your time and energy feverishly grasping after the many things advertisers dangle so invitingly before you? Why permit them to lead you in an endless quest for material things? It is a quest that knows no contentment and happiness. It is empty and vain. Expend your energies in seeking to know and serve Jehovah God, as that means eternal life for you. You will then be standing on this earth long after this materialistic world has changed to dust.

Christians without Christmas



ONE Christian group, Jehovah's witnesses, will not be following the usual tradition of celebrating Christmas. Instead, during the holidays they will join in a concerted house-to-house visitation campaign to distribute spiritual gifts to as many people as they can reach.

All over Christendom, all over pagandom, representatives of more than 16,000 congregations of Jehovah's witnesses are calling on householders, telling them about the most joyous news of all, the kingdom of God. When asked about Christmas, Jehovah's witnesses readily explain that they believe it is everyone's privilege to celebrate or not celebrate Christmas. But as for them, like the Christians of the first century and like the early American settlers, on Scriptural grounds they do not celebrate Christmas.

> Do you know why the early Christians did not celebrate Christmas? Do you know why the early Americans did not celebrate it either? Do you know why one Christian group does not celebrate it today?

While not celebrating Christmas themselves, Jehovah's witnesses can understand the feelings and sentiments of those who do. Before they became advanced students of the Bible, most of these Christians also celebrated Christmas. But as their Bible knowledge increased they saw the unscripturalness of the celebration. Christianity makes progress, and Christians must progress with it.

"When I was a babe," wrote an apostle of Christ, "I used to speak as a babe, to think as a babe, to reason as a babe; but now that I have become a man, I have done away with the traits of a babe." So Christians cannot remain babes; they must grow up spiritually. Christians who advance from babes to mature people are able to enjoy solid food, as the Bible says: "Solid food belongs to mature people, to those who through use have their perceptive powers trained to distinguish both right and wrong." Mature people come to realize that Christmas is babyish from beginning to end.—1 Cor. 13:11; Heb. 5:14.

Because Christians without Christmas are often misunderstood, even maligned, there is clearly a need for more knowledge about the subject. To aid sincere seekers of truth in gaining understanding of Christians without Christmas, here are answers

to some questions that people often ask Jehovah's witnesses.

Why do Jehovah's witnesses not celebrate Christmas?

Because the Bible neither mentions it nor authorizes it. Christmas is of pagan origin. Religious and general encyclopedias will tell you this.

Does not the Bible account show that the wise men from the East celebrated Christ's birth with presents and thereby instituted the first Christmas?

To say that these so-called wise men from the East were setting a precedent for true worship is another thing. Those men were magi; that is, they were astrologers or stargazers. Such persons worshiped demons, not the God of heaven. Such persons are condemned by the Bible at Isaiah 47:13-15 (*AV*) for leading people away from true worship into ruin. The use of presents by these demon-worshiping magi does not set the example for true Christians.

Do Jehovah's witnesses believe that the wise men or magi were not acting under God's authority in identifying the babe Jesus?

If they were, why did these magi go first to Herod and tip him off about Jesus' birth? To save Jesus his parents had to rush him off to Egypt. Trying to murder the young child Jesus, Herod slaughtered all the male children in Bethlehem of two years of age and under. The only rational conclusion is that Satan, not God, used the magi to betray the child's birth to Herod. Since God does not use stars to direct his servants, the star that led the magi to Jesus was undoubtedly an apparition that Satan supplied. No, the star could not have been from God; otherwise why did divine intervention, in the form of a warning in a dream, have to undo what the star-led magi did? Instead of demon-worshiping astrologers, Jehovah God used angels and shepherds to identify the birth of the one who was to become the Messiah. Neither angels nor shepherds instituted any Christmaslike celebration.

What proof do Jehovah's witnesses find of the pagan origin of Christmas?

Encyclopedias and books dealing with the history of Christmas contain so much information about its pagan origin that this proof is not presented here. Check any reliable encyclopedia. You will find the pagan origin of Christmas discussed in an article on page twenty-four of this magazine.

What Bible proof is there against celebrating Christ's birth on December 25?

First of all, December 25 is not Jesus' birthday. The Bible shows that he was thirty-three and a half years old when he was killed. His death took place at passover time, or about the first of April. Counting back six months from his death in April brings us to the first part of October, when Christ was thirty-three years old. Christ Jesus, then, was born about October 1, 2 B.C. You can examine the detailed proof of this in the December 15, 1957, issue of *The Watchtower*, in the article "Can Christ Be Put into Christmas?"

Do Jehovah's witnesses feel that the actual date of birth matters so much, so long as Jesus' birth is celebrated?

The point is, the Bible commands the commemoration of Christ's death, not his birth as the babe Jesus. If Christ wanted his birth memorialized or celebrated he or his apostles would have told us.

What does the Bible say about birthdays?

The ancient religious writer Origen of Alexandria observed that in the Scriptures sinners only, never saints, celebrate their birthdays. One birthday, noted at Genesis 40:20, marked the occasion when Pharaoh celebrated by hanging his baker. The birthday of Herod, noted at Matthew

14:6, was marked by this wicked king's command to behead John the Baptist.

Do Jehovah's witnesses object to the festive spirit of Christmas?

They do not object to rejoicing and feeling happy and grateful for having a Savior. They themselves are the happiest people at Christmas or any other time. This is because they have an enlightened understanding to appreciate the Messiah all the more. For centuries before Christ the spirit of Christmas was associated with all manner of licentiousness and pagan orgies. Calling it Christian has not changed it. The merrymaking and gluttony and drinking bouts are part of the original pagan spirit that Christmas has not reformed.

Do Jehovah's witnesses feel that Christmas giving honors Christ?

Generally speaking, no. Christmas is supposed to be a celebration to honor Christ. But what attention does Christ get? Has not Santa Claus supplanted Christ as the great giver? Have not the shops and stores taken on an ever-greater importance than the churches as the focus of attention at Christmastime? How many Christmas celebrants think of giving to Christ? Instead, self-seeking celebrants exchange gifts among themselves. And the pattern for this exchanging of presents is not Christian but outright pagan.

How do Jehovah's witnesses feel about the commercial exploitation of Christmas?

Much as the buying public feels—that the stores are interested in getting, not giving. Big business does everything in its charming power to promote the Christmas fever. Hindus, Mohammedans, Jews, all alike join the Catholic and Protestant businessmen in turning business centers into Santa Claus villages. Christmas has become the biggest commercial as well as religious holiday in Christendom, accounting for 41 percent of the total yearly sales for some businesses. People are pommeled into buying anything. On top of that, Christmas shoppers are often overcharged. The day after Christmas shopwindows blossom out with cut-price sales like crab apple orchards in spring. The same goods that people bought the day before can now be bought for a half, a third, or even a fourth of the money.

Do Jehovah's witnesses believe it is wrong to teach their children to believe in Santa Claus?

Santa Claus, Father Christmas, Saint Nicholas, or whatever he may be called, has nothing to do with Christ or the Bible. The basis for Santa Claus is said to be the legendary St. Nicholas, a fourth-century bishop of Myra in Asia Minor. Now Santa Claus, or St. Nicholas, has become a symbol more secular than religious. Department stores, banks, investment companies —just about anybody with something to sell—use Santa as a symbol to promote business. Would you want to teach such a commercial symbol to your children as the truth? If so, consider the dangers. Children eventually learn the truth; when they learn that the biggest symbol of Christmas is all a hoax, what are they to think of Christ himself? Does it increase their respect, honor and love for Christ? One child, sadly disillusioned about Santa Claus, was overheard saying to a playmate: "Yes, and I'm going to look into this 'Jesus Christ' business, too!"

So Jehovah's witnesses teach their children the truth, not only the truth about Santa Claus but the truth about all things, especially in view of what God's Word has to say about lies and liars. The glorified Christ Jesus says concerning "all the liars, their portion will be in the lake that burns with fire and sulphur. This means the second death."—Rev. 21:8.

Do Jehovah's witnesses feel that they are depriving their children of great joy by not teaching them to believe in Santa Claus?

By no means. They teach their children to fill their minds with wholesome things, in harmony with the Bible command: "Whatever things are true, whatever things are of serious concern, whatever things are righteous, whatever things are chaste, whatever things are lovable, whatever things are well spoken of, whatever virtue there is and whatever praiseworthy thing there is, continue considering these things." Jesus says that the truth, not myths, is what will set us free. The truth frees our minds and produces true happiness. Children find greater happiness in knowing the truth, especially the truths concerning God's kingdom, than they would find in being misled by myths and fairy tales.—Phil. 4:8.

Why are children who are taught the truth better off than if they celebrated Christmas?

Children taught the truth are in line for everlasting life in God's new world. They have a gift, a spiritual one, that they can share with others—the good news of God's kingdom. So children of Jehovah's witnesses share with their parents in spiritual giving. This brings the greatest comfort to the people and is in harmony with the Scriptural command: "Let us always offer to God a sacrifice of praise, that is, the fruit of lips which make public declaration to his name." What children gain from sharing in giving spiritual gifts to the people makes them the happiest children at Christmastime.—Heb. 13:15.

Do Jehovah's witnesses feel that the Christmas celebration distorts the meaning of Christ and his position in the universe?

Christmas offers a sentimental picture of a babe in a manger or in the arms of his mother. But why keep remembering Jesus as a babe in swaddling clothes? The Bible shows that he is now "King of kings and Lord of lords," and that soón he will destroy the nations, shepherding them "with a rod of iron." Christ the King is a glorious spirit creature that perfectly reflects the majesty of the Most High Sovereign. Why view Christ as a suckling child, especially in view of what Christ's apostle declared: "Even if we have known Christ according to the flesh, certainly we now know him so no more"?—Rev. 19:15, 16; 2 Cor. 5:16.

In what special way do Jehovah's witnesses view Christ today?

Christ is King. He is Ruler of the heavenly kingdom of Jehovah God, his Father. That heavenly government began operating toward the earth in 1914, proof of which has often been presented in this magazine. Jehovah's witnesses declare the good news of this kingdom. Today the New World society of Jehovah's witnesses includes hundreds of thousands of Kingdom proclaimers in more than 160 countries. They truly have good news on their tongues, not the empty, commercially exploited "Merry Christmas," but the good news that God's kingdom will soon come against this old world, destroying it and making way for a new world of righteousness.

Very likely during this holiday season one of these Kingdom announcers will call on you. He will tell you about the great King who shed his swaddling clothes nineteen centuries ago and who now has all power in heaven and earth—power he will soon display as the invincible Warrior who fights God's war of Armageddon within this generation. Allow this Christian witness of Jehovah to share his spiritual gifts with you, to your benefit and joy.

THE splendor and beauty of the starry heavens, as seen on a clear night, undoubtedly moved the psalmist to write: "The heavens are declaring the glory of God, and of the work of his hands the expanse is telling."—Ps. 19:1.

Early in October, 1957, a new and different type of star was noticed in the sky. Its sudden appearance and the circumstances under which it was projected into our immediate heavens has given rise to emotions different from those that inspired David to praise the great Creator and Maker of stars, Jehovah.

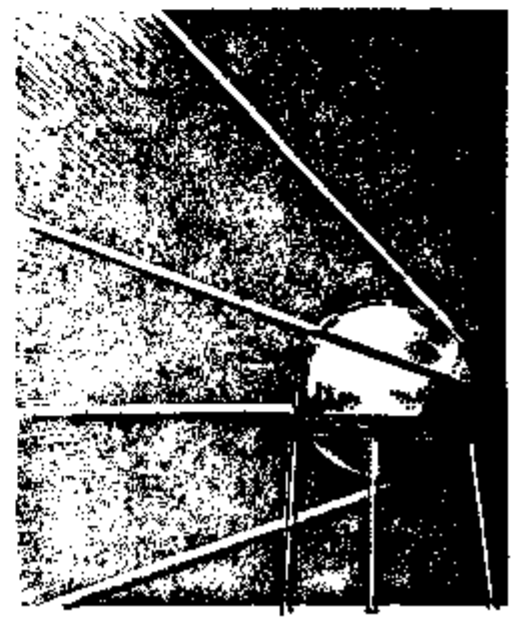
The successful launching of a space satellite by the U.S.S.R. came as a shock to the nations of the noncommunist world. The first proposal for a space satellite came from the U.S.A. in 1954, and the U.S.S.R. also agreed to attempt some launchings and to co-operate in this field. The fact that the Russians were the first to achieve this feat, which came at a time when Americans were apparently experiencing difficulty in the technique of advanced rocket propulsion, has provoked considerable alarm, particularly in the United States. This unique scientific and engineering feat has provoked great interest in all parts of the world.

As Seen in Australia

Australia was one of the few countries that were able to see the satellite clearly soon after its launching. Unlike other stars, there are certain critical conditions that must be satisfied before this new one can be seen. It must be passing overhead just before dawn or just after sunset. Under these circumstances, and provided that there are not too many clouds present, it can be easily detected by the unaided eye.

This indeed was the case in all the southern states of Australia on the nights of October 6, 7 and 8, when hundreds of thousands of people swarmed into parks, gardens and streets. They gazed at the pinpoint of light in awe. In Melbourne the best night for viewing was Tuesday, October 8, when the Russian satellite provided a bright spectacle in a clear sky, just a few days after its launching.

One eyewitness, a Melbourne news reporter, was moved to write the following: "But within seconds everyone saw it—beautiful, majestic, terrible, when you thought of its meaning. Small in itself, a tiny pinpoint of light, a minor star, doing what every star has ever done from the foundation of the world—traveling swiftly, inexorably, in a smooth, steady sweep over the sky, but the first whose motion was apparent to the unaided human sight. Up past the bright full moon it swept, bright and dim by turns. Then on to the zenith and thirty degrees past it, till it finally flickered and disappeared. Five minutes



behind the bright satellite was another dim pinpoint traveling at the same speed. This was, of course, the rocket head, the unintended satellite following its shining master like a sad dog afraid of being sent home."

What Fixes Its Orbit

As the satellite circles some five hundred miles above the earth, as it whirls through space above the upper reaches of the earth's atmosphere, there are two opposing forces at work. Left to its own devices the satellite would fly off into space and follow a straight-line course at some 18,000 miles an hour. On the other hand, the earth tends to pull the satellite back to its surface, like a mother catching an errant child to her breast. This pull or force of gravity exerted by the earth keeps the atmosphere around us and also holds us to the surface of the globe. So a compromise is reached in the vacuum, or near vacuum, in the upper reaches of our heavens. The tendency of the satellite to fly off at a tangent and the tendency of the earth to pull the satellite down result in an exact balance—a delicate balance.

The satellite retains its speed of 18,000 miles an hour, but takes up a near-circular orbit with the earth as the center. Actually the orbit is a true ellipse, so that at certain times in its travels the satellite comes closer to the earth than at others. Provided that no external factors upset the agreement between these two bodies the satellite could keep revolving about the earth for an indefinite period.

However, should it encounter some of the earth's atmosphere in its nearer approaches to our globe, then this balance would be upset with a consequent change in orbit. The satellite would fall closer to the earth, taking up a more elongated elliptical orbit. Eventually it would pass in and out of our mantle of air like a diver plunging in and out of the water. With each successive plunge into the atmosphere and then out again into the vacuum of space, it would return only to denser layers of air, gathering speed all the time. For the same reason that your hands get warm when you rub the dry palms vigorously together, the satellite would be eventually destroyed by overheating from heat generated by friction with the atmosphere.

Why the Speck Is Visible

As this man-made moon is only some twenty-three inches in diameter, it may be wondered how it can be seen by the naked eye at a height of five hundred miles. It can be seen for the same reason that specks of dust can be seen floating in a bright shaft of sunlight, provided the sunlight is entering into an otherwise darkened room. The air is full of minute dust particles, normally too small to be seen with the naked eye under the ordinary conditions of illumination. However, under the "dark-room conditions" mentioned above the scattered light from the dust particles is seen by the observer against the background of the darkened room.

The satellite, a speck in the sky, must be overhead soon after sunset or soon before sunrise, when not only the observer but the atmosphere directly above, say, to a height of a hundred miles, is in shadow. This shadow is, of course, that cast by the setting (or rising) sun. Then the dark-room condition is fulfilled and the satellite, out of reach of the earth's atmosphere but still in the shaft of light from the sun, appears as a glint of light against the dark background of the evening sky.

Because of the fact that it circles the earth in about ninety-six minutes, it is visible for only a few minutes from any one given point, even under ideal conditions. The satellite is not seen during the daytime for the same reason that the stars are not seen. They are still shining but are not detected because of the great amount of

light scattered by the dust particles in our atmosphere. The scattering of light by these dust particles is the cause of the blue color of the sky.

Some Military Implications

There has been much speculation about the significance of the satellite and the possible uses to which it and later satellites could be put from the military point of view. Once its orbit is accurately determined, then the exact time of passage over any part of the earth's surface can be predicted and then corrected, if necessary, by observation. Thus any particular city could be pinpointed as to its exact location with respect to the position of the satellite in its orbit at any given time. The satellite could thus act as a seeing eye.

One possible military implication is that it could be used as a pilot for an intercontinental ballistic missile. Until an accurate geophysical survey is taken, intercontinental distances as given by present-day maps may not be reliable. This is due to the fact that the earth is not a true sphere but is slightly flattened at the poles and bulging at the equator. By the use of satellite observations the exact shape and curvature of the earth (at present not precisely known) can be calculated. This information is needed before an intercontinental ballistic missile can be delivered with accuracy.

Also, during the actual passage of an intercontinental ballistic missile through space the radio-equipped satellite whose position is precisely known could act as a monitor or guide. This would enable a missile to be landed within a few miles of any given target.

"Russia's 'moon' means life or death for us—freedom or the extinction of civilisation," said Professor H. Messel, professor of physics at Sydney University. "The Russians have stolen a march on the western world scientifically and technologically. It has got me very worried indeed. It is a magnificent scientific achievement but I have got a dreadful feeling that we are nearing the end."

Jesus Christ, the greatest prophet ever to tread this earth, spoke of a time in history when "men become faint out of fear and expectation of the things coming upon the inhabited earth." (Luke 21:26) True Christians today, aware that we are living in just the period Christ spoke of, the time of the end, look to deliverance into God's new world so close at hand.

Political Intrigue—Something for Christians?

In the column "Student Forum," appearing in *Union Seminary Quarterly Review*, a senior seminary student writes: "It is a well-agreed fact that the church and the ministry have a part to play in the political life of any nation. . . . The church and the minister must take off their garb of respectability and involve themselves in the vulgarities of the world. We must turn away from this vestige of other worldliness and be willing to struggle in the immediacies of political intrigue." It may be well agreed by many of Christendom's seminary students and clergymen that political intrigue is for them, but it is well agreed by true Christians that the Bible rule is the one to follow: "The form of worship that is clean and undefiled from the standpoint of our God and Father is this: to care for orphans and widows in their tribulation, and to keep oneself without spot from the world."—Jas. 1:27.

Choosing TOYS FOR YOUR CHILDREN

DOWN through the ages children have had one thing in common: all have copied the activities of their adults. The tombs of ancient Egypt have revealed that youngsters of those days played with jointed wooden dolls, had ball games, sailboats, toy spears and arrows. The children of ancient Greece and Rome have added *tops, hoops, horses and chariots* and wooden carvings. The children of today play with practically the same toys, only they have added a few, in keeping with their environment. Instead of the chariot, we have tanks and armored cars, the jet plane and guided missiles.

It is a natural instinct for children to want to imitate the occupations of their environment; that is why toys change, because the environment changes. Toys must keep up not only with the changing times but also with the developing child. During the first six years the child's development is more dependent upon play materials than at any other period of his life.

The parent must consider the age, understanding, power, attitude and circumstances of the child at each stage of his life when purchasing a toy, because what holds for a boy of twelve will not satisfy a child of three. What interests one child of nine may not interest another of the same age.

And, too, what a child does with a toy differs at various ages. For example: a two-year-old usually just holds a doll by the arms, legs, ears or hair. At three, it likes to put the doll to bed, or lay it in a carriage and wheel it about. By four the child enjoys dressing and undressing the doll. From five to twelve is the playhouse and housekeeping stage. So it is not sensible to buy a playhouse for a child two or three years old, because it does not know what to do with it. Get a toy in keeping with the age and a toy that will appeal to the imagination so strongly that the child will have no difficulty finding new forms of use in playing with it.

How often have we heard mothers say: "*Why do my children always* destroy their toys?" This is why: They do not know what to do with them, or the toy simply

bores them. The toy must make the child do something. The chief purpose of a toy is to give the child a chance to express himself and to exercise his newly acquired abilities. For that reason children should not be limited to finished toys that can easily be moved about or watched. Automatic toys are not best for preschool children. For the first five years let the child work at his play. He enjoys using his newly discovered powers and the exercise is excellent for him.

The importance of choosing the right toys for children has not been treated seriously. With what consequences? Today we have a world of toys, but only a few have any educational value. Modern educators recognize that wisely made and chosen toys perform specific functions in a child's development. The right toy can build courage and stimulate activity and initiative. Toys spur intellectual interest and add to the child's knowledge, thus contributing to his mental growth.

Unwise Choice of Toys

Grownups, however, so often pick out playthings that they like rather than from the level of the child's own interest and ability. What happens is that the parents usually end up playing with the toy, while junior looks on. Adults enjoy elaborate mechanical toys. Children of early age do not find them desirable, because the toy does everything and the child nothing. If the toy does not lend itself to play the child most likely will demolish it. A mechanical toy must in every respect duplicate everything its real counterpart does or else the child will take it apart to find out why.

The former United States Supreme Court Justice Harlan Stone offered some good advice about playthings. Alpheus T. Mason had this to say about the justice: "Stone watched the progress of his sons closely, giving careful consideration to the details of their development, taking pride in every forward step. In later years the same attention was lavished on his two grandsons. Once, when Lauson's wife was in a quandary as to whether her son, 'Harlan II, had enough playthings, the justice offered friendly counsel: 'According to my observation most children of the present generation have altogether too many playthings. The object of children's playthings is not primarily to amuse them, but to develop them mentally and physically. For that reason playthings which invite them to use their hands are much more worthwhile than mechanical toys, which seem so much more amusing to older people.' The only worthwhile playthings that Marshall and Lauson had were the tools and materials out of which they built things—battleships, cranes, engines, carts and whatnot. They never seemed to tire of them and they did not have such a surfeit of things that they did not prize them."—*Harlan Fiske Stone*, by A. T. Mason, pp. 538, 539.

Toys That Last

Real toys are tools of play and they need not be expensive. They should suggest play and be made for play. They should be consistent with the environment of the child who is to use them. A child can do very little with an isolated toy, but a few related toys in kind and size furnish no end of enjoyment. Toys should be constructed simply so that they may serve as models for other toys to be constructed by the children. Toys should suggest something besides domestic play so that the child's interest may be led to activities outside the home life. They should be safe and durable because they are the realities of a child's world.

Many good toys are as old as play itself and yet children never tire of them. Blocks, for example, are as old as the hills, but as new and fresh as tomorrow to the child. Why? Because children can build a miniature world with them.

The child's first use of blocks does not include building. The baby grasps them, throws them, picks them up and knocks them one against the other. The toddler carries them from place to place, packs or stacks them. All of this simple manipulation of blocks contributes to the development of muscles and lays a foundation for later, more constructive use of such material.

Then the child discovers that there are plain blocks, colored blocks, large and small ones. With these the youngster builds houses, barns, fences or roads. Blocks become his trucks, trains and bridges. They teach him ways of planning in space. Some of the world's best engineers got their start building highways and bridges across imaginary land and pools. The colored blocks offer the child a chance to experiment with patterns, shapes and matching of colors. Soon the block houses are alive with dolls of different sizes who—in the roles of men, women and children—stand, sit, walk and drive. They do all the things children see people doing about them in the real world. Success with building blocks instills confidence in the child and it stimulates him to renewed effort toward greater achievement. All of this makes for a more agreeable and co-operative child.

Exploring New Fields

Play materials that encourage the child to explore new fields of thought and knowledge, that stimulate his intellectual interest, should be provided. Workbenches with real tools are wonderful playthings. The possibility held out by the workbench is literally boundless. The little boy takes great pleasure in creating; he is intensely interested in doing things. He should be encouraged in this course, because if he does not develop this interest early in life he may grow to be an indifferent, lazy individual in later years.

The child of preschool age delights in physical activity. He thoroughly enjoys new techniques. Materials that lend themselves to a variety of uses help children to develop greater skill, greater resourcefulness and a richer imagination. Hammering develops muscles and body coordination, and it is popular with boys of all ages. Such playthings as hammer and nails, tool chests, workbenches, paper construction materials of many varieties, wooden and metal construction sets, including those for making boats, trains and airplanes, as well as for building structures, never grow old.

Overcoming Inferiority Feelings

Many children, handicapped in certain respects, overcome feelings of inferiority and gain self-respect through mastery of some handicraft. The right toy helps the handicapped child to express himself and

to get rid of his emotional problem. Ts form suitable outlets for both construce and destructive tendencies. They serves mediums through which the child ry *express his own problems. Handicraft*-tivities help the handicapped to develop-tellectual abilities so that they are ab to solve their own difficulties in their m way. These activities aid in develong patience, persistence, endurance, effeove use of imaginative powers and many oer valuable personality traits.

Toys like map puzzles, author and trel games, add to a child's knowledge. Sall typewriters, printing sets, blackboard spelling boards develop skill and intlligence. There are toys that lead childre to an interest in science and mechanic A child may begin through such play acvities to experience and understand natral laws. Chemistry sets, electric trainsengines, model power plants, electric moors and transformers, magnifying glassesmicroscope outfits, compasses, magnets,etc. —all aid the child to understand hisenvironment and to build a firm foundtion for the future.

Many toys are so universal that hey are accepted as commonplace withou our giving thought to the amount of eucational experience furnished by them. Iow many of us stop to think that scietific experimentation is involved in flying kites and balloons, spinning tops and floating boats? There is hardly a great discovery that has not been utilized by the toymaker to charm the children. Using the principles of gravitation, centrifugal force, magnetism, hydraulics, balancing compensation—all make for delightful toys. Said an authority: "If more attention were paid to the intelligent examination of the behaviour of tops, there would be greater advance in mechanical engineering and kindred industries. There would be a better general knowledge of astronomy, geologists would not make mistakes by millions of years, and our knowledge of light, ra*diant heat, and other electromagnetic phe*nomena would extend much more rapidly than it does."

Contrary to popular opinion, for children to be able to learn by observation and imitation requires quite a high level of intellect. It involves appreciation of something that another person has accomplished. It requires the ability to improve one's own performance by observing that of others, and this is not easy. Parents can help greatly by selecting the right toys. Through educational recreation, probably more than through any other channel, the child learns to relax and adjust himself to life.

When Bankers Chuckle

❦ Bankers frequently chuckle at the foiles of their customers. A Pittsburgh man who spent many years in a downtown bank recently recalled some of the lighter moments that relieved the tedium of checks and balances. He told how one woman *customer who had dealt with the bank for many years telephoned and said she* had written out a check that would overdraw her balance by ten dollars. She asked the teller to put in the difference from his own pocket and she would repay him later. The teller informed her the procedure was highly irregular and could not be carried out. The woman became indignant. "Why can't you?" she asked. "Your bank advertises personal loans." Another woman asked a teller to cash her check. The teller inquired how she wanted it. "In cash," the woman replied. "I understand, madam, but what denomination?" the teller persisted. "Well!" replied the woman. "If you must know, I'm a Baptist."

Meeting household goods with LEAVES

BY [illegible] IN [illegible]

THE native [illegible] does not have [illegible] with pressure-sealing [illegible] allow her to cook foods with little water, but she does have the banana leaf. She places the leaf in her iron rice pot, completely covering the almost-cooked rice. The leaf's impermeable qualities will allow the rice to steam-cook until dry. Potatoes are also cooked in this manner, with very little water being used. When she makes native bread she wraps beaten cassava or rice and banana in a banana leaf and then steam-cooks it for about one hour.

¶ If she wants to carry food somewhere, the banana leaf again comes to her service. It acts as a very satisfactory waterproof bag. In fact, it can be used to carry anything that modern paper bags carry. If she should be caught outdoors during a shower a banana leaf serves as a ready-made umbrella.

¶ When it comes to roofing his home a native does not have to worry about tar paper or shingles. Leaves come to his rescue. He may cover his hut with either bamboo leaves or the leaves of another plant that grow from ten to twenty inches wide.

¶ The average native housewife is unable to buy modern rugs for her home, but she can take palm leaves and weave a mat that can be thrown on the ground. But since the floor of her home is the ground, how is she going to protect her family from blood-sucking ground leeches? She gathers some sandpaper leaves and pulverizes them. They are then sprinkled under the mat, where they kill the hungry leech that tries to enter her home.

¶ Another hungry invader she must contend with is the mosquito. Since she has no chemical insect sprays or repellents she relies upon a certain bitter leaf. After it is partially burned she distributes it about her house. Mosquitoes then keep their distance.

[illegible] are useful in providing food for the [illegible] with exceptionally strong fishing twine [illegible] hers made from palm leaves the native [illegible]essfully catches fish for his dinner table. Another method he might use is to pulverize a [illegible]rtain leaf, sometimes mixing it with ashes. Th beaten leaves are then put inside a net, wh is stirred vigorously in the water, creating a solution that makes the fish helpless. Wn they pop to the surface they are scooped up

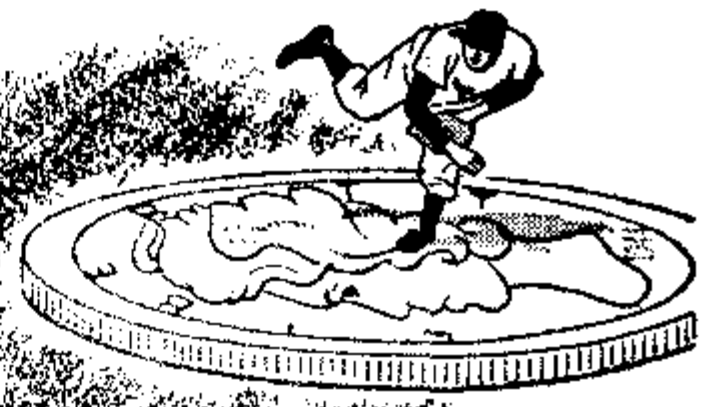
¶ If the man of the house should decide that he would like some tasty frogs instead of fish he will place banana leaves all around the corner of a pond. Early in the morning he will create a disturbance in the water, causing the frogs to jump out onto the slippery leaves. While the frogs are desperately trying to get traction the hunter snaps them up.

¶ When sickness strikes the native home, green foliage a few steps from his door serves as a corner drugstore. Certain leaves may be either pulverized in a mortar or just dried for making medicinal tea. Others are applied directly to the body. The fever leaf is popularly used to combat tropical fevers, and the guava leaf is used for dysentery. The "life everlasting" leaf is especially good for fever, coughs and boils. The lima bean leaf is considered good for ringworm, the palm leaf for palpitation of the heart and the coffee leaf for constipation.

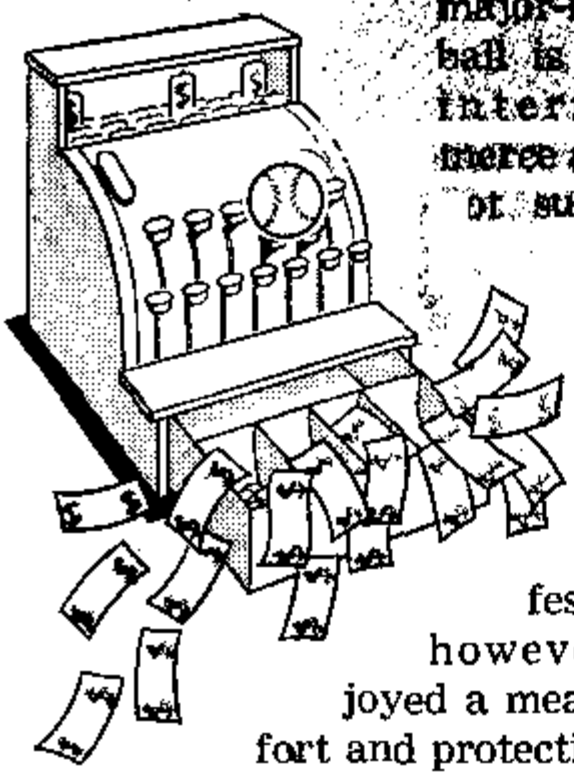
¶ An interesting leaf is the soap leaf. When a number of them are rubbed together they create a lather just like soap. The lather is then used for washing.

¶ Even romance finds use for leaves. Leaves of a certain type are dried and pulverized. A young man will then rub the powdered leaves on his face. Because this is mildly irritating to the skin his best girl will know when she sees the powder that his heart is "itching" for her.

BASEBALL *is big business*



WHEN the Supreme Court of the United States ruled in 1922 that major-league baseball is a sport, not interstate commerce and therefore not subject to the antitrust laws, it was careful to confine its ruling to baseball. Other professional sports, however, have enjoyed a measure of comfort and protection under the decision, but now they are finding out that that umbrella was not meant to cover them all.



That fact was brought sharply to the attention of the sports world when on February 25, 1957, the Supreme Court ruled that professional football was a business subject to antitrust laws. The decision created a big disturbance among sports fans. They wanted to know, In what way does professional football differ from professional baseball? If one is a business, why is not the other? Why should baseball be exempt from antitrust laws while football and other professional sports are not? Why should baseball enjoy a special immunity? Is this not downright discrimination? they asked.

The atmosphere became so charged among those in high places of the baseball world that the slightest reference to baseball as a business was enough to cause them to flip into a panic. The lords of baseball were content to let sleeping dogs lie. They were not anxious to have Congress aroused and perhaps clamp down on their industry with antitrust laws. But the days of baseball's special exemption appear numbered. Men of authority are probing into the business of baseball to determine whether it is primarily a business or a sport.

How It All Started

In the 1922 decision the Supreme Court ruled that organized baseball was not a business subject to federal regulation, because the interstate aspects of the business of baseball were so small that it did not constitute commerce within the meaning of the federal law. Thus the court placed the baseball business in a special category. But there has been a considerable change in the business end of baseball since that decision.

On November 9, 1953, the Supreme Court reaffirmed its ruling of 1922, but it did so, not on the grounds that baseball is a sport, but rather on the basis of Congressional attitude. In effect, the court said that since Congress did not act to change the original finding, neither would the court.

In the February, 1957, decision, which made professional football subject to federal antitrust laws, Justice Tom C. Clark pointed out that the court was bound to

a certain extent by Congressional attitude toward the original decision. He invited Congress to have a look at the baseball industry, declaring that the doctrine laid down in the earlier decisions of the court continued only at the sufferance of Congress. Justice Clark said that for more than thirty years an umbrella had been held over baseball and other sports, but that umbrella was no longer large enough to cover them all. So, whether Congress acted or not, he said, the court would not extend the exemption to football.

Clark acknowledged that the court's ruling might appear "unrealistic, inconsistent or illogical" to some. If we were "considering the question of baseball for the first time upon a clean slate," he said, "we would have no doubts." The orderly way to eliminate "error or discrimination," he asserted, is by "legislation and not by court decision." The tenor of the judge's remarks appeared to sound out the beginning of the end to baseball's exclusive immunity.

Baseball—A Sport or a Business?

Is Congress, however, justified in labeling baseball a business, thereby subjecting it to antitrust laws? Whether the Supreme Court, Congress or the baseball empire wishes to admit it or not, the fact remains that baseball is a business, and a big one at that.

Speaking for the Supreme Court in 1922, Justice Oliver Wendell Holmes called baseball a business, but he said it did not constitute commerce among the states. On March 22, 1957, Baseball Commissioner Ford Frick also referred to baseball as "a business and a sport." He said: "The Supreme Court has never said baseball is not a business. The fact is, the Supreme Court in both baseball cases before it [1922 and 1953] specifically held that baseball is a business, but called it a unique business. Baseball has never contended that it is not a business. It is both a business and a sport."

Recently, C. Leo DeOrsey, a lawyer and a director of the Washington Senators baseball club, told a reporter that he thought "baseball and football should be treated alike." "Baseball is a business, a big business," he said. "I will go one step further here and say that baseball is a monopoly."

In 1946 another baseball authority, the former president of the New York Yankees, Larry S. MacPhail, expressed a similar view of baseball. He said: "We are in business with seven (and sometimes fifteen) active partners. This partnership and the agreement among the partners to cooperate in the business of baseball constitutes a monopoly." Bob Feller, former Cleveland Indians pitching ace, said: "If baseball isn't a business—at least for the players—then neither is running a railroad or making automobiles."

How big is the baseball business? According to Baseball Commissioner Frick, it grossed $65 million in 1956—not exactly peanuts. The average salary among the 400 major-league players is $15,000. The minimum salary in the majors is $6,000 and from there it soars to $100,000 a year. Five of the American League teams are reported to have made money in the five years 1952 to 1956: New York, $1,244,339; Cleveland, $867,503; Chicago, $815,389; Detroit, $442,621; Washington, $161,408. Congressional hearings revealed that the Brooklyn Dodgers' profits over the same five years amounted to $1,860,774, which is at least half a million dollars more than the lordly Yankees made in their spacious ball park. The Milwaukee Braves reaped a modest $1,857,602 profit, hardly a sum to be sneezed at. The publicity yardage that is given over to reporting, analyzing and documenting the

enterprise doubtless exceeds that written about the gigantic automobile industry. Still there are those that insist that baseball is not a business.

The Other Side of the Story

Despite the eye-bulging profits of a portion of the baseball industry, an over-all study, however, presents a picture that is very different and not altogether encouraging. Representative Emanuel Celler of Brooklyn disclosed that seven of the sixteen major-league clubs lost money over the past five years. In the minor leagues, 100 out of 123 clubs are losing money. The minors lost $2.9 million in 1956. Ticket sales at major-league games have dropped 18 percent and the attendance at minor-league games has slumped nearly 60 percent. In 1949 the attendance at minor-league games was 41.9 million; in 1956 that figure dropped to only 17 million. Statistics show that slightly more than half as many people now attend professional baseball games as attended eight or nine years ago. Still, those amazing profits made by some teams are hard to forget.

Congressional investigators are checking into the operations of professional sports to see "if they are primarily business ventures or primarily sports or a combination of both." There are several bills before Congress that would put baseball and football on the same legal footing. Feller expressed himself in favor of applying antitrust rules to baseball as to any other business. On the other hand, Commissioner Frick urged Congress to keep its hands off baseball. He said that to apply antitrust laws to the sport would create "uncertainty and chaos," that the game would be set back fifty years. Representative Oren Harris took a similar view: "If the Government would take its nose out of this business and let the public and industry work out their own problems, they will be solved." In what way, or to whose advantage, Harris did not say.

Healthful Changes Needed

If Congress should decide baseball is interstate business, and as such subject to antitrust laws, perhaps the first change that it will insist on is in the game's reserve clause. Players do not see how this clause can stand up under antitrust inspection.

The clause, secretly adopted in 1879, permitted each club to have five extra players. That number gradually grew to where now each club has somewhere around forty players in reserve. The reserve clause states that once a player signs with a team, he must stay with that team unless he is traded or sold. He plays for the club that owns his contract, or else he plays for none at all.

Players say the clause restricts their rights and freedoms as individuals. They say that it makes them property that can be sold and traded like furniture or cattle, and that it makes peons out of them by tying them to one club for years. They insist that a player has skills to offer when he is young, that they are limited because of time. Therefore a player should be free to use his skills while he is still able. Spencer M. Beresford, of the American law division of the Library of Congress, said that the reserve clause leaves the player "little freedom to change or to bargain" and that the player is "doubtlessly paid substantially less than he would be paid in a free labor market." Beresford called the "territorial agreements and the division of markets . . . clearcut monopolistic practices."

The farm system is perhaps even more monopolistic. DeOrsey labels the system "the greatest monopoly in baseball." He said at one time the Cardinals controlled thirty-three clubs and 600 players; that

many players that are choked off are of major-league quality. He wrote that MacPhail admitted that one club's farm system was always six times as big as necessary. Under the present farm system, many of the players' talents are sacrificed so that the club can gain an advantage over its competitors, which DeOrsey says is "grossly unfair and unwise."

Baseball owners say that to do away with the reserve clause is to invite disaster. The reasons they give are anemic. They claim that the richest teams would corral all the best talents and that an uneven competition would result, causing the sport to collapse. Frick said the clause prevents "a chaotic scramble." The truth is that the players do not want the clause struck out completely. All they want is to have it modified in a way that it would give them bargaining power. They believe a contract that restricts them from five to ten years is harsh enough. Players do not agree that the highest bidders would corral the best talent. Eddie Yost, third baseman for the Washington Senators, has been with his team for thirteen years. He said that he would have stuck with his club without a reserve clause, because "I have been very fairly treated." Perhaps that is what the baseball industry needs, less shackling and more fair treatment.

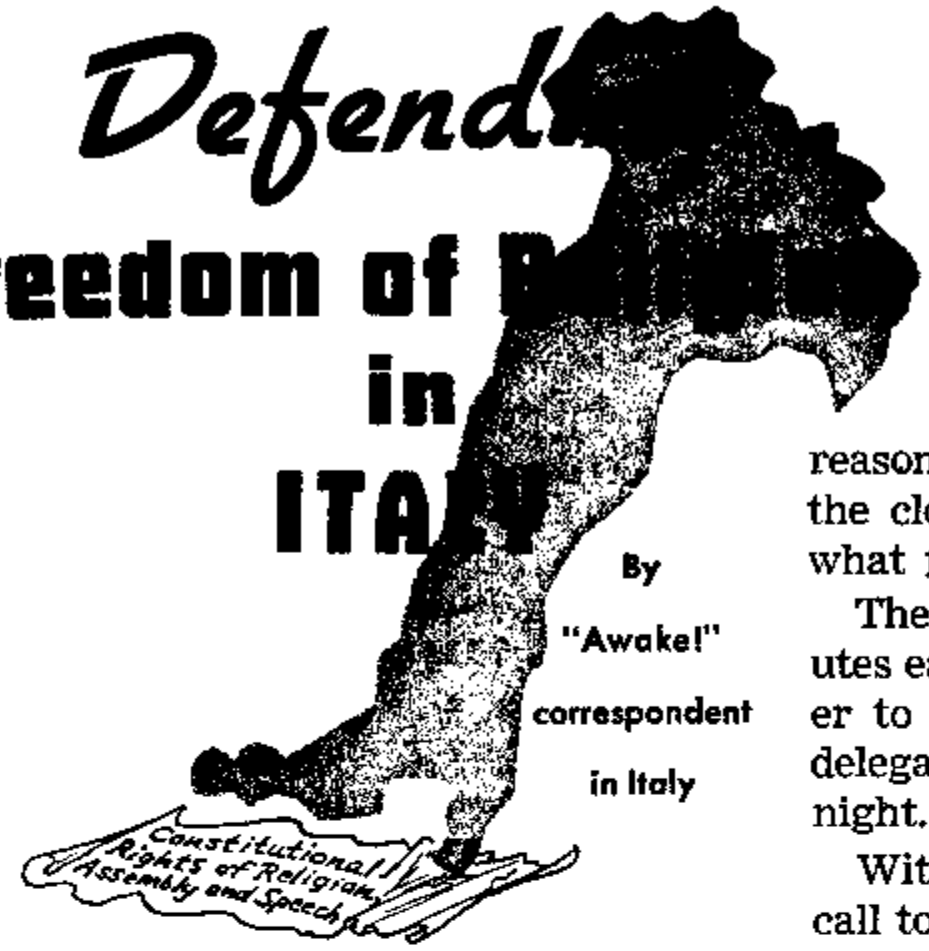
The basic difference between football and baseball was pointed out by former professional football player William Radovich. "Football league," he said, "drafts players out of college and forces reserve clauses on them without them even having signed a contract. Major-league baseball teams don't draft players out of college. They dicker with them. The player has a freedom of choice." Under the rules of the National Football League a prospective player has no freedom to choose the team he would like to represent. He is selected from a draft list of players and must either play for the team that picks him or be barred from professional football.

Restrictions are not as strict as that in the baseball industry, nor need they be. The time appears ripe for the business of baseball to be revitalized with a new breath of fresh air, by giving the reserve clause a long-overdue face lifting, by remedying the flaws in the initiative- and incentive-destroying farm system, by granting the baseball player the freedom to use his skills while he is still young and able to do so, by granting players the rights of free men.

A Modern Lesson in Gratitude

Gratitude was scarce in Jesus' day. The Son of God once healed ten leprous men of their disease. Only one of the ten turned back and thanked Jesus. Today? It is certain to be even scarcer, the Bible foretelling that the "last days" would see many men "without gratitude." Underscoring this prophecy is an experience related by R. F. J. Charlish and quoted in the volume *Treasury of the Christian World:* "A few years ago a boat was wrecked in a storm off Evanston, in America. In Northwestern University the students formed themselves to rescue the drowning passengers. One of the students, Edward Spencer, saved seventeen people from that sinking ship, and when he was being carried exhausted to his room, he asked, 'Did I do my best? Do you think I did my best?' Dr. Torrey was telling this incident at a meeting in Los Angeles and a man in the audience called out that Edward Spencer was present. Dr. Torrey invited Spencer up on the platform and an old man with white hair slowly climbed the steps amid loud applause. Dr. Torrey asked him if anything in particular stood out in his memory of so gallant a rescue. Spencer replied: 'Only this, sir. Of the seventeen people I saved not one of them ever thanked me.'"

Defend Freedom of [illegible] in ITA[illegible]



By "Awake!" correspondent in Italy

FREEDOM of religion is gradually rising in a country where it has been long trampled down. Several recent decisions by the Constitutional Court of Italy have guaranteed religious freedom and the right to peaceable assembly. But the only way this freedom can stand at its full stature and remain there is for Italian lovers of freedom to fight continually in defense of it. Jehovah's witnesses are in the forefront of that fight, as was recently revealed by what took place at the city of Milan in northern Italy.

There the witnesses had arranged to hold a private assembly for Christian worship from June 27 to 30, 1957. They rented one of the finest assembly places in the city, Odeon Gardens. It was located in the heart of the city.

All went peacefully during the afternoon sessions on the first day, but after the evening sessions had begun a police agent arrived seeking information on the assembly. About an hour later thirty or forty plain-clothes men entered the building, called the owner and gave orders for immediate discontinuance of the assembly. The officer in charge claimed that he had not applied for special permission for holding the assembly in his place, which was licensed for convention purposes. The owner denied this charge, contending that he had applied for permission. But the police could not be reasoned with. They adamantly demanded the closing of the assembly regardless of what the owner and witness officials said.

The evening session was ended ten minutes early, word being passed to the speaker to bring his talk to a conclusion. The delegates were then dismissed for the night.

Witness officials then made a telephone call to their lawyer in Milan, who promptly met with them to discuss the situation. It was decided to protest to the governmental authorities. Since the lawyer had been invited by a member of parliament to attend a lecture at the press club he suggested that the witnesses go with him and present their case to the prominent political men who would be there. This they did.

Many brief conversations were had explaining who Jehovah's witnesses are and what had taken place at the assembly hall. The men were shocked at such flagrant flouting of a constitutionally guaranteed freedom. Some commented that the archbishop of Milan no doubt had exercised his influence to have the assembly closed. A written statement of what happened was then left with many of the prominent men present.

The next morning a heavy police guard was around the entrances of the Odeon Gardens, preventing all but witness officials to enter. But this did not stop the assembly activities. The various departments carried on quietly in the streets, supplying

information, territory assignments and Bible literature for the ministers.

Many morning papers throughout the country reported the incident, and some denounced the police action as "unheard-of abuse." Early that same morning a telephone conversation was held with a lawyer of Jehovah's witnesses in Rome. He was asked to go to the Ministry of Interior and see what could be done there.

The witnesses then paid a visit to the United States general consul of Milan, who proved to be a very understanding man. He agreed to talk with the chief of police and see what could be done. About an hour later the consul informed the witnesses that the chief refused to permit the assembly to continue at the Odeon Gardens. Later the witnesses went to the chief's office to discuss the matter personally with him, but he was not in.

Transfer of Halls

Time was running short. Only two hours now remained before the afternoon sessions were scheduled to begin, and the witnesses still were without a place to assemble. It was decided to contact the prefect, who is somewhat equivalent to the governor of a province in other countries. The chief of police was found at the prefect's office when the witnesses arrived. Their lawyer then presented their legal arguments proving that the police action was illegal. The chief used the weak argument that the owners of the assembly hall had failed to apply for a permit and that he was punishing them. He refused to see that the witnesses were the ones being punished, not the owners. After much argument the two officials agreed that the assembly would be permitted to continue if another hall was obtained.

A search for a hall large enough to accommodate the conventioners was fruitless. But finally the owners of the Odeon Gardens reported that they had located a place on the outskirts of the city. The place proved to be satisfactory and the owner was very co-operative. A telephone call to the Odeon Gardens put the assembly departments into motion for a quick transfer of the assembly.

No sooner had work begun on the new hall to prepare it for the conventioners than a police official appeared from the local precinct. He wanted to know if permission had been obtained from the police. He was advised that efforts had been made to file a request but the police offices were closed. He explained that police officials were waiting for the request and could now be contacted. The request was then filed and permission was granted.

This did not stop the police from continuing to make trouble. They kept asking questions, checking on seating capacity and generally creating a difficult atmosphere. Finally a police official stated that the preparation being made to hold the assembly inside the building would have to be stopped, as permission had been given to hold it only in the open-air theater outside. But this was being used by others.

Another telephone call was made to the United States consul. It was pointed out to him that the witnesses had co-operated to the limit with the police. There was nothing more they could do. He agreed and called the chief of police. After a discussion with police officials the chief said the witnesses could hold the assembly anywhere they wanted to on the establishment. This permitted the assembly to continue without further interference.

Repercussions

Much indignation was aroused throughout the country by the illegal actions of the police. A paper in Rome reported that Senator Aldo Spallicci had requested the minister of interior to explain why the

chief of police in Milan dispersed a "private assembly . . . Articles 8, 19 and 20 of the Constitution guarantee the right of every Italian citizen to profess freely his religious faith; hence it is difficult to understand how an assembly of this type could be obstructed when notice was given to the Chief of Police of Milan by the proprietor, even though no special authorization was necessary."

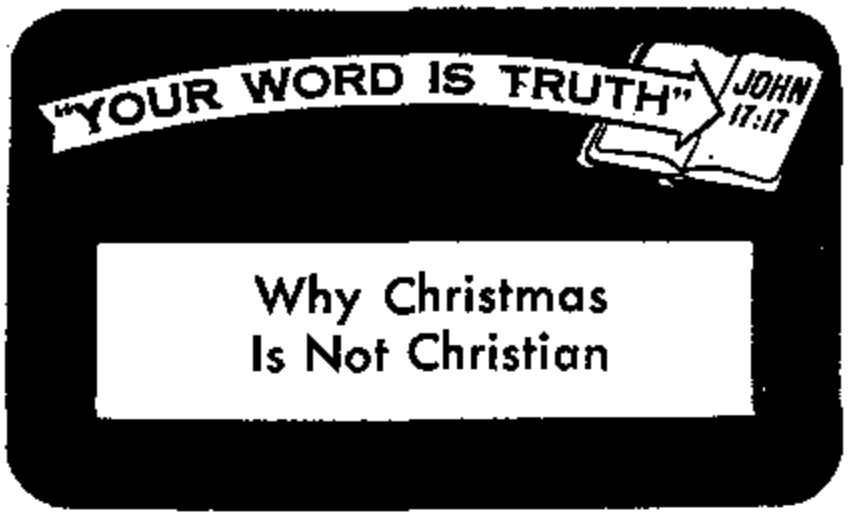
The newspaper *Avanti* of July 5, 1957, carried this protest: "The Association for Religious Freedom in Italy (A.L.R.I) recognizes, in the forced dispersement of the assembly of Jehovah's witnesses that took place in Milan at the Odeon Gardens on the evening of June 27, 1957, an act of religious persecution committed on the legal pretext of lack of authorization on the part of the proprietor of the locality to use the hall for a use different from that indicated on the license of the restaurant. This should never have caused the suspension of the assembly forced on the proprietor by an out-of-proportion display of police force. The transferring of the assembly to another hall far from the center of the city and from the archbishop's palace, emphasizes the hatefulness of the provision. The A.L.R.I. deplores that such a subtle interpretation has been made on the value of a business license, for the purpose of violating the Constitutional law that guarantees to all citizens the right of freedom of assembly and even in a place open to the public; we denounce to the public opinion this inadmissible abuse and we pray that public officials will exercise their authority in a manner that does not credit the suspicion of their submission to the will of the ecclesiastical hierarchy."

The liberal weekly of Rome, *Il Mondo,* made similar comments. After pointing out that the witnesses had gone beyond the requirements of the law by making a request for permission to hold the assembly, it said: "But there is evidently no loyalty, legality nor civicism that can take hold before the maliciousness of an official of the state who wants to interpret the existing Fascist laws of Public Security in such a manner that brings satisfaction to the archbishop."

As in many other nations of the world, Jehovah's witnesses in Italy are leading the fight for freedom of worship, assembly and speech. Their courage and Bible message of hope are receiving a heart-warming response from the Italian people. Their fight for religious freedom in Italy is not in vain.

A Priest Commends Jehovah's Witnesses

The State Church of Sweden dominates the religious radio broadcast service in that land. The director of these broadcasts, a State Church priest, made an interesting statement in a Stockholm daily, the *Expressen:* "The main thing," said pastor Gunnar Dahmen, "is not to stand before the microphone and preach. The main thing is to see to it that there are prepared listeners at the receivers. The nineteenth-century revival movements had an easier task than they would have had now. In those days there was in the unconverted ones a sediment of Bible knowledge and a supply of dogmas which the Church had laboriously taught them. This the revival preachers could utilize and set the fire of faith to it. Today the preachers are speaking to people who are lacking that foundation. The priests must again go out and work directly on the individuals. The 'Radio Church' can only put its brake on the speed of de-christianizing, but it is powerless if no one is working out in the field. In this respect I must commend Jehovah's witnesses. They have not taken their ease but continue to work through human contacts."



JESUS was not born on December 25. This is admitted by scholars, encyclopedias and other reference works. The Bible discloses, as is explained in detail in *The Watchtower* of December 15, 1957, that Jesus was born about October 1, 2 B.C. What, then, is the significance of the December 25 date and the origin of the festivities carried on throughout Christendom at that time?

The date December 25 was not celebrated by the early Christians. That is certain. They paid no attention to the date of Jesus' birth; only the date of his death was held in special significance. Who started Christmas, then, and set the date December 25?

We are told that Pope Julius, A.D. 350, set December 25 for a festival in Rome. But there is discrepant testimony as to the exact date. In any event, by the fifth century the Roman Catholic Church had established a festival on the December 25 date.

Why did the Roman Catholic Church decide on December 25? The volume *The Story of Christmas,* by Michael Harrison, tells us: "There seems every reason to believe that the date, 25 December, was fixed arbitrarily by the Church because it was about that date when the pagan world celebrated a series of feasts connected with the Winter Solstice."

What were some of the pagan celebrations of the winter solstice? The ancient Romans' great holiday was called the Saturnalia. It was the feast of Saturn. Pagan Rome celebrated this feast with great and extended rejoicing. It began on December 17 and ended December 24, but in effect lasted into the new year.

Now for the second great pagan celebration. In the third century A.D. a strange religion, based on the worship of the Persian divinity of light, spread rapidly throughout Italy and the Roman provinces. This was the pagan religion called Mithraism. Its god was Mithras.

Now what is most interesting about Mithraism is the birthday of Mithras, this false god. It was December 25. This was the greatest day of the year for these myriads of sun worshipers. "The reverence that the Mithraists paid to 25 December," says *The Story of Christmas,* "certainly had its influence in deciding the Church authorities in fixing the official birthday of our Saviour on 25 December." And as Volume I of Funk & Wagnalls *Standard Dictionary of Folklore, Mythology and Legend* puts it: "Correspondence of the Christian festival with the close of the Roman observances of the Saturnalia (December 17-24) and the *natalis invicti solis,* the Mithraic observance of the birth of the sun, has often been remarked upon and is not an accidental phenomenon."

But there is still more, as this same authority goes on to explain: "December 25 is close enough to the winter solstice for other pagan winter festivals besides the Saturnalia which celebrate the turn of the year to have become absorbed in it. The Yule feast of northern Europe, a solstice observance celebrating the lengthening of the day with the return of the sun and concerning itself principally with the spirits of the dead, became adapted to Christmas, and many Christmas customs of today and of the past are those of the Yule Season."

So we have, then, at least three great pagan festivals held on or about December 25—the Saturnalia, the birthday of the sun-god Mithras, and the Teutonic and Scandinavian pagan Yule festivals. From these three great pagan holidays came most of the Christmas customs.

"Most of the customs now associated with Christmas," explains *The Encyclopedia Americana,* "were not originally Christmas customs but rather were pre-Christian and non-Christian customs taken up by the Christian church. Saturnalia, a Roman feast celebrated in mid-December, provided the model for many of the merry-making customs of Christmas. From this celebration, for example, were derived the elaborate feasting, the giving of gifts, and the burning of candles. Lights also played an important part in most winter solstice festivals. . . . The Teutonic yule feast also provided customs for the Christmas festivities, such as the yule log and wassail bowl."

During the Saturnalia the Romans covered their houses with greenery, inside and out. And "at this festival," writes a historian, "the utmost freedom of social intercourse was permitted to all classes; even slaves were allowed to come to the tables of their masters clothed in their apparel, and were waited on by those whom they were accustomed to serve. Feasting, gaming and revelry were enjoyed by all classes, without discrimination of age, or sex, or rank. Processions crowded the streets, boisterous with mirth: these illuminated the streets with lighted tapers of wax, which were also used as gifts between friends in the humbler walks of life. The season was one for the exchange of gifts of friendship, and especially of gifts to children." One would almost think that that was a description of Christmas!

It is even possible to trace the December 25 date to pre-Roman times. The historian Professor Alexander Hislop writes in *The Two Babylons:* "Long before the fourth century, and long before the Christian era itself, a festival was celebrated among the heathen, at that precise time of the year, in honour of the birth of the son of the Babylonian queen of heaven; and it may fairly be presumed that, in order to conciliate the heathen, and to swell the number of the nominal adherents of Christianity, the same festival was adopted by the Roman Church, giving it only the name of Christ."

"This tendency on the part of Christians to meet Paganism half-way was very early developed," continues Professor Hislop, "and we find Tertullian, even in his day, about the year 230, bitterly lamenting the inconsistency of the disciples of Christ in this respect, and contrasting it with the strict fidelity of the Pagans to their own superstition. 'By us,' says he, 'who are strangers to Sabbaths, and new moons, and festivals, . . . the Saturnalia, the feasts of January, the Brumalia, and Matronalia, are now frequented; gifts are carried to and fro, new year's day presents are made with din, and sports and banquets are celebrated with uproar; oh, how much more faithful are the heathen to their religion, who take special care to adopt no solemnity from the Christians.' "

"Upright men strove to stem the tide, but in spite of all their efforts, the apostacy went on," says the historian. Thus in an appeal for membership the Roman Catholic Church adopted pagan practices. No, Christmas is not Christian, for the Christian principle is: "What partnership do righteousness and lawlessness have? Or what fellowship does light have with darkness? ' "Therefore get out from among them, and separate yourselves," says Jehovah, "and quit touching the unclean thing." ' "—2 Cor. 6:14, 17.

The ABC Islands

THE arid little islands of Aruba, Bonaire and Curacao are often called the ABC islands of the Caribbean Sea. They are located just off the northern coast of Venezuela and about 700 miles east of Panama at more or less the same longitude. These islands make up the territory under the Netherlands West Indies branch office of the Watch Tower Bible and Tract Society of Pennsylvania.

One could hardly imagine a place more interesting for doing missionary work than among the large assortment of people that inhabit these islands, especially the islands of Aruba and Curacao. Of course, the islands are small, with Curacao, the largest, having an area of only 210 square miles. The combined population of the six islands in the group is a little less than 200,000. But with all the ships coming to these islands and many nationalities from north, south, east and west coming to work at the oil refineries located here, a person on these isles sees the world passing in review, at least in regard to people.

About eleven years ago, when the first missionaries of the Watch Tower Society came here as permanent residents, Jehovah's witnesses were scarcely known among the native inhabitants of the islands, and Jehovah God himself was less known. But even if Jehovah and his witnesses were practically unknown in these islands twelve years ago, today Jehovah and his witnesses are known to the ends of them. The *Watchtower* and *Awake!* magazines have become household words. These magazines are coming into the islands at the rate of nearly 9,000 a month, or more than 100,000 a year. About half go to regular subscribers and the rest are distributed as individual copies by the more than 235 part-time and full-time ministers of the good news now working as Jehovah's witnesses in the Netherlands Antilles.

The work of the Watch Tower Society began in a small way in Aruba in 1945. Two of Jehovah's witnesses who went there from Trinidad to work in the oil refinery started a congregation of two publishers. More and more joined them in their preaching activity. Since all of them were foreigners, the work was first concentrated among the English-speaking inhabitants. But with the help of missionary graduates of the Watchtower Bible School of Gilead, who arrived in Aruba in 1949, the preaching work has been done more extensively among the native population with good results.

The people in general speak Papiamento, an interesting language, if it can be called that. It is a mixture of Spanish, Portuguese, French, English and smatterings of other tongues. The official language, however, is Dutch or Hollandish. The island's commerce is carried on mainly in English. Conversations in French, Chinese, Greek or Portuguese are not at all uncommon.

Free intermarriage or interbreeding of races has produced a variety of degrees of pigmentation, with as many different racial characteristics. There is no segregation in the excellent school system. It is not uncommon for colored and white teachers to be teaching in the same schools and presiding over mixed classes of colored

and white pupils. The success of the educational system is seen in the fact that ninety percent of the population can read and write, which is unusually fine for any South American country. This fact has made missionary work a pleasure in the Netherlands Antilles territory.

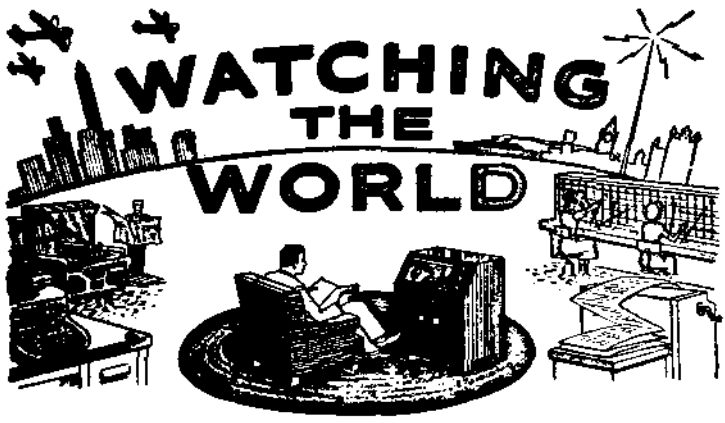
Another thing that has made the placing of Bible literature easy here is the economic prosperity of the islands. Where there is oil flowing, there is money; and with two of the largest refineries in the world being located here, material prosperity is evident everywhere.

The majority of the people are Roman Catholic, but many prominent natives are members of the Dutch Reformed Church. In the early days the Protestant slave owners were reluctant to have their slaves or children of slaves baptized in their master's own religion. So these people grew up without any religion. Roman Catholic priests later took control and today the Roman Catholic Church virtually dominates the island. It runs the only public hospital, controls nearly all the schools and operates most of the social institutions.

The islanders are a very friendly people when you get to know them. But they are very shy toward non-Arubans or outsiders. When the good news of Jehovah's kingdom was first preached to these people, it was sometimes difficult to get anybody to talk to you at the houses. They seemed to have a fear of strangers. At first, when one approached the homes, the occupants (especially if the man of the house was away) would vanish into an interior room and not come out again until the visitor had gone away. Now that the natives know Jehovah's witnesses they are friendlier and more approachable. There is a happy response to the good news of the Kingdom.

? DO YOU KNOW ?

- Why the creating of discontent has become a big business? P. 3, ¶2.
- Who can rightly be called "merchants of discontent"? P. 4, ¶2.
- Why the magi who gave presents to Jesus set no example for Christians? P. 6, ¶2.
- How the Santa Claus story can do injury to a child? P. 7, ¶4.
- What shocked the world in October, 1957? P. 9, ¶3.
- How a small, man-made satellite can be seen with the naked eye? P. 10, ¶4.
- Why children destroy their toys? P. 12, ¶5.
- Why small children do not enjoy mechanical toys? P. 13, ¶2.
- How food can be steam-cooked with the aid of a banana leaf? P. 16, ¶1.
- How big the business of baseball is? P. 18, ¶6.
- What the greatest monopoly in baseball is? P. 19, ¶6.
- How efforts were made in Milan, Italy, to stop a Christian assembly? P. 21, ¶3.
- Why early Christians did not celebrate December 25 as the date of Jesus' birth? P. 24, ¶1.
- Whether the customs associated with Christmas are actually Christian? P. 25, ¶2.
- Where the ABC islands are? P. 26, ¶1.



Eisenhower Reassures West

◈ In the free world there is no denying that the Soviets have reaped a propaganda bonanza in sputniks I and II. Thereafter even the boldest reassurances appeared to fail to quiet the ragged nerves of the West. Then President Eisenhower took command to restore confidence in Western technology and scientific achievements. In a radio-television speech (11/7) the president said the U.S. was not a second-rate power simply because it had not launched a satellite. He said that the U.S. navy was equipped with atomic depth bombs, that anti-aircraft guns have been largely replaced by surface-to-air missiles, that all new interceptor aircraft are armed with air-to-air missiles, that rockets and missiles have reached extraordinary heights and distances, that the Western scientists had solved the problem of returning a missile warhead from outer space onto a target, etc., etc. Streamlining the satellite program, the president appointed Dr. James R. Killian, Jr., president of the Massachusetts Institute of Technology, to the newly created post of Special Assistant to the President for Science and Technology. The president said: "What the world needs today even more than a giant leap into outer space is a giant step toward peace." He assured the world that even though the Soviets are ahead in satellites, "the over-all military strength of the free world is distinctly greater than that of the Communist countries."

Khrushchev Chides U.S.

◈ In a speech on November 6 Soviet Communist party chief Nikita S. Khrushchev suggested a lessening of world tension. He said the Soviets would like to see "a high-level meeting of representatives of capitalist and Socialist countries to take place, so as to reach an agreement based on the consideration of true reality and mutual understanding about the exclusion of war as a method of settling international problems," to stop the cold war and the armaments race and to establish relations among states on the basis of coexistence." Khrushchev seemed to take particular delight in chiding the U.S. about getting a satellite into space. He said the two Russian "moons" were "waiting for the American and other satellites to join them and to form a commonwealth of sputniks.' In the West the peace bid was viewed as a lullaby to lower the Western guard.

U.N. Tastes Power Diplomacy

◈ Riding high on their sputnik achievements, the Russians waded into the U.N. disarmament negotiations swinging both fists. They suggested that the present five-nation arms subcommittee be scrapped in favor of a year-round conference of 82 nations. The Russian proposal is not only unworkable but unthinkable. When the Soviet delegates learned that the U.N. had no intention of changing the composition of the present arms subcommittee, they threatened (11/4) to boycott the negotiations. The thought of an end to the arms talks cast fear over the whole assembly. U.S. delegate Henry Cabot Lodge spoke out: "We do not believe that any nation seriously wishes to stand for all future time before the world and before recorded history as the nation which broke up and which ended humanity's effort to achieve disarmament and to achieve peace. We trust that this is just a passing thought and that wiser counsels will prevail." Since Moscow has begun to negotiate from the point of strength alone, some officials have felt that the world body is in for frequent threats.

The Red Parade

◈ The fortieth anniversary of the Bolshevik Revolution got under way in Moscow (11/7) with an address by the new Soviet defense minister, Marshal Rodion Y. Malinovsky. He said the Soviet people "ardently desire peace," "but aggressive foreign circles, notably in the U.S.A., pursue a policy aimed at increasing international tension, preventing disarmament and threatening mankind with the dangers of atomic war." The speech was followed by a giant arms parade, which included two giant cannons on tanklike chassis that had barrels 70 feet long, new-type rockets, tanks and artillery pieces. The Russians impressively demonstrated that they were by far the most

powerful nation on the Eurasian continent.

Mao Visits Moscow

◈ The center of the Red carpet treatment during the celebration of the Bolshevik Revolution was Communist China's boss Mao Tse-tung. He was expected in the Russian capital last July, but for some unknown reason he did not make the trip. His arrival in Moscow (11/2) pleased the Russian Communists. The Chinese leader emphasized the solidarity of Moscow-Peiping relations with the statement: "There are no forces that separate us. We will always be together and struggle for peace throughout the world." Marshal Tito of Yugoslavia missed the Moscow celebration. An attack of "acute lumbago" kept him away.

'A Worm's- or a Bird's-Eye View'?

◈ To the doomsayers who think sputniks mean the end of everything a former president of the U.S., Herbert Hoover, voiced words of encouragement. He said that the U.S. had survived two world wars, two great economic depressions and several recessions in his lifetime and it "has risen to a position of effective retaliation to any irresponsible nation which might contemplate attacking us." The U.S. "is on the alert," the aged Hoover said. "If you take a worm's eye view of the ills in American life and our foreign relations, you may worry that we are entering the decline and fall of the greatest nation in history. If you take a bird's eye view, you will see the increasing skills, growing productivity, and the expansion of education and understanding, with improving health and growing strength of our nation."

To Ward Off Nuclear War

◈ What to do to ward off a nuclear war is the concern of West Germany's principal atomic research scientist, Otto Hahn, who is often called the father of the atomic age. Professor Hahn said: "If there were a hot war there would be not much left." Since the scientists were the ones who created this atomic monster, Hahn feels that they should assume the responsibility to get rid of it. He called (11/6) for talks between serious scientists, "rather than political scientists"—from the Western nations "and from Russia as well"—to devise a way nuclear war might be avoided. No doubt Dr. Hahn feels a sense of responsibility for the invention of the bomb.

French Missile—Gaillard

◈ The French have picked (11/6) their twenty-fourth postwar premier, Felix Gaillard. The thirty-eight-year-old premier is the youngest in French republican history. Young Gaillard is an expert financial technician. The problems that face the youthful leader are mainly old ones—the Algerian question, finances and the six-power common market being organized in Europe are among the most urgent necessitating immediate attention. While Gaillard promised no miracles he has, however, already performed some wonderful works. He has organized a broad coalition cabinet, forced a severe governmental economy plan through the cabinet and restored quotas and imports; he has followed this up by a partial devaluation of the franc. He has even managed to get Frenchmen to cut down on their intake of beef and veal, which are scarce, and to eat plentiful chicken instead.

Syrian Crisis Shrinks

◈ The war scare that made its rounds through the Middle East had died down. The Turkish elections, which were to mark the beginning of an attack on Syria, according to Soviet charges, had come and gone without any marked incident. In the U.N. the Syrian issue was quietly shelved. The U.S. delegate to the U.N. called the Soviet-manufactured crisis a 'spurious concoction.' However, Soviet Defense Minister Malinovsky charged that "the enemies of peace are hatching new adventures in the Middle East." That statement was interpreted in the West to mean that the Russians were about to maneuver again in that area.

New Sources of Power

◈ Ever since the Soviets got their half-ton satellite into outer space, Western scientists have wondered whether they used new or old fuels to do it. Professor Dikushin of the Soviet Academy of Sciences was reported to have said that the satellite's size "necessitated the development of new improved instruments and sources of power." These words of Dikushin have been the source of much speculation, and have been variously interpreted. Some experts think the Russians have developed a new chemical fuel or a nuclear propulsion unit. Others believe that they have found ways to squeeze new power out of old fuels. And there are natural scientists who doubt that the Soviets have developed a new source of power. A Soviet satellite expert, Professor Kirill P. Stanyukovich, stated (11/6) that the Russians were working to create "photonic rockets which would develop supercosmic speeds approximating the speed of light," 186,000 miles a second. He also declared that the Soviets launched the second satellite with the use of liquid fuel rather than nuclear energy, as some experts had speculated.

Portugal's "Soft" Dictatorship

◈ Dictators fear free elections. Generally there is what might appear on the surface

to be an election, but the voters know the end results long before they go to the polls. That is why soccer game scores are more exciting news than the outcome of national elections. On November 3 Portugal went through the motions of an election. Premier Antonio de Oliveira Salazar stepped out to cast his vote. The people lined the streets and applauded as he went by. There were no voting booths or machines and no choice of candidates. As planned, the early-morning, government-controlled paper reported the popular victory—Dr. Salazar and all his supporters won by a landslide. No one was surprised. No one expected differently. All opposition was effectively squelched by Salazar's police, who, as a rule, keep out of sight. And so life goes on in a patterned, monotonous way in Portugal.

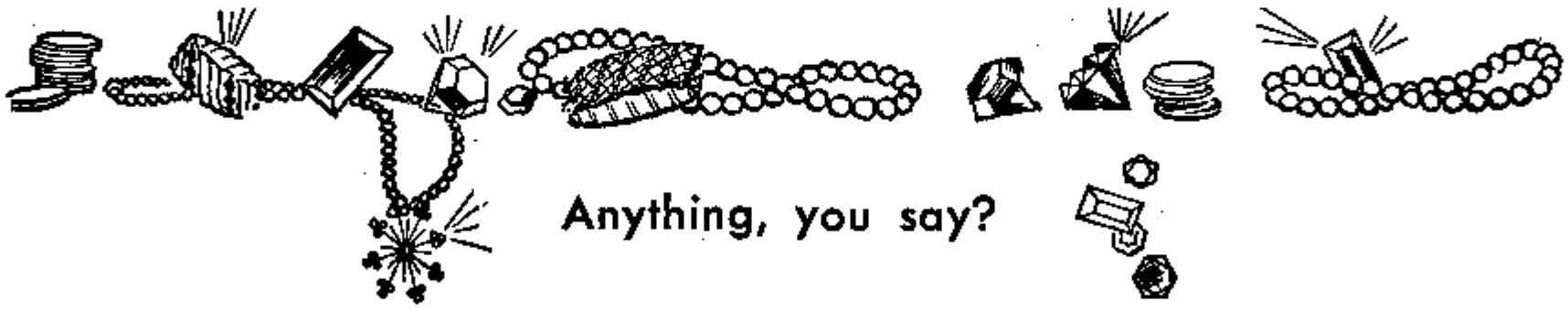
Animal Lovers Protest

◈ Humane societies over the whole world strongly protested the use of the live experimental dog in sputnik II. Vigorously worded protests were sent to Russia. "Your government has once again proved its inhumanity," one message said. Others called the action "horrible," an act that was "morally, spiritually and ethically wrong." Contradictory reports were received about the dog's condition. Most experts believed that the dog was dead or would die soon. Animal-loving Britons said they would have felt better if there had been a human Soviet hero in the spaceship instead of a helpless dog. Moscow radio announced that there were human guinea pigs on the waiting list for outer space travel.

Women in House of Lords

◈ "I say there, What is this world coming to?" It was shocking, to say the least, to some Britishers when they heard that the female species of the human race would be admitted to the House of Lords. According to a capable reporter, parliament made plain when it opened its new session (11/5) "that it planned to introduce legislation creating life peerages for men and women," and that "these new members of the peerage would be permitted to play a full role in the House of Lords." "How ripping!" thought some of the ladies. While there were men that thought it quite ghastly. The 83-year-old earl of Glasgow, Patrick James Boyle, voiced alarm over the government's move. He called the act an intrusion. Lady Nancy Astor, who was elected to the House of Commons in 1919, was among the first to approve the government's action. "I am delighted," she said. "I think it is wonderful." No doubt the House of Lords will soon be sprinkled with women, as in the House of Commons now. Dash it all, who is there to stop it?

What will a man give for his life?



Yet today millions of persons are placing a material value on their lives. How? By placing their hope of security in possessions of money, position or prestige rather than in the knowledge of God's means of salvation from this world's end, due in our generation.

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